महाभारत

The Mahābhārata of Vyasa

BOOK XII

THE COMPLETE SANTI PARVA

PART 2: MOKSHA-DHARMA

TRANSLATED FROM SANSKRIT

By Pradip Bhattacharya

THE MAHĀBHĀRATA OF VYĀSA

The Complete Śānti Parva (Part II: Moksha-Dharma)
Translated from Sanskrit by Pradip Bhattacharya

Babybird — children's books
Blackbird — serious comics
Bluebird — drama
Greenbird — fiction
Greybird — reference
Gurubird — educational texts
Indi-bird — regional language versions
Mini-bird — small-size classics
Neobird — experimentalia
Redbird — poetry
Saffronbird — transcreation
Silverbird — screenplays

Two birds sit
on the golden bough
of the pippala tree.
One eats
the sweet fruit.
The other watches.
Both are happy.
One is happier.
Which?

Śvetāśvatara
Upaniṣad IV : 6

A Writers Workshop Saffronbird Book

Hardback Limited Edition : [illegible]

ISBN 978-93-5045-122-9

महाभारत

WRITERS WORKSHOP books are published from 162/92 Lake Gardens, Calcutta 700045, India. Layout and lettering by P. Lal with a Sheaffer calligraphy pen. Printed by Abhijit Nath in a Lake Gardens Press. This is a limited edition. Gold-embossed, hand-stitched, hand-pasted & hand-bound by Tulamiah Mohiuddin with handloom sari cloth woven & designed in India, to provide visual beauty & the intimate texture of book-feel. WW bindings are not concealed behind ephemeral glossy jackets. Each WW publication is a hand-crafted artifact.

www.writersworkshopindia.com

महाभारत

The Mahābhārata of Vyāsa

Translated from the Sanskrit by Pradip Bhattacharya

BOOK TWELVE

The Complete Śānti Parva

PART TWO: MOKSHA-DHARMA

The Translator

Pradip Bhattacharya retired from the Indian Administrative Service as Additional Chief Secretary (Development and Planning) to the Government of West Bengal. He graduated with Honours in English from St. Xavier's College, Calcutta, where he was later Lecturer in English for two years. He took his M.A. in English as a student of Presidency College from the University of Calcutta, being placed first in the first class with gold and silver medals. From the University of Manchester he received the Post-graduate Diploma in Public Service Training with Distinction. He trained the All India, Central and State Civil Services for several years, and served in the Government of India and the West Bengal Government. His Ph.D. is on narrative art in the *Mahābhārata*. He is the only Indian chosen as International HRD Fellow by the University of Manchester and the Institute of Training and Development, U.K. He was the sole representative from the developing world to address the annual conference of the Institute of Transactional Analysis, U.K., in London. He established the Directorate of Homeopathy and launched two World Bank projects in West Bengal, advised on computerising official work, drafted the Right to Information Rules for West Bengal, several state Acts, and the Expert Committee Report on Administrative Reforms, and modernised manuals of procedure. He has chaired sessions and read papers in national and international conferences on the *Mahābhārata* organised by the Eastern Zonal Cultural Centre, Indira Gandhi National Centre for the Arts, Sahitya Akademi, and University of Mumbai. He is on the Board of Governors of the Indian Institute of Management, Kolkata, for over 15 years, and on the editorial board of its *Journal of Human Values* and of *MANUSHI*. He has authored and edited over 30 books, monographs, comics and papers on public administration, transactional analysis, ancient Indian history, comparative mythology and homeopathy. He is translating into English the rare *Jaimini Bhārata* from the Grantha script for the National Mission for Manuscripts and the first Bengali *Mahābhārata* composed by Kabi Sanjay as a West Bengal Government project. He can be contacted at <kanakpradip@gmail.com>.

Preface

Padma Shri Professor P. Lal, D.Litt. (Honoris Causa), Jawaharlal Nehru Fellow, doyen of the Indo-Anglian movement in literature, embarked upon a massive enterprise towards the end of 1968: rendering Vyāsa's great poem, the *Mahābhārata*, of nearly a hundred thousand ślokas, into English, verse-by-verse. It remains a unique attempt because no one else has tried to do so in verse and in prose following the Sanskrit punctiliously, all the more admirable because he persisted with it despite life-threatening ailments. Ultimately, he was able to publish all but one-and-a-half of the *Mahābhārata*'s eighteen books, viz. the *Mokshadharma* part of the *Śanti Parva* and the entire *Anuśāsana Parva*.

Professor Lal was my much-admired guru and beloved acharya in every sense. He gifted me a copy of his extensively revised edition of the complete *Ādi Parva* (2005) with the inscription, "for Pradip, *chelā* extraordinaire, *śubhaṃ te astu*," leaving me overwhelmed. It was, therefore, a wonderful opportunity to offer *dakṣiṇā* when his son, Professor Ananda Lal, handed me the Professor's copy of the Gita Press *Śānti Parva* volume and asked me to complete the project—a signal honour and a great challenge.

Within my very limited capabilities (not being a poet like Prof. Lal), I have striven to follow the spirit of the Lal transcreation, particularly his retention of Sanskrit words that are in the *Oxford English Dictionary* (http://www.oxforddictionaries.com), avoiding annotations and colophons, dovetailing explanations, where essential, into the text. I, however, have tried to translate rather than transcreate, keeping to the original syntax as far as possible without making the reading too awkward. After finishing it, I realize the immensity of what the Professor achieved single-handed as transcreator-cum-publisher of sixteen-and-a-half books of the *Mahābhārata*.

This is the first English translation of the *Mokshadharma Parva* in free verse (alternate lines of ten and four-to-six feet) and in prose (as in the original) faithful to Prof. Lal's objective of providing "the full 'ragbag' version ... the only complete, strictly śloka-by-śloka rendering, not excepting enjambements, in any language," with "no

list of contents, no section headings … the sūta does not need them."[1] Memorable ślokas have been reproduced in Sanskrit. The text is a conflation of the editions published by the Gita Press (Gorakhpur, 9th edition, 1980), Āryaśāstra (Calcutta, 1973) and that edited by Haridāsa Siddhāntāvāgīśa Bhattacharya with the *Bhāratakaumudī* and Nīlakaṇṭha's *Bhāratabhāvadīpa* annotations (Bishwabani Prakashani, Calcutta, 1939) cross-checked with Kaliprasanna Sinha's Bengali translation (Hitavadi Karyalaya, Calcutta, 1866), the first English translation by K.M.Ganguli (1883-1896) and the shorter Bhandarkar Oriental Research Institute edition ("Critical Edition" online, with the supplements, at http://bombay.indology.info/mahabharata/statement.html). The *Mokshadharma Parva* begins with section 168 of the C.E. (section 174 of the Vulgate), whose text has been preferred where it differs from the Vulgate, except when its reading makes no sense (which is not rare). Whatever the C.E. has left out has been sought to be included.

On occasion, the Sanskrit verses are extremely cryptic and complicated—true *Vyāsa-kūṭas*! I am deeply grateful to Major General (Retd.) Shekhar Kumar Sen, VSM, of the Indian Postal Service (author of, among others, the first English translation of the *Jaiminīya Aśvamedha Parva*) for giving generously of his expertise in making sense of these. All errors are mine and I shall be grateful if these are pointed out.

I am obliged to Shri Arup Mukherjee, Librarian of the Administrative Training Institute, Government of West Bengal, for making available the Siddhāntāvāgīśa edition.

To my wife, Nandita, I am everlastingly in debt. Never complaining about my absence from her side for hours every day for over three years, she cheerfully provided every type of support and encouragement for completing this Himalayan task.

AD 64 Salt Lake, Kolkata-700064 PRADIP BHATTACHARYA
January 2015

---

1 P. Lal: Preface to *The Complete Ādi Parva*, WRITERS WORKSHOP, Kolkata, 2005, pp.5, 6. His preface to the December 1968 fascicule provides more details of his approach.

Dedication

Offered as guru-*dakṣiṇā* to
Professor Purushottama Lal
(28 August 1929 – 3 November 2010)
much admired and beloved Acharya
and to
Shrimati Shyamashree Lal (Kisha-di)
with admiration and affection

नारायणं नमस्कृत्य
नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं
ततो जयमुदीरयेत् ॥

Nārāyaṇaṁ namaskṛtya
Naraṁ caiva Narottamaṁ ।
Devīṁ Sarasvatīm Vyāsaṁ
tato jayaṁ udīrayet ॥

INVOCATION ~

Namaskar-ing Nārāyaṇa and indeed
Nara the best of men
and devi Sarasvatī indeed, then
should 'Jaya' be uttered!

SECTION ONE HUNDRED SEVENTY-FOUR[2]

1 Yudhiṣṭhira said,
“O Pitāmaha-Grandfather, you have
spoken on auspicious
Rājadharma, the dharma of governance.
O Earth-lord, speak
now of the best dharma of ashramites!”

2 Bhīṣma said,
“Everywhere is it decreed in Dharma:
ascesis bears true fruit
in Swarga. Many are the doors of Dharma;
no act is there that is fruitless.

3 “Each and every object that is
decided upon,
he knows that as the and no other,
O best of Bharatas!

4 “Gradually as one realizes that the
way of the world
is worthless, so grows detachment from it
undoubtedly.

5 “Thus when this world is pervaded with many
faults, Yudhiṣṭhira,
the intelligent person strives after
moksha for his atman’s sake.”

6 Yudhiṣṭhira said,
“On loss of wealth, or death of wife, or son,
or father, that grief is
dispelled by what knowledge, tell me that,
O Grandfather!”

---

2 Section 168 of the Critical Edition.

7 Bhīṣma said,
"On loss of wealth, or death of wife, or son,
or father, (one says),
'*Aho*, what pain!' By meditation, one
should control grief.

8 "About this is narrated the ancient
itihāsa-history
of what a learned Brahmin said sometime
to Senajit.

9 "To the Raja, tormented with anguish
for his son, distressed
with grief, seeing his dejected face, the
learned Brahmin
spoke these words:

10 'Aren't you surely a fool? You are to be
lamented over!
Why are you lamenting? Those lamenting
over you will also
attain your end.

11 'You and I and all others sitting near
you, O Raja,
all will go there from where we have come.'

12 "Senajit said,
'What intelligence, what ascesis,
what samadhi,
O wise one, rich in ascesis, what wisdom,
what scripture is it,
obtaining which you do not despair?

13 'Now joyous, now sad in the cycle of
happiness and
misery, anguish for my atman is
embedded in my heart.'

14 "The Brahmin said,
'See, all creatures are interconnected
in suffering,
great, middling and small, each because of
its karma.

15 ‘Alone am I; no one is mine, nor am
I anyone’s.
I do not see one whose I am; nor do
I see one who is mine.

16 ‘The atman too is not mine; nor is all
this earth mine.
Aware that as it is mine so is it
others’, I am
not pained. Obtaining this understanding,
I am neither
delighted, nor pained.

17 ‘As with one stick and another stick in
in the maha-ocean
sometimes, so is the meeting and separation
of creatures.

18 ‘Thus it is with sons and grandsons, agnate
relatives, other
kin and friends. Your duty is not to be
attached to them.
Separation from them is the inevitable truth.

19 ‘From the unseen he came and again to
the unseen has
he returned. Neither did he know you,
nor you him. Why,
then, do you grieve?

20 ‘The torment of craving is the source of
suffering. Suffering
is the source of happiness. From happiness,
suffering is born.
Thus is it again and again.

21 ‘Sorrow follows happiness; happiness
follows sorrow.
Amid happiness and sorrow, humans
rotate wheel-like.

22 ‘After happiness, sorrow has afflicted
you. Again will
you find happiness. None receives
sorrow always;
none receives happiness always.

[XII:174:23–29]

Translated by Pradip Bhattacharya

23 ‘This body, indeed, is the support of
happiness.
Of sorrow, too, the body is the support.
Whatever karma
is done with the body, its (effects) reach
the embodied.

24 ‘Life and body are born naturally
together. Both
develop together; both are destroyed
together.

25 ‘People entangled in manifold coils
of affection,
engrossed with worldly matters, sink
unsuccessful,
like a bridge on a sandbank.

26 ‘Like sesame seeds for oil, all are
crushed in the wheel
of birth, assaulted as if by the
oil-press, by woes
born of ignorance.

27 ‘Man heaps up evil deeds for the sake of
wife and family.
Alone man obtains suffering here and
hereafter.

28 ‘Clinging to wives, children and relations
all men, like wild
elephants immured in mire, waste away
in the mire of grief.

29 ‘Loss of sons, loss of wealth, loss of agnate
relatives and
kin brings very great suffering, lord, like
a forest-fire.
All this— joy and sorrow, life and death—is
controlled by fate.

30 *asuhṛt sasuhṛccāpi saśatrurmitravānapi /*
saprajñaḥ prajñyā hīno daivena labhate sukham //

'Friendless or with friends,
Foe-less or with friends,
With wisdom or wisdom-less,
By destiny is happiness gained.

31 *nālaṁ sukhāya suhṛdo nālaṁ duḥkhāya śatravaḥ /*
na ca prajñālam arthānāṁ na sukhānām alaṁ dhanam /

'Not enough for happiness are friends,
Not enough for sorrow are foes,
Not enough for wealth is wisdom,
Not enough for happiness is wealth.

32 'Not by intelligence is wealth gained
Not by stupidity penury.
The way of the world-wheel
The wise know, not others.

33 'Intelligent and stupid
Hero and coward
Idiot and seer
Weak and strong—
It is the fortunate
Who enjoy happiness.

34 'Is the cow the calf's, the cowherd's, the owner's
or the thief's?
He who drinks its milk, the cow definitely
is his.

35 'They that are the stupidest in the world
and they who
transcend intelligence, such people enjoy
happiness. It is
the people in-between who suffer.

36 'The steadfast enjoy in the ultimate
state; they do not
enjoy in the intermediate state.
Attaining the
transcendent is called happiness; sorrow
is in the intermediate.

37 ‘Fools sleep happily not worried about
their deeds, shrouded
in the blanket of maha-ignorance.

38 ‘They who obtain happiness by intelligence,
are beyond conflicts,
free from envy. Neither profit nor penury
can ever pain them.

39 ‘Those who do not find intelligence
after overcoming
stupidity, they experience excessive
delight and distress.

40 ‘The stupid are ever gay, even like
the hosts of devas
in heaven, maha-arrogant, tightly
bound, confounded.

41 ‘Happiness ends in sorrow; sloth causes
sorrow; dexterity
results in happiness. Wealth and splendour
dwell together
in the dextrous, not in the slothful.

42 ‘Joy or sorrow, pleasant or unpleasant
whatever comes,
should be honoured with heart undefeated.

43 ‘Thousands are the abodes of grief; hundreds
are the abodes
of joy. Day-by-day they overwhelm fools,
not the pandits.

44 ‘Intelligent, mature in wisdom,
eager to learn,
unenvious, patient, and senses
conquered—
sorrow does not touch such a person.

45 ‘Relying on this realisation,
the wise live
guarding the heart. The knower of creation
and destruction
cannot be touched by sorrow.

46 'That which is the cause of grief, fear, pain or
strain, discard that
root, though it be a part of the body.

47 'Whenever anything is imagined as "mine"
then all those indeed
become the cause of anguish.

48 'Whenever a desired thing is discarded
it becomes the
fulfiller of happiness. The man chasing
desire is destroyed
pursuing that desire.

49 'The pleasure from worldly desires, the maha-
happiness in
heaven, neither are a sixteenth part of
the happiness
that destruction of craving gives.

50 'The fruits of karma, good and bad, done in
a former body
are experienced by the wise, the fool
and the hero
according to their deeds.

51 'In this manner, indeed, between pleasant
and unpleasant,
sorrow and happiness creatures rotate.

52 'Relying on this realisation,
those endued
with qualities live happily, abhorring
all craving,
turning their backs on attachments.

53 'Existing in the heart, flourishing there,
it becomes death
in the mind. The wise call it anger
dwelling in bodies.

54 'When desires are restrained, like the tortoise
drawing-in its limbs,
then in the atman's light, the atman clearly
sees the atman.

55 ‘When one fears none,
When one is feared by none,
When one neither craves nor hates,
Then one obtains Brahman.

56 *ubhe satyānṛte tyaktvā śokānandau bhayābhaye /*
priyāpriye parityajya praśāntātmā bhaviṣyasi //

‘Renouncing both truth and untruth, grief
and joy, fear and
fearlessness, discarding like and dislike,
one becomes serene.

57 ‘When the self-possessed does no evil to
all creatures
in thought, word and deed, then he obtains
Brahman.

58 ‘That which is difficult for the weak-minded
to discard, which
does not decay with age, is a mortal
disease. He who
discards that craving is happy.

59 ‘About this is heard the sacred verses
sung by Piṅgalā,
O lord of earth! How in the time of
difficulty
she gained the eternal dharma.

60 ‘At the place for a tryst Piṅgalā
the courtesan
sat for her lover in vain. Then, though
distressed, she remained
calm and strengthened her thoughts.

61 ‘Piṅgalā mused, “I was insane. The serene
beloved dwelt
near me always. The lover was near me.
I never
approached him earlier.

Translated by Pradip Bhattacharya

62 "This house of one pillar and nine doors
will I enclose.
Which woman, when this lover comes here,
will not consider
him her beloved?

63 "Desireless now, cunning men in the
hellish form of
lust will not again be able to cheat
me. I am awake,
I am enlightened.

64 "Even meaningless becomes meaningful
by destiny
or because of past acts. I am wide awake,
free of objects.
The senses are no longer unconquered
by me.

65 "The expectation-less sleeps happily.
Non-expectation
is supreme happiness." 'By turning
expectation
into non-expectation, Piṅgalā slept happily.'

66 Bhīṣma said,
"By these and other reasonable words
spoken by the
learned Brahmin, Raja Senajit was
comforted and
became delighted and happy."

SECTION ONE HUNDRED SEVENTY-FIVE

1 Yudhiṣṭhira said,
"This *kāla*-Time, destroyer of all
creatures, flows on.
What, then, is the best that can be done?
Tell me, grandfather!"

[XII:175:2–7]

Translated by Pradip Bhattacharya

2 Bhīṣma said,
"About this is narrated this ancient
    itihāsa-history,
the dialogue between father and son.
    Attend, Yudhiṣṭhira!

3 "Sometime there was a Brahmin, O Pārtha,
    son of Pṛthā-Kuntī,
engaged in the practice of Vedic study.
    He had a son
named Medhāvī who was intelligent indeed.

4 "To that father, engaged in the practice
    of Vedic study,
spoke the son, competent in the purport
    of the dharma
of moksha, expert in worldly matters.

5 "The son said, 'What should the composed do,
    father, knowing
that human lives are swiftly falling away?
    Father, tell me
the proper means in regular order.
    I will practise
dharma accordingly.'

6 "The father said, 'Son, study the Vedas
    observing *brahmacarya*,
celibacy. Wish for sons for the salvation
    of the manes;
Establishing the household fire, perform
    sacrifices
following the rituals. Entering
    the forest,
become an silent ascetic.'

7 "The son said, 'When the world is thus wounded
    all around, besieged,
things are falling away unfailingly,
    how can you speak
like one wise and composed?'

8 "The father said, 'Speak! What attacks the world?
What besieges it?
What things inevitably fall away?
Why do you frighten me?'

9 "The son said:
mṛtyunābhyāhato loko jarayā parivāritaḥ /
ahorātrāḥ patanty ete nanu kasmān na budhyase //

'Death wounds the world,
Decay besieges it,
Days and nights fall away.
How do you not understand this?

10 'The unfailing nights constantly come and go.
When I know that
mṛtyu-death waits not for a moment, then
how can I wait,
caught in this net?

11 'When night after night passes leaving but
little of life,
who can be happy like fish in a puddle?

12 'The night after whose passing nothing good
is done, that (day)
the learned consider fruitless.

13 'Hardly is desire fulfilled than *mṛtyu*-death
approaches humans.
One whose his mind is elsewhere, like sheep
intent on tender
grass seized by a she-wolf, is spirited
away by *mṛtyu*-death.

14 'Do now, indeed, what is beneficial
lest time pass you by.
Indeed, work will lie incomplete
and *mṛtyu*-death
will drag you along with it.

[XII:175:15–22]

Translated by Pradip Bhattacharya

15 *śvaḥkāryam adya kurvīta pūrvāhṇe cāparāhṇikam /*
na hi pratīkṣate mṛtyuḥ kṛtaṁ vāsya na vā kṛtam //

'Tomorrow's work do today; the afternoon's
in the forenoon.
Mṛtyu-death does not wait whether one's work
is done or not done.

16 Who knows whose time of *mṛtyu*-death is today!
When death wishes
to seize, that lord of the world sends no
invitation,
attacking unnoticed, as a fisherman
seizes fish.

17 'In youth indeed practise dharma. Perhaps
life is indeed
unfounded. Dharma done earns glory here
and joy hereafter.

18 'Those possessed by delusion exert for
the sake of wives
and sons, providing them nourishment by
doing good and bad deeds. 18

19 'The man possessing sons and animals,
his mind clinging
to them, *mṛtyu*-death seizes, as a tiger
a deer asleep, and leaves.

20 'One who is busy hoarding, his desires
unsated, *mṛtyu*-death
seizes as a tiger seizes prey
and leaves.

21 '"This has been done; this is to be done; this
is incomplete"—
one thus attached to such joys here, *kṛtānta*
the terminator overcomes.

22 'The fruits of work done unobtained, work named
after the fruit,
attached to fields, trade or household, *mṛtyu*-
death seizes and leaves.

23 'Weak and strong, brave and timid, fool and seer, before all their
desires are fulfilled, *mṛtyu*-death seizes them and leaves.

24 'When *mṛtyu*-death, old age, disease and grief from many causes
cling to this body, how do you remain at ease?

25 'From birth itself *Antaka*, god of death, and old age chase
the embodied to destroy them. Both of these cling to all
things, mobile and immobile.

26 'The house of *mṛtyu*-death is the fondness for social life.
The meeting place of devas is the forest; so the scriptures say.

27 'A rope that binds is the fondness for living in society.
The doers of good cut it. The doers of evil cannot cut it.

28 'He who harms no life by means of word, thought or deed, his life
and wealth are not taken away nor does karma bind him.

29 'None can withstand the advance of the army of *mṛtyu*-death
except satya-truth. Discard untruth, for in truth dwells
amṛta-immortality.

30 *tasmāt satyavratācāraḥ satyayogaparāyaṇaḥ /*
satyārāmaḥ samo dāntaḥ satyenaivāntakaṁ jayet //
'Therefore, observing the vow of truth, devoted to
union with truth, readily serving truth, being equable,
restrained and by truth indeed is *Antaka*, god of death, conquered.

31 '*Amṛta*-immortality and *Mṛtyu*-death
both are established
in the body. *Mṛtyu*-death occurs from
attachment. From
satya-truth occurs *amṛta*-immortality.

32 *so 'haṁ hy ahiṁsraḥ satyārthī kāmakrodhabahiṣkṛtaḥ /*
samaduḥkhasukhaḥ kṣemī mṛtyuṁ hāsyāmy amartyavat //
'That I, non-violent, truth-seeking,
exiling desire
and anger, equable in joy and grief,
safe and secure,
shall laugh at *Mṛtyu*-death like the immortals.

33 'Engaged in the peace-sacrifice, restrained,
an ascetic
occupied with Vedic offerings, make
the sacrifices
of speech, mind and action when the sun takes
the northern course
(the path of salvation, *devayāna*).

34 'How can one like me worship by violent
animal sacrifice
or even by fruitless self-mutilating
sacrifices
like *piśāca*-fiends, being wise?

35 'One whose speech and mind are always properly
focussed on
ascesis, renunciation and yoga,
obtains all indeed.

36 *nāsti vidyāsamaṁ cakṣur nāsti sattasamaṁ tapaḥ /*
nāsti rāgasamaṁ duḥkhaṁ nāsti tyāgasamaṁ sukham //
'No eye is there like knowledge
No ascesis is there like truth
No grief is there like attachment
No joy is there like renunciation.

37 'Born in Atman from Atman, devoted
to Atman, though
issue-less I will be in Atman. Progeny
will not rescue me.

38 ‘There is no wealth seen for a Brahmin like
oneness, equanimity,
truthfulness, virtuous conduct, fortitude,
non-punishment,
simplicity, and stopping ritual acts.

39 ‘What use is wealth to you; and what use are
relatives to you?
What use are wives to you, O Brahmin, when
you will die? Seek
the atman entering the (heart-) cave. Your
grandfathers and father—
where have they gone?’

40 Bhīṣma said,
“Having heard these words of the son, as
the father did,
so do you too behave, devoted to
the dharma of truth.”

SECTION ONE HUNDRED SEVENTY-SIX

1 Yudhiṣṭhira said,
“The rich and the poor live independently.
How do joy and
grief come to them? Tell me that, grandfather!”

2 Bhīśma said,
“About this is narrated an ancient
itihāsa-history,
a song that quietens, liberates,
brings peace.

3 “Sometime in the past I was told by a
renunciant
Brahmin, mentally distressed because of
a wicked wife,
dirty clothes and hunger:

4 ‘Born into this world, the human, from birth
itself, undergoes
diverse types of joys and sorrows.

5 ‘When taken along one path of them, he
should neither be
delighted on getting happiness, nor
be feverish
on getting sorrow.

6 ‘You do not, indeed, do what is good for
your atman here.
Though a desireless person you are, indeed,
always carrying a burden.

7 ‘Going around, possessing nothing,
happiness is tasted.
Possessing nothing, one lies down and
gets up happily.

8 ‘Possession-less-ness is happiness
in the world,
wholesome, beneficial, healthy.
It is foe-less indeed.
Difficult to achieve, it is attainable.

9 ‘Possession-less, endowed with total purity,
observing the
three worlds I do not notice any equal
to such a one.

10 ‘Weighing destitution and sovereignty
in a balance
poverty surpassed sovereignty and
had greater gunas.

11 ‘The maha-difference between
possession-less-ness
and sovereignty is that the wealthy
are ever anxious
as though in the maw of death.

12 ‘Indeed, not Agni-fire, not *Āditya*
the sun, not *mṛtyu*-death,
nor robbers can have sway over one
liberated from wealth
and its products, expectation-less.

13 ‘He indeed roams where he will, needing no
bed to lie down,
his arm his pillow, tranquil, praised by gods.

14 ‘The rich person, in the grip of wrath and
greed, loses discrimination,
glares askance, mouth parched, sinful, scowling.

15 ‘Biting lips in anger, cruel in speech,
who would wish to look
at him though he should wish to gift the world?

16 ‘Constant prosperity deludes the
undiscerning.
That abducts their judgement as *anila*
the wind does autumnal clouds.

17 ‘Then, having acquired beauty and wealth,
he thinks, “I am
high-born, I am successful, I am not
just any man.”
For these three reasons his discrimination
is deluded.

18 ‘He, craving pleasure, wastes wealth ancestors
collected. Ruined,
believes robbing others’ wealth is good.

19 ‘When he, transgressing limits, robs them,
the raja restrains
him indeed as a hunter does animals
with arrows.

20 ‘Thus the human suffers such sorrows here
of various types
from coming in touch with the body.

21 ‘Understanding these great sufferings,
take medicine,
ignoring the impermanent way of
the world.

22 *nātyaktvā sukham āpnoti nātyaktvā vindate param /*
nātyaktvā cābhayaḥ śete tyaktvā sarvaṁ sukhī bhava //
'Not renouncing, no happiness is obtained
Not renouncing, the supreme is not attained
Not renouncing, there is no fearless sleep
Renounce all! Be happy!'

23 "Thus in Hastināpura a Brahmin
explained to me
about equanimity. That is why my
opinion is
that renunciation is supreme."

SECTION ONE HUNDRED SEVENTY-SEVEN

1 Yudhiṣṭhira said,
"Wishing to begin enterprises,
if one strives but
fails to obtain wealth, what should one do,
overwhelmed by
thirst for wealth, to obtain happiness?"

2 Bhīṣma said,
"Equal towards all, at ease, true in speech,
O Bharata dynast,
totally indifferent to worldly
things, desiring
to know, that is the happy person.

3 "These five steps, indeed, the ancients say, lead
to serenity.
This is heaven and dharma and happiness
and the supreme good.

4 "About this is narrated the ancient
itihāsa-history
of what the totally indifferent
Maṅki had sung
Attend to that, O Yudhiṣṭhira!

5 “Wishing for wealth, Maṅki strove but failed
again and again.
With the little wealth left he bought two bullocks
and a yoke.

6 “Properly yoked, the bullocks, taken out
for training, suddenly
ran off, keeping between them a camel
that was seated.

7 “The camel, not tolerating their falling
on its shoulders,
rose up and flinging up the bullocks sped
at maha-speed.

8 “Those bullocks, borne away and tormented
by that camel,
perceiving them to be nearly dead then,
Maṅki said:

9 ‘If not destined, even the skilful is barred
from wealth, yoked
to proper faith, desire and all efforts.

10 ‘My past efforts met with failure.
Yet I tried.
Now see, what calamity by accident
fate has brought me!

11 ‘Up and down my bullocks go on an
uneven path,
tossed up, as if accidentally
trapped by a hunter.

12 ‘Like two gems my precious calves are dangling
from the camel.
Clearly this is destiny indeed; human
effort is nothing!

13 ‘Sometime should it happen that human
effort is mentioned,
even then enquiry will reveal it
is destiny indeed.

14 'Therefore, whoever wishes to attain
happiness should
be totally indifferent here. The
disgusted, hopeless
of earning wealth, sleeps happily.

15 '*Aho*! How correctly Śuka spoke,
wholly freed,
while leaving Janaka's abode for the
maha-forest!

16 "Of one who achieves all desires and one
who only abandons
them, renouncing is superior to
attaining all desires.

17 "None in the past has reached the ends of all
desires. Only
the stupid thirst increasingly after
life and body."

18 'Turn back! By your desire of knowing
become serene. Renounce
'mine'. You have been deceived, yet you are not
disgusted with the body.

19 'If I am not to be destroyed by you,
if you would enjoy
with me, do not link me to worthless greed,
O wealth-craver!

20 'Wealth hoarded repeatedly has been
destroyed again
and again. O wealth-craving fool, when will
you let go this wealth?

21 '*Aho*! How childish of me to have become
your toy! If not,
what man would ever become another's slave?

22 'Neither in the past nor thereafter could
anyone attain
the end of desires. Renouncing all enterprise
I am awake, enlightened.

23 'O *kāma*-desire, your heart must be hard
as adamant.
Though assailed by hundreds of reversals
it does not split
into hundreds of pieces.

24 'O *kāma*-desire, I renounce you and
whatever is
dear to you. By desiring your happiness
I cannot obtain
happiness for my atman.

25 'O *kāma*-desire, I know your root.
Aren't you Wish-born?
I will not wish for you; so you will be
rooted out.

26 'Here there is no happiness from wealth. Gained,
it brings many
worries. Loss of gain is like death. Gain may
or may not happen.

27 'Dying does not gain it. There is no grief
greater than that.
One is not contented with gain. Indeed,
more is sought.

28 'Indeed, wealth causes desire like tasty
Gaṅgā water.
That this will destroy me, I have realised.
Leave me!

29 'The collection of elements sheltered
in my body,
let them go where they will or dwell happily.

30 'You who follow *kāma*-desire and
lobha-greed, I
do not love you. Therefore, discarding all,
in you *Satya*-
Truth, do I indeed take refuge.

31 'Seeing all creatures in my body, mind
and atman, fixing my
intelligence in yoga, the hearing
on truth, mind in Brahman,

32 ‘I shall roam the world, unattached, happy,
untainted.
You will not thrust me again into misery.

33 ‘It is being impelled by you that no
other end exists
for me. It is you *kāma*-desire that
are always the
cause of thirst, misery and toil.

34 ‘The great grief of losing wealth I consider
the greatest of all.
Agnate relations and friends despise one
who has lost wealth.

35 ‘Thousands of insults, many painful faults
are in poverty.
The slight happiness from wealth produces
many sorrows.

36 ‘Presuming, “This person has wealth,” robbers
first kill or torment
him with various punishments, always
keeping him anxious.

37 ‘Indulging greed brings sorrow. Very late
have I realised that.
O *kāma*-desire, whatever you rest
upon indeed binds me.

38 ‘Ignorant of the truth, you are foolish
as a child. Like fire, you
are never sated. You know not what is
easily gained
nor do you know what is difficult.

39 ‘Like *Pātāla*, the nether region, filling
you is difficult.
You wish to snare me in sorrows. But,
kāma-desire,
you can enter into me no more.

40 ‘Accidentally losing property,
I have reached
indifference. Obtaining supreme bliss,
I do not think on desires.

41 ‘Extreme pains I bore here, I, unintelligent,
did not realise.
Brought down by loss of wealth, I sleep, all limbs
free of fever.

42 ‘I renounce you *kāma*-desire, abandoning
all mind’s desires.
You will no longer abide with me, nor
sport with me.

43 ‘I will forgive the envious and who
insult me, not injure
those who injure me. Ignoring hateful
speech and the unpleasant
I will be pleasant.

44 ‘My senses ever healthy and content,
I shall live on
whatever I get. I will not act to
satisfy kama-
desire. You are my atman’s foe.

45 ‘Indifference, bliss, contentment, peace, truth,
self-restraint,
forgiveness and universal compassion,
know as my refuge.

46 ‘Therefore, *kāma*-desire, *lobha*-greed,
tṛṣṇā-thirst and
kārpaṇya-meanness, abandon me!
It is in *sattva*
that I am now established.

47 ‘Rejecting desire, greed, anger and
harshness too,
I will not now suffer sorrow from being
overcome by greed
as the un-self-controlled obtain.

48 ‘As and when a desire is discarded,
so does happiness
become more complete. Being in
the clutches of
kāma-desire is to suffer sorrow
constantly indeed.

49 ‘Man should reject desires, shake every
trace of raja-passion.
Kāma-desire and *krodha*-anger birth
sorrow, impudence
and discontent indeed.

50 ‘Entered into Brahman, as in a cool
lake in summer,
I am at peace, liberated, experiencing
only happiness.

51 ‘The happiness from *kāma*-desire in
this world and the
maha-happiness of heaven are not
worth a sixteenth
part of the happiness from the destruction
of *tṛṣṇā*-thirst.

52 ‘*Kāma*-desire is the atman’s seventh
and foremost foe.
Killing it, I have attained Brahman’s abode.
I shall consider
myself happy like a king.’

53 “Based upon this realisation, Maṅki
achieved complete
indifference and, abandoning all
desires, obtained
the maha-happiness of Brahman.

54 “By loss of the bullocks did Maṅki
attain immortality.
By severing the roots of *kāma*-desire
he thus attained
maha-happiness.”

SECTION ONE HUNDRED SEVENTY-EIGHT

1 Bhīṣma said,
“About this is narrated the ancient
itihāsa-history
sung by the serene Janaka, Raja
of Videha:

2 "'My riches are as though infinite; yet
nothing is mine.
Should Mithilā be ablaze, nothing of
mine is consumed.'

3 "About this are narrated the sentences
Bodhya delivered
about nirveda, complete indifference.
Attend to them,
O Yudhiṣṭhira!

4 "Once Raja Nahuṣa questioned the
self-controlled
rishi Bodhya, replete with knowledge, who,
through indifference,
had attained peace and calm:

5 "O maha-wise one! Advise me about
the instructions
for tranquillity. Reflecting upon
what realisation
do you roam serene, liberated?"

6 "Bodhya said, 'I act as others advise,
never advise
others here. I tell you their features. Reflect
on that yourself.

7 'Piṅgalā, the osprey, the snake, the bee
searching in the woods,
the arrow-maker and the virgin, these six
are my gurus.'

8 Bhīṣma said,
"Expectation is powerful, Raja;
lack of expectation
is supreme bliss. Turning expectation
into lack of
expectation, Piṅgalā slept at ease.

9 'Spying an osprey carrying meat, the
meat-less attacked it.
By discarding that meat, the osprey
became happy.

10 ‘Building a house indeed brings pain,
never happiness.
A snake entering houses of others
lives happily.

11 ‘Ascetics live happily, adopting
living by begging,
like birds and bees, free from malice to
creatures.

12 ‘The mind of a man making arrows
was once so intent
on arrows that he was not aware of
a raja passing by.

13 ‘Many together will always quarrel;
two will surely
converse. I roam alone, like a virgin’s
sole shell ornament.’”

SECTION ONE HUNDRED SEVENTY-NINE

1 Yudhiṣṭhira said,
“O knower of conduct, by what conduct
may one live free
of sorrow on earth? By doing what in
the world does a
man obtain the best end?”

2 Bhīṣma said,
“About this is narrated an ancient
itihāsa-history
of Prahrāda’s dialogue with an ascetic
living, python-like,
only on what came to him.

3 “A wandering Brahmin of sound heart,
healthy, was once
questioned by Raja Prahrāda, intelligent,
of renowned wisdom.

4 “Prahrāda said,
‘Contented, competant, gentle, restrained,
un-inquisitive,
unenvious, well-spoken, highly esteemed,
wise, you wander
in the world like a child.

5 ‘Neither do you desire gain, nor grieve at
not gaining. As if
ever content, O Brahmin, you do not
value anything.

6 ‘People are being swept away in the
current; you are
as though undisturbed. Regarding works of
dharma, *artha*-wealth
and *kāma*-pleasure you are noticed to be
as if unmoved.

7 ‘You neither perform acts for dharma and
wealth, nor for
pleasure. Ignoring all sensory matters
you roam free, witness-like.

8 ‘What wisdom or scripture, or what is your
practice, O ascetic?
Tell me quickly, Brahmin, if you consider
it good for me here.’

9 Bhīṣma said,
“Thus urged, the intelligent Brahmin,
learned in the ways
of the world, spoke words sweet and meaningful
to Prahrāda,
O son of Prithā-Kuntī!

10 ‘See, Prahrāda, without cause is creatures’
birth, growth, decay
and death. Hence I neither grieve nor rejoice.

11 ‘It is from their natures that predilections
are seen to come.
All are immersed in their natures. Nothing
does pain me.

Translated by Pradip Bhattacharya

12 ‘See, Prahrāda, all unions end in
disintegration;
all hoarding ends in destruction. Therefore
I do not set
my mind on anything.

13 ‘Seeing that all creatures with attributes
will be destroyed,
knowing about birth and death, what is left
for me to do?

14 ‘I notice the successive death of
water-born creatures,
the huge-bodied and the minutest,
in the maha-ocean.

15 ‘O Asura king! The mobile and immobile
creatures of earth,
clearly do I see the death of them all.

16 ‘To the sky-ranging birds, best of *dānava*-
demons, though mighty
Mṛtyu-death rises up in due time.

17 ‘The sky-ranging small and maha
luminaries
I notice falling down in due time.

18 ‘Thus, seeing all creatures closely linked
to death, regarding all
equally; wise, contented, I sleep at ease.

19 ‘I gorge myself if, by chance, I get food
in plenty. Again,
on many days I sleep without eating too.

20 ‘And to me flows, again, much food of
high quality;
again less, of low quality; again,
nothing appears.

21 ‘Sometimes I eat grains, and swallow dry
oil-cakes too.
I eat rice with meat. Again, I eat rich
and poor food.

22 ‘Sometimes I sleep on a beadstead, and again
 on the ground, and
in a palace is my bed found sometimes.

23 ‘I wear rags and hempen cloth, silk, deer-skin
 and once I wore
maha-honourable robes.

24 ‘I enjoy the dharmic that appears
 accidentally,
not reject; and nor do I beg for what
 is very rare.

25 ‘Unmoving, death-removing, auspicious,
 grief-removing,
pure, incomparable, which the wise counsel
 cultivating; disliked,
not followed by fools, that *ājagara*-
 pythonic vow
I practise purely.

26 ‘Firm in mind, from my dharma unfallen,
 regulated
in conduct, knowing past and future, gone
 from fear, wrath, greed,
attachment, that *ājagara*-pythonic vow
 I practise purely.

27 ‘Irregularly enjoying fruits, food
 and drink, the result
of fate at different times and places,
 heart-gladdening,
not followed by the mean, that *ājagara*-
 pythonic vow,
I practise purely.

28 ‘This, that and so forth, overcome by thirst,
 people not obtaining
wealth get depressed. Completely perceiving,
 realising the truth,
that *ājagara*-pythonic vow,
 I practise purely.

29 ‘Seeking manifold for the sake of wealth
the noble take
recourse to the mean and ignoble, my
desires ended,
self-controlled, serene, that *ājagara*-
pythonic vow,
I practise purely.

30 ‘Joy-grief, profit-loss, sex-ennui, and
life and death,
destiny controls. Observing this truth,
that *ājagara*-
pythonic vow I practise purely.

31 ‘Ended are fear, attachment, delusion,
pride. Endued with
resolution, perception, intelligence,
I am tranquil.
Perceiving those who enjoy the fruit that
happens to come,
that *ājagara*-pythonic vow
I practise purely.

32 ‘Uncertain my sitting and sleeping,
my nature yoked to
self-control, discipline, vows, truth, purity,
stored fruits (of karma)
gone; delighted, that *ājagara*-
pythonic vow
I practise purely.

33 ‘Unhappiness comes here caused by wealth.
Perceiving this
by my intelligence, I am settled
in the atman.
Controlling the unruly thirsty mind,
that *ājagara*-
pythonic vow I practise purely.

34 Not gratifying heart or mind—their
dear happiness
being rare and fleeting—I am like an
observer of
both these. That *ājagara*-pythonic
vow I practise purely.

35 ‘Much is said about this indeed by
scholars and poets
establishing their own fame, concluding,
“This, this is it,
there, there, that, that,” by debating the
impenetrable
opinions of their own and others.

36 ‘That, after hearing, I ignore. Fools here
apprehend it
differently, interminably visiting
it with endless
blame. Among humans I wander free of
anger and thirst.’

37 Bhīṣma said,
“The mahatma who follows the way of
ajagara,
the python, free from attachment, removing
fear, greed, delusion, wrath,
he surely roams and sports here happily.”

SECTION ONE HUNDRED EIGHTY

1 Yudhiṣṭhira said,
“Relatives, work, wealth or wisdom, here which
of these, grandfather, can
be man’s foundation? Thus asked, answer me!”

2 Bhīṣma said,
prajñā pratiṣṭhā bhūtānāṁ prajñā lābhaḥ paro mataḥ /
prajñā naiḥśreyasī loke prajñā svargo mataḥ satām //

“Wisdom is the foundation of creatures
Wisdom is considered the greatest gain
Wisdom is not surpassed in the world
Wisdom is heaven opine the good.

3 “By wisdom indeed Bali obtained wealth
when prosperity
was lost and Prahrāda, Namuci and
Maṅki theirs. What
is superior to it?

[XII:180:4–12]

Translated by Pradip Bhattacharya

4 “About this is narrated this ancient
itihāsa-history,
the Indra-Kāśyapa dialogue. Attend
to it, Yudhiṣṭhira!

5 “*Tāta*-child, rishi Kāśyapa, a strict-vowed
ascetic, some
Vaishya, prosperous and proud, ran down in
his chariot.

6 “He, in agony, prostrate, angry,
suicidal, spoke thus:
‘I will die. Here, for those unwealthy,
life is meaningless,’

7 “And sat wishing to die, silent, unconscious.
Indra, taking
the form of a jackal, spoke to the angry one:

8 ‘All creatures wish for a human birth
by all means.
Among humans Brahminhood is indeed
praised by all.

9 ‘You are human and a Brahmin and are
learned in the Vedas,
O Kāśyapa! Having obtained such a
very rare birth,
do not find fault and wish to die.

10 ‘All gain is full of conceit—this scripture
alas is true! Your form
is worth being contented with which, out
of greed, you threaten.

11 ‘*Aho*! Here those who have hands are successful.
Intensely, I
long to be like those here who have hands.

12 ‘We long to possess hands as you do wealth.
No gain greater
than gaining hands are we aware of.

13 ‘We, being hand-less, O Brahmin, cannot
extract thorns, nor
scratch when creatures great and small bite the
limbs.

14 ‘Again, those with god-given hands and ten
fingers can scratch
and remove from the limbs worms that bite.

15 ‘From cold, rain and heat they can save themselves.
Clothes, food and beds,
happy and secure, they enjoy.

16 ‘Ruling the world, they enjoy being borne
by cattle and
by manifold means indeed they bring others
under their control.

17 What the tongueless, wretched, short-lived, handless
suffer, those sorrows
fortunately you are destined not to,
O ascetic!

18 ‘Fortunately you are no jackal, nor
worm, nor mouse, nor
snake, nor frog, nor any other sinful
existence.

19 ‘With so much gain you should be contented,
Kāśyapa! What
can be more than being the best of creatures,
a foremost Brahmin?

20 ‘These worms are biting me. To extricate
them, I do not
have the power, being handless. See this
state of mine!

21 ‘Being like a crime I am not discarding
my self, lest I
fall into a worse sinful existence.

22 ‘Though I have ended up in this sinful
jackal existence,
there are many other sinful existences
more sinful.

[XII:180:23–30]

Translated by Pradip Bhattacharya

23 'Some are happy by birth, others very
miserable.
Never have I seen anyone here indeed
solely happy.

24 *manuṣyā hy āḍhyatāṁ prāpya rājyam icchanty anantaram /*
rājyād devatvam icchanti devatvād indratām api //

'Humans, obtaining wealth, wish for kingship
soon after;
after kingship, wish for godhood; and after
godhood, Indra-hood.

25 'Even if you become wealthy, neither
raja nor god
will you be. Obtaining godhood and
Indra-hood,
will never content you.

26 'No contentment is there, gaining what is
dear. Water does
not slake thirst. It blazes up more like
fire with fuel.

27 'In you indeed is grief and also in
you is joy. When
happiness and sorrow both are there,
then why lament?

28 'Imprison all desires and actions at
the root, restrict
the collection of sense-organs, like birds
in a cage.

29 'No second head can ever be cut,
nor a third hand.
No fear can arise from what does not exist.

30 'Never does desire arise for that whose
rasa-flavour
is not known. From touching it, or from
seeing it, or
from hearing it is desire born.

31 'You have no memory of *vāruṇi*-
liquor and *laṭvākā*
bird-meat. No food exists anywhere
surpassing those two.

32 'These and other remote and all kinds of
food, Kāśyapa,
that you have not eaten in the past, those
you do not recall.

33 'Not eating, not touching and not seeing—
for man this rule
is considered the most beneficial,
undoubtedly.

34 'Those having hands have strength and wealth,
undoubtedly.
It is men indeed who bring about slavery
for men.

35 'Suffering death, bondage and torture
again and again,
they still enjoy and make merry and laugh.

36 'Others, mighty-armed, learned and wise
pursue disgusting,
most wretched, sinful occupations.

37 'They are also enthusiastic about
pursuing other
occupations, but it is their own karma
that controls
what will happen.

38 'Neither a *pulkasī* nor a *caṇḍāla*,
lowest outcastes,
wish to give up their selves discontented
with their own births.
See, such is the *māyā*-illusion!

39 'Seeing humans who are armless, struck with
palsy, diseased,
how much is your gain, Kāśyapa, whole in
body, in your own caste!

40 ‘If your Brahmin body be free from fear,
free from disease,
and with all limbs, you cannot be scoffed at
in this world.

41 ‘Never can any slander, seemingly
true, take away
(your status). Rise up in dharma, learned
rishi! You ought
not to give up your atman.

42 ‘If, Brahmin, you listen to and have
faith in my words, you will
obtain the chief fruit of the dharma
uttered in the Vedas.

43 ‘Carefully maintain study of the Vedas,
the fire ritual,
truth, self-control and giving. Never
compete with others.

44 ‘Those who study the Vedas and perform
sacrifices
for themselves and others, why should they
ever grieve or
worry about evil? If they wish to enjoy,
great happiness is theirs.

45 ‘Those born under an auspicious asterism,
a propitious
lunation and at a favourable hour
sacrifice, donate
and procreate to the best of their ability.

46 ‘Others born under *āsura*-demonic
constellations,
inauspicious lunations and unfavourable
hours, fall into
āsuri-demonic birth, bereft of sacrifices
and progeny.

47 ‘I was a rationalist pandit, reviling
the Vedas, attached
to worthless *ānvīkṣikī*-metaphysics
and *tarkavidyā*,
the science of logic.

48 'I spoke on the doctrine of reason and
in assemblies
held forth the logical view, denouncing
aggressively
Vedic utterances of *dvija*, the
twice-born Brahmins.

49 'I was an atheist, questioning everything,
a fool, fancying
myself a pandit. The final result of that
is my jackal state,
O *dvija*, twice-born one!

50 'If ever after hundreds of days and
nights, I, from this
jackal existence, should obtain again
a human one,

51 'I will be content and vigilant,
be engaged in
sacrifices, donating, ascesis
be a knower
of what should be known and discard what
should be discarded.'

52 "Then that ascetic Kāśyapa arose
and said, '*Aho*!
You are clever and intelligent.
I am surprised!'

53 "Examining him with eyes of deep knowledge
the Brahmin perceived
in him the deva Indra of the devas,
husband of Śaci.

54 "Then Kāśyapa worshipped *Harivāhana*,
tawny-steed-rider,
and, with the lord's permission, he returned
to his ashram."

SECTION ONE HUNDRED EIGHTY-ONE

1 Yudhiṣṭhira said,
“If there is (fruit of) donating, or
sacrificing,
or practising ascesis, or serving
the guru, tell me
about that, *pitāmaha*-grandfather!”

2 Bhīṣma said,
“The self yoked to the bad and worthless,
immerses the mind
in sin. He, doing foul acts, bears maha-pain.

3 “From famine to famine, from pain to pain,
from fear to fear,
from dead to more dead go the destitute
commiters of sins.

4 “From festivities to festivities,
from heaven to heaven,
from happiness to happiness go the
doers of good,
having faith, self-restraint and riches.

5 “To inaccessible places infested
with wild elephants and
the fear of snakes and robbers, go
atheists, handcuffed.
What can be worse?

6 “Those to whom devas and unexpected
guests are dear, who are
generous, hold good men dear, are placed on
the correct right-handed
path of tranquil atmans.

7 “Like the seedless in grain, like gnats among
birds are regarded those
among humans who do not practise dharma.

8 “However fast he may run, destiny
pursues because
of what he has done, lying down with him
when he lies down,

9 "Sitting when he sits, moving when he moves,
acting when he
performs karma, like a shadow as ordained.

10 "Whoever has heaped up whatever past
karma, accordingly,
indeed, that person is ordained to experience
(its results) always himself.

11 "By throwing out the fruits of its own acts,
having preserved them,
Kāla-Time encircles the body all around.

12 "As, without being impelled, flowers and
fruits appear, not
violating their time, so do (fruits) of
acts done in the past.

13 "Honour and dishonour, gain and loss,
decay and growth
occur and cease again and again
as ordained.

14 "Sorrow decreed by oneself, happiness
decreed by oneself
in the previous body, one experiences
resting in the womb.

15 "In childhood, or youth, or old age whatever
good or bad one does,
at that very stage it is experienced
in birth after birth.

16 "As among a thousand kine a calf seeks
out its mother,
so does karma done in the past
follow its doer.

17 "As cloth first soaked later becomes clean,
so by long fasting
and severe austerities endless happiness
is obtained.

18 “Ascesis done for a long time living
in forests-of-ascesis,
that dharma washes off sins and succeeds
in gaining the heart’s desire.

19 “As of birds in the sky and fish in water
the tracks are not
visible, so is the path of the wise.

20 “No need to hold forth further, or condemn
aberrations.
To do what is skilful and suitable
is the duty
for one’s own good.”

SECTION ONE HUNDRED EIGHTY-TWO

1 Yudhiṣṭhira said,
“From what was this cosmos, the mobile
and immobile
world created? When destroyed, into what
does it enter?
Tell me that, *pitāmaha*-grandfather!

2 “With seas, with sky, with hills,
With clouds, with land, with fire
And wind, who made this world?

3 “Tell how creatures were created!
Tell how classes were divided!
Tell how purity and impurity were determined!
Tell how dharma and adharma were prescribed!

4 “What is the life of the living like?
And where do they go
who die? About going from this world to
the other world,
tell us all, Sir!”

5 Bhīṣma said,
“About this is narrated the ancient
itihāsa-history,
of Bhṛgu’s excellent words when asked
by Bharadvāja.

6 “Seeing on Kailāsa peak, shining like
gold, the maha-rishi
Bhṛgu seated, Bharadvāja asked him:

7 ‘With seas, with sky, with hills,
With clouds, with land, with fire
And wind, who made this world?

8 ‘Tell how creatures were created!
Tell how classes were divided!
Tell how purity and impurity were determined!
Tell how dharma and adharma were prescribed!

9 “What is the life of the living like? And
where do they go who die?
About the next world and this pray tell!’

10 “Thus asked about his doubts by Bharadvāja,
the bhagwan
Brahman-like maha-rishi told him all.

10 “Bhṛgu said, ‘Nārāyaṇa is the form
of the cosmos,
the inner atman, eternal, supreme,
changeless, imperishable,
unmanifest, unattached and stainless,
pervasive, mighty.

12 ‘Transcending prakriti, always beyond
the senses. He,
the lord, wishing to create, from a
thousandth part
created a *puruṣa*-being.

13 ‘By the celebrated name mānasa
had the maha-rishis
heard of him in the past. That deva is
without beginning
and end, impenetrable, undecaying,
immortal.

14 ‘Famed as unmanifest, he is eternal,
imperishable,
unchanging. From him creatures are created,
live and die.

Translated by Pradip Bhattacharya

15 ‘He first created a deity named *Mahat*.
That bhagwan
Mahat created ahaṃkāra-ego.

16 ‘The *prabhu*-lord, support of all elements,
(created) the
celebrated *ākāṣa*-space. From space
came *vāri*-water;
from *salila*-water came agni-fire
and *marut*-wind.
Then fire and wind uniting produced
mahī-earth.

17 ‘Then *svayambhuva*, the Self-Born, created
a radiant divine
lotus. From that lotus was born Brahmā,
treasury of the Vedas.

18 ‘Famed as *ahaṃkāra*-ego he is
the atman of
all creatures and the creator of all
creatures. It is
that maha-energetic Brahmā who
is the five (primary) elements.

19 ‘The hills are named his bones, *medinī*-earth
his fat and flesh,
the seas his blood and space his stomach.

20 ‘*Pavana*-wind is like his breath, agni-fire
his energy,
rivers his veins. Agni and *Soma*, or
Arka-Surya
and *Candra*-moon are heard of as his eyes.

21 ‘The sky above is his head, the earth his
feet, the directions
his arms. Infinite, he is unknowable
even by the siddhas.
There is no doubt of that.

22 ‘He is Bhagwan Vishnu, the all-pervading,
famed as *ananta*,
infinite, dwelling within all creatures’
atmans, unknowable
by unrealised souls.

23 ‘It is he that created *ahaṃkāra*,
the ego, for creating
all beings. From what the universe was
created, now
have I told you now as you asked me.’

24 “Bharadvāja said, ‘*Gagana*-sky,
diśā-directions,
bhūtala-earth and *anila*-wind
what is their extent?
Cut through my doubts truly!’

25 “Bhṛgu said, ‘This *ākāśa*-space is limitless,
the abode of
siddhas and *cāraṇa* celestial
singers. Bestrewn
with delightful retreats, its end is
unreachable.

26 ‘Going above and below, where *Candra*
the moon and *Āditya*-
Surya are not visible, there are the devas
self-effulgent
resplendent as lustrous Agni.

27 ‘Those famous splendid ones too do not see
the ends of the sky.
It is inaccessible and infinite.
Understand this
from me, O honoured one.

28 ‘One above another, blazing, self-luminous
deities fill up
this immeasurable *ākāśa*-space.

29 ‘At the end of the earth is the sea;
at the end of the sea
is darkness, declares smriti. At the end
of darkness is water;
at the end of water is fire indeed,
it is said.

30 ‘At the end of the nether regions is
water; at the end
of water is the serpent lord; after
him is *ākāśa*-space
again; at the end of *ākāśa*-space
is water again.

31 ‘Thus the limits of Bhagwan and the measure
of *salila*-water,
and of both Agni and *marut*-wind, are
difficult even
for deities to understand.

32 ‘The form and nature of Agni, *marut*-wind,
toya-water and
kṣititala-ground resemble *ākāśa*-space.
The seers of truth
distinguish these.

33 ‘Sages study in different shastras
the measures as
laid down of the three worlds and the sea.
Of the invisible
and the inaccessible who can declare
the measure?

34 ‘Where the circuits of siddhas and deities
have limits, there that of
the one famous by the name *Ananta*-
Infinite, is limitless,
whose name is similar to that of
mahatma *Mānasa*.

35 ‘When his divine form contracts and again
expands, who else
can be able to know him except one
similar to him?

36 ‘Then created from the lotus manifested
the omniscient
Lord Brahmā, full of dharma, unsurpassed
first *prajāpati*,
lord of creatures.’

37 “Bharadvāja said, ‘If Brahmā was born
from a lotus,
the lotus is older. Yet you call him
the first. Sir, this
indeed is my doubt.’

38 “Bhṛgu said, ‘It is the form of *Mānasa*
here that manifested
as Brahmā. For the purpose of assigning
his seat, *pṛthivī*
the earth is called *padma*-lotus.

39 ‘The pericarp of that lotus is sky-high
Meru. Established
within it, the Lord of the universe
creates the worlds.’”

SECTION ONE HUNDRED EIGHTY-THREE

1 “Bharadvāja said, ‘How diverse progeny
are created
by that Lord Brahmā dwelling within
Meru, tell me
that, O best of the twice-born!’

2 “Bhṛgu said, ‘Mānasa created
diverse progeny by
the mind. For the sake of animating
creatures, first he
created water.

3 ‘It is the life of all creatures. It is
by it that creatures grow.
Deprived of it, they perish. By it all
this is pervaded.

4 ‘Earth, mountains, clouds and others with form,
know that all these
are watery. Further, water supports them.’

5 “Bharadvāja said, ‘How was water produced
and how Agni
and Wind? And how was earth created? Here
I have maha-doubts.’

6 “Bhṛgu said, ‘Previously, O Brahmin,
during the aeon
of Brahmā, the Brahman-knowing rishis
met. Doubts about
birth of the universe arose in the
mahatmas.

7 ‘They remained engaged in meditation,
adopting silence,
unmoving, discarding food, breathing air
for a hundred
celestial years.

8 ‘Then speech full of dharma reached the ears of
them all. Divine
Sarasvatī appeared there in the sky,

9 ‘(Saying), “Previously sound was still,
ākāśa-space
was unmoving like a mountain; moon, sun,
wind unseen. It
was as if asleep.

10 ‘Then *salila*-Water appeared, as though
out of tamas-darkness
another tamas-darkness. From that *salila*-
Water, pressurised,
arose *māruta*-Wind.

11 ‘As a vessel without holes is noticed
to be as if
soundless; (but) when that is filled with water,
wind makes much sound,

12 ‘So, when Water filled the Sky from end to end,
then, piercing
the ocean floor, arose tumultuous Wind .

13 ‘That Wind, born by pressure on the ocean,
moved, reaching the
region of Space, not attaining tranquillity.

14 ‘In that friction of Wind and Water,
blazing with energy,
maha-mighty, flames darting up appeared
dispelling the darkness
of the sky.

15 ‘Agni, joined to Wind, flung water into
space. That Agni
from union with Wind, attained density.

16 ‘Its liquid falling in space stayed there.
That, becoming
densely compacted, attained the state of land.

17 ‘All flavours, scents, liquids and creatures, know
that earth is their
source. It is this that gives birth to all.’

SECTION ONE HUNDRED EIGHTY-FOUR

1 “Bharadvāja said, ‘These five elements
that Brahmā created
first, enveloping all, are known in the world
as *mahābhūtās*,
great elements or beings.

2 ‘When that maha-intelligent one
created thousands of
bhūta-beings, how did only these five
come to be *bhūtas*?’

3 “Bhṛgu said, ‘Being unlimited,
the word “maha”
is pre-fixed. From them originate all
creatures. Therefore,
the word *mahābhūta*, great element,
becomes them.

4 ‘Movement is *vāyu*-Wind, openings *kha*-Space,
heat *agni*-Fire,
liquids *salila*-Water, solids *pṛthivī*-Earth.
The body is a
combination of these five elements.

5 ‘It is to these five elements that all
that is animate
and inanimate is yoked. Hearing, smell,
taste, touch and sight
are known as the senses.’

6 “Bharadvāja said, ‘If all that is
animate and
inanimate is yoked to these five,
then why are the
five elements not visible in
inanimate bodies?

7 ‘Without heat, without movement and truly
dense are trees.
In their bodies the five elements are
not perceived.

8 ‘They neither hear, nor see, nor perceive scent
and taste, nor do they
understand touch. How can they consist of
the five elements?

9 ‘Without liquidity, without heat,
without earthiness
without windiness and space’s infinity,
trees are not elemental.’

10 “Bhṛgu said, ‘Though trees are dense, there is no
doubt that space exists.
Because of it, flowers and fruits are perceived
to manifest regularly.

11 ‘Because of heat, leaves, bark, fruit and flowers
too sicken, wither
in cold. Thereby they know touch.

12 ‘Struck by wind, fire and lightning, fruits and
flowers fall. Through
hearing is sound perceived. Therefore, trees hear.

13 ‘A vine winds about a tree, going all
around it. Without
seeing, a path is not found. Therefore trees see.

14 ‘By pure and impure odours and incenses
of various types
trees recover health and flower. Therefore,
trees can smell.

15 ‘Trees drink water by their roots and are seen
to catch diseases.
The illness is also removed. That shows
trees have taste.

16 ‘As through a lotus-stalk in the mouth
water is sucked up,
so, assisted by wind, by their roots
trees suck up water.

17 ‘Trees receive happiness and sorrow,
growing after
being cut. I see they live. Trees are not
unconscious.

18 ‘The water they suck up is digested
by wind and fire.
As the result of food, they become
glossy and grow.

19 ‘All the animate have the five elements
in their bodies,
each differently. Because of them
bodies move.

20 ‘Skin, flesh, bones, marrow and sinews the fifth,
this count is here
in bodies that are formed of *pṛthivī*-earth.

21 ‘Agni as energy, anger, eyes, warmth
and digestive fire—
these are five Agnis in the embodied.

22 ‘Ear, nose and mouth and heart and stomach too,
of *ākāśa*-space
are these five in creatures’ bodies.

23 ‘Phlegm, bile, sweat, fat and blood too, these are
the fivefold waters
in bodies of creatures always.

Translated by Pradip Bhattacharya

24 ‘By the breath Prana creatures are led on;
by *Vyāna* they
make efforts, *Apāna* moves down, *Samāna*
dwells in the heart.

25 ‘By *Udāna* one breathes deeply and speaks
by piercing through.
By these five winds embodied beings move.

26 ‘The embodied know the guna of scent
by (the element of)
earth, of taste by water; eyes see form by
light, know touch by wind.

27 ‘*Gandha*-scent, *sparśa*-touch, *rasa*-taste,
rūpa-sight, *śabda*-sound
are the gunas, declares the smriti. Of
them I shall explain the
guna of *gandha*-scent elaborately.

28 ‘Good and bad smells, and sweet
And acrid too, diffusive,
Intense, mild, astringent, pure—

29 ‘Know that such are the details of the
ninefold smells of earth.
Eyes see by *jyoti*-light; by *sparśa*-touch
is known *vāyu*-wind.

30 ‘*Śabda*-sound and *sparśa*-touch, *rūpa*-form
and *rasa*-taste,
the smriti declares, are gunas of
āpa-water.
Knowledge of *rasa*-taste I shall expound
to you. Hear my speech!

31 ‘Celebrated thinkers speak of diverse
types of taste: sweet,
salty, bitter, sharp, sour, pungent. Such,
sixfold, in detail,
is taste, declared watery by smriti.

32 ‘*Śabda*-sound, *sparśa*-touch and *rūpa*-form
are called the triple
gunas of *jyoti*-light. *Jyoti*-light sees
forms and forms are
said to be manifold:

33 ‘Short, tall and thick, square and round, white, black, and
red, blue and tawny.
Thus, in detail, are declared the ten gunas
of light’s forms.

33 ‘Know that *śabda*-sound and *sparśa*-touch are
called the two gunas
of *vāyu*-wind. *Vāyu*-wind’s guna is
sparśa-touch.
Sparśa-touch is manifold, smriti says:

34 ‘Hard, smooth, gentle, slippery, soft, hard, warm,
cold, pleasant, unpleasant,
mild and indifferent. Thus, in detail,
twelve are said to be
the gunas of *vāyu*-wind.

35 ‘*Ākāśa*-space is said to have only
one guna, *śabda*-sound.
Of that *śabda*-sound I shall expound its
varieties in detail:

36 ‘*Ṣaḍja*, *ṛṣabha*, *gāndhāra* and
madhyama, and
pañcama, *dhaivata* too and also
niṣāda are
to be known thoroughly.

38 ‘These are called the sevenfold gunas that
indicate *ākāśa*-space.
With triple accent (*udātta*, *svarita*,
anudātta) they dwell
everywhere, and also in drums and the like.

39 ‘Small and large drums, conchs, thunder, and chariots,
whatever *śabda*-sound
is heard, from the animate or the inanimate,
all these are said to be
indeed part of that sense.

40 'Thus *śabda*-sound, produced from *ākāśa*-space,
is of many types.
Śabda-sound is said to be born from *ākāśa*-space
with *vāyu*-wind's guna.

41 'When it (wind) is unimpeded, one is
aware (of sound).
It (sound) is not known when its (wind's) flow is
impeded. Always
are these senses nourished by the elements.

42 '*Āpa*-Water, Agni and *marut*-Wind
are always awake
in the body. They are the foundation
of this body,
permeating prana, the life-breath
resident here.'"

SECTION ONE HUNDRED EIGHTY-FIVE

1 "Bharadvāja said, 'Lord, how does bodily
agni reside
in the earthy elemental body?
How does *anila*-wind
move in it, specially making space?'

2 Bhṛgu said, 'O sinless Brahmin! I shall
tell you the way
of *vāyu*, the wind; how this mighty one
impels creatures' bodies.

3 'Stationed atop the skull, agni fosters
the body. Prana,
life-breath, present in the head and in agni,
impels movement.

4 'That living being, atman of all beings,
is the *Sanātana*
Puruṣa, the Eternal Being, present
as mind, intelligence,
ego of creatures and as sensory objects.

5 ‘Thus here does prana direct movements
throughout the body.
Then, as the *samāna*, common, breath, it
impels whatever
it rests in according to its own motion.

6 ‘Taking recourse to the fire resident
at the bladder’s
root and the anus, *apāna*, downward
breath, revolving,
expels urine and stool.

7 ‘Effort, action and strength, these three occur
by the one breath
called *udāna*-upward, by people wise
in the transcendent.

8 ‘And permeating all the joints in
human bodies
is the wind that is named *vyāna*.

9 ‘The agni in elements of the body
is circulated
by the *samāna*, uniform, breath which
resides, moving
liquids, elements and morbidities.

10 In between *apāna* and prana,
uniting prana
and *apāna*, linked to them, firmly
established in
its own place, *pāvaka*-agni properly
digests all food.

11 ‘Joining the mouth to the end of the rectum,
termed the anus,
runs a channel from which all canals in
bodies proliferate.

12 ‘The mingling of prana breaths generates
mingling with *ūṣmā*,
body-heat, known as the agni that digests
food in bodies.

Translated by Pradip Bhattacharya

13 ‘Borne by the current of agni, prana
is repelled at
the rectum’s end. It turns upwards again,
flinging up agni.

14 ‘The seat of digested food is below
the navel. Above it
the seat for the undigested is
located. In
the navel are gathered all prana-breaths
of the body.

15 ‘Extending from the heart transversely, up
and down, the arteries
carry the *rasa*-juices of food impelled
by all the ten pranas.

16 ‘This is the path (from mouth to rectum) on
which the feet of
yogis tread, conquering fatigue, equable,
resolute, holding
the atman in the head.

17 ‘Thus fixed in prana, *apāna* and all
other breaths in
the embodied, located there, agni
burns constantly
as if placed in a vessel.’”

SECTION ONE HUNDRED EIGHTY-SIX

1 “Bharadvāja said,
‘If *vāyu*-wind be life, if indeed
vāyu-wind causes
motion, breathing and speech, then, therefore,
the (concept of)
Jīva-spirit, is worthless.

2 ‘If the sense of *ūṣma*-heat, be agni,
if *vahni*-agni
cooks food, if agni indeed digests it,
then, therefore, the
(concept of) *Jīva*-spirit, is worthless.

3 ‘At a living being’s death, no *jīva*-
spirit is perceivable.
It is *vāyu*-breath that leaves it and the
sense of *ūṣma*-
heat is destroyed.

4 ‘If *jīva*-spirit be like *vāta*-wind,
if it is bonded with
vāyu-wind, then it should be visible
like the whirlwind
moving with the troop of winds.

5 ‘If life be joined to *vāta*-wind, therefore
ending with it,
then, like water escaping from a vessel
into the maha-ocean
(it should mingle with the atmosphere).

6 ‘Or as water poured into a well, or
a light cast into fire,
is swiftly destroyed, so is its
identity destroyed.

7 ‘In this body of the generic five,
where is the *jīva*-
spirit? If any one of them goes missing,
the combination
of the four does not exist.

8 ‘By not eating, *āpa*-water perishes;
vāyu-wind by
restraining exhalation. By rupture
in the bowels
kha-space perishes. By not taking food
agni perishes.

9 ‘From illness, wounds, suffering *medinī*-
earth disintegrates.
If one of the five is damaged, the union
is divided fivefold.

10 ‘When that five-fold union dissolves, who
does the *jīva*-spirit
pursue, or what does the *jīva*-spirit
know, what does it hear and say?

11 "'"This cow will be my salvation in
the next world."
Thinking thus, he who dies having donated
the animal,
how will that cow rescue him?

12 'The cow, the donee and the donor, when
they are indeed
equal in dying here itself, then where
can they meet (again)?

13 'Eaten by birds, falling from mountain-tops,
consumed by fire,
how can he be revived again?

14 'If the root of a tree is severed, it
does not regrow.
Other seeds sprout. How can the dead return?

15 'In the past, seeds alone were created.
From that all this
continues. On dying, the dead perish.
Seeds result from seeds.'"

SECTION ONE HUNDRED EIGHTY-SEVEN

1 "Bhṛgu said, 'There is no destruction of
the *jīva*-spirit
and its gifts and acts. To another body
the living being
migrates. It is the body that crumbles.

2 'The *jīva*-spirit sheltered in the body
is not destroyed
when that perishes, as agni does not
perish when fuel
is consumed.'

3 "Bharadvāja said, 'If, like fire, its
destruction does
not occur, but after fuel has been
consumed, that fire
is sensed no longer.

4 ‘I hold fuel-less extinguished fire is
destroyed, being
without motion, evidence or habitation
or visibility.’

5 Bhṛgu said, ‘After fuel is consumed,
agni, sunken down,
is not seen. It follows *ākāśa*-space,
difficult to
seize, being without a seat.

6 ‘So too, after discarding the body,
the *jīva*-spirit
stays in *ākāśa*-space, not grasped
being too subtle
like the fire, without doubt.

7 ‘Agni sustains the prana-breaths. Comprehend
that as *jīva*-spirit.
Supporting *vāyu*-wind, agni perishes
when breath is restrained.

8 ‘When that body-heat is destroyed, then the
unconscious body
falls, proceeding towards earthiness, its
refuge being the earth.

9 ‘Indeed, all the mobile and the immobile
too, their *vāyu*-wind
goes up to *ākāśa*-space. Their *jyoti*-agni
follows it. There the three
(wind, fire, space) become one. Two (water, earth)
remain on *bhūmi*-earth.

10 ‘Where *kha*-space is, there is *pavana*-wind;
where *maruta*-wind is,
there is agni. Know that they are formless.
Āpa-water and
kṣiti-earth have forms.’

11 “Bharadvāja said, ‘If agni, *mārut*-wind,
bhūmi-earth, *kha*-space
and *āpa*-water be in the embodied,
then what are the signs
of the *jīva*-spirit in them? Inform me
of that O sinless one!

[XII:187:12–19]

12 ‘Consisting of five elements, attached
to the five (senses),
endued with five organs of knowledge,
in the bodies of
the living I wish to know whatever is
the *jīva*-spirit.

13 ‘A union of flesh and blood, mass of
fat, sinews and bones,
in the split body, no *jīva*-spirit
is perceived.

14 ‘If this body consisting of the five
elements be
jīva-spirit-less, then what knows the pain
of mental and
physical agony?

15 ‘A living being hears speech by the ears;
but it does not
hear that, O maha-rishi, if the mind
be anxious! Therefore,
(the concept of) *jīva*-spirit is worthless.

16 ‘All that is visible, the eyes see when
yoked to the mind.
If the mind be troubled, then the intelligence
though seeing, does not see.

17 ‘(One) neither sees, nor speaks, nor hears, nor smells,
nor knows touch and
taste when, again, overcome by sleep.

18 ‘Who rejoices and gets angry? Who grieves
and is agitated?
Who wishes, meditates, hates and utters words?’

19 “Bhṛgu said, ‘Nothing here is other than
the common five.
Only the inner atman sustains the body.
It knows smell and taste
and sound, touch and form and other gunas.

20 'Witness of the the fivefold (body) and
five gunas is
that inner atman pervading all limbs.
It knows grief and
joy here. When it is separated, the body
does not know them.

21 'When no form, no touch, no sense of fire's warmth
are felt, then, body-heat
extinguished, it discards the body which perishes.

22 'All this indeed is full of water.
Water is the form
of bodies. There is the mind-dwelling
atman Brahmā
world-creator, in all creatures.

23 'Yoked to gunas of Prakriti, material
nature, atman is called
kṣetrajña, knower-of-the-field (body).
Freed from them indeed, it
is called *paramātmā*, the Supreme Spirit.

24 'Know well that atman, intent upon
universal welfare.
It dwells in the body like a drop of
water in a lotus.

25 'Know well that *kṣetrajña*, ever intent
upon world-welfare.
Know *tamas*-ignorance and *rajas*-passion,
and *sattva*-purity
as gunas of the *jīva*-spirit.

26 '*Jīva*-spirit is said to possess
consciousness and
gunas. It exerts and makes all exert.
Superior to that,
say knowers of the body, is that which
produced the seven worlds.

27 '*Jīva*-spirit is not destroyed at death.
Fools lie that it dies.
Jīva-spirit migrates to another
Body. Death is
dissolution into five elements.

[XII:187:28–31; 188:1–3]

Translated by Pradip Bhattacharya

28 ‘Thus secretly it lives concealed in all
creatures. It is
seen by the best truth-seers through their subtle
intelligence.

29 ‘Before and after nightfall, the wise,
always in yoga,
eating little, pure in atman, sees that
atman in his atman.

30 ‘Mind and heart serene, renouncing acts good
and bad, serene
atman stationed in the atman, he gains
endless happiness.

31 ‘In the body, agni in the mind is
said to signify
jīva-spirit. Creation of creatures
from that *prajāpati*,
Lord of creatures, is the conclusion of
transcendental thought.’

SECTION ONE HUNDRED EIGHTY-EIGHT

1 “Bhṛgu said, ‘It is Brahmin prajāpatis,
lords of progeny,
that Brahmā created first, developed
from his own energy,
splendid as *bhāskara*-Surya and Agni.

2 ‘Then *satya*-truth, dharma, *tapa*-ascesis,
eternal brahma-Veda,
ācāra-rituals and *śauca*-cleansing
indeed did the Lord
prescribe for heaven.

3 ‘Next devas, *dānava*-demons, *gandharva*
demi-gods, *daitya*-ogres,
asuras, maha-serpents, *yakṣa*-spirits,
rakshasas, *nāga*-snakes,
piśāca-fiends and man.

4 ‘Brahmins, Kshatriyas, Vaishyas and Shudras,
O best of the twice-born,
and genus and species of other creatures
were created.

5 ‘Brahmins were of white varṇa-colour;
Kshatriyas were blood-red;
Vaishyas were of yellow *varṇa*-colour and
Shudras were black.’

6 “Bharadvāja said, ‘If the four *varṇa*-
classes were divided
by *varṇa*-colour, surely miscegenation
is apparent
in all *varṇa*-classes.

7 ‘*Kāma*-lust, *krodha*-anger, *bhaya*-fear,
lobha-greed, *śoka*-grief,
cintā-worry, *kṣudhā*-hunger, *śrama*-fatigue
controls everyone.
For what reason does *varṇa*-colour divide?

8 ‘Sweat, urine, faeces, phlegm, bile and blood,
all bodies exude.
For what reason does *varṇa*-colour divide?

9 ‘Innumerable are the mobile and
the immobile
species. They are of varied *varṇa*-colours.
How can classification
by *varṇa*-colour be concluded?’

10 **“Bhṛgu said, ‘No distinction is there
among the *varṇa*-
classes. All this world is Brahman-God.
Originally
created by Brahmā, it is work that
classified them.**

11 ‘Fond of sensual gratification, severe, angry
addicted to rashness,
discarding their innate nature, their bodies
reddened, those twice-born
became Kshatriyas.

12 ‘Settling upon cattle-rearing as
occupation
and farming as livelihood, yellowed,
not performing
their own dharma, those twice-born became
Vaishyas.

13 ‘Fond of violence and untruth, greedy,
pursuing all
manner of livelihoods, blackened, those
twice-born, fallen
from self-cleansing, became Shudras.

14 Busy in such differing actions,
the twice-born became
other *varṇa*-colours and classes. For
them Dharma and
performing sacrifices regularly
is not forbidden.

15 ‘It is on these fourfold *varṇa*-classes
that the Brāhmic
word, Veda, was bestowed by Brahmā first.
Out of greed, some
lapsed into ignorance.

16 ‘Brahmins who follow the system of dharma,
their ascesis
is never destroyed, bearing the Vedas,
regular vows and rules.

17 ‘Brahman created all this originally.
Those not knowing
this, they are born in manifold other
existences
here and there,

18 ‘(As) *piśāca*-fiends, rakshasas, *preta*-ghosts
and manifold
mleccha-barbarian tribes, knowledge and
discrimination
annihilated, libertine in conduct.

19 'People with Brahmin sacred rites, resolved to pursue their
own occupation, and others, the rishis created later
by their own ascesis.

20 'Arisen from the Original Deva, rooted in Brahman,
undecaying, unchanging, that creation is named
mānasī, mental, dedicated to the system of dharma.'"

SECTION ONE HUNDRED EIGHTY-NINE

1 "Bharadvāja said, 'Best of the twice-born, how does one become
a Brahmin, a Kshatriya, a Vaishya a Shudra? Tell me,
that, O Brahmin rishi, best of speakers!'

2 "Bhṛgu said, 'One sanctified by sacred rites of birth and other
rituals; pure, accomplished in Vedic study, devoted
to the six rituals (*sandhyā* rites thrice daily, *snāna*-bathing,
japa-silent recitation of mantras, *homa*-pouring
oblations into the sacred fire, puja, *ātithya*-hospitality)

3 'Well-established in pure conduct, eating remnants of offerings,
loving the guru, always observing vows, devoted to truth,
he is indeed called a Brahmin.

4 'Truth, donating, non-injury, non-cruelty, fortitude, compassion,
and ascesis, where these are seen, he, the smriti says, is a Brahmin.

5 ‘Cultivating power and protection
from injury,
honouring Vedic study, enjoying
donating and
taxing, that is indeed called the Kshatriya.

6 ‘Doing farming, protecting cattle, trading
continuously,
pure, accomplished in Vedic study, he
is termed a Vaishya.

7 ‘Enjoying eating indiscriminately
always, doing
all kinds of work, impure, discarding the
Vedas, improper
in conduct, he, indeed, is a Shudra,
declares the smriti.

8 **‘If these characteristics exist in
a Shudra and
they are not in a twice-born Brahmin,
that Shudra is
indeed no Shudra and that Brahmin is
not a Brahmin.**

9 By all means check *lobha*-greed and *krodha*-
anger. This is
the purest knowledge, also self-restraint.

10 ‘Bar them entirely. They arise for
the purpose of
injuring the highest good. Constantly
from anger protect
ascesis and protect wealth from envy,
knowledge from hurt
from pride and insult, oneself from negligence.

11 ‘That twice-born all of whose enterprises
are not fettered
by expectations, who offers all in
the sacred fire
of renunciation, he is the *tyāgi*-
renunciant
and he is the intelligent one.

12 'Non-violent, behaving benevolently
with all creatures,
not becoming mistrustful, the mind set
on trust,

13 'Renouncing family and property,
conquering the senses
by the intellect, attain the state that,
here and hereafter
is free of sorrow and fear.

14 'Ever engaged in ascesis, restrained,
self-controlled,
ascetics, becoming unattached to
society, wish
to win the Unwinable.

15 'Whatsoever the senses apprehend
all that is said
to be *vyakta*, the manifest state. What
is supra-sensory
only inferrable, should be known as
avyakta, unmanifest.

16 'Holding the mind in prana, hold prana
in Brahman. From
extinction of attachments indeed is
nirvana. No
need then for any reflection. A Brahmin
is happy indeed
when he indeed attains Brahman.

17 'Constantly yoked to purity and endued
with good conduct,
compassionate towards all creatures, these
are the signs of
the twice-born Brahmin.'"

SECTION ONE HUNDRED NINETY

1 “Bhṛgu said,
satyaṁ brahma tapaḥ satyaṁ satyaṁ sṛjati ca prajāḥ /
satyena dhāryate lokaḥ svargaṁ satyena gacchati //
‘Truth is Brahman
Truth is ascesis
Truth creates creatures
Truth upholds the world
By Truth is Swarga attained.

2 ‘Untruth is a form of tamas-ignorance
Tamas indeed drags down.
The tamas-afflicted,
Tamas-enveloped,
Do not see the light.

3 ‘Swarga is said to be light; *Naraka*-hell
ignorance indeed.
Truth and Untruth, both of them do creatures
of the world obtain.

4 ‘Here occupations of such sort exist
in the world:
true and untrue, dharma and adharma,
light and darkness,
and happiness and sorrow.

5 *tatra yat satyaṁ sa dharmo yo dharmaḥ sa prakāśo yaḥ*
prakāśas tat sukham iti
tatra yad anṛtaṁ so ’dharmo yo ’dharmas tat tamo yat
tamas tad duḥkham iti
‘“There what is true is dharma; what is dharma is light;
what is light is happiness.
There what is untrue is adharma; what is adharma is tamas;
what is tamas is sorrow.”

6 ‘About this it is said: physical and
mental pain and
happiness ending in sorrow are the
created world.
Realising this, the clear-sighted are
not stupefied.

7 ‘There the clear-sighted strive for freedom
from sorrow. Happiness
is fleeting for creatures in this world and
in the next.

8 ‘As, eclipsed by Rāhu, the moonlight of
Soma does not
shine, so creatures overcome by tamas
lose happiness.

9 ‘Now, that happiness is said to be twofold: physical and mental.

Here and in the next world all striving after enterprises is said to be for the sake of happiness.

No fruit of trivarga, the triple pursuits (dharma, profit, pleasure) exists which is better.

That (happiness) is the particular desired quality impelling for the sake of dharma. The origin of effort is the need for happiness.’

10 “Bharadvāja said, ‘You have declared happiness the desired state, I do not accept that.

Rishis, engaged in a great enterprise, not obtaining this particular quality, do not crave it. It is heard that mighty Bhagwan Brahmā, creator of the triple worlds, abides alone,

Brahmacārī-celibate, never plunging himself into the happiness of sating desire.

Further, Bhagwan, Lord of the Universe (Shiva), Umā’s husband, made Kama, approaching him, formless and calm.

Hence it is said that mahatmas do not accept it (happiness), nor is it a special guna. I cannot believe you, holy one,

Your statement, “Happiness is said to be the desired state.”

A popular saying is, “Fruits arise in two ways: from virtuous acts happiness is obtained; from wicked acts sorrow comes.”

So it is said.

11 “Bhṛgu said, ‘About this it is said from untruth verily tamas appears. Those seized by tamas pursue adharma indeed, not dharma.

Those enveloped in anger, greed, delusion, conceit, untruth etc. surely do not gain happiness in this world nor in the next.

Hosts of varied diseases pain and cover them.

They suffer pains of death, bondage, disease and others and the pains caused by hunger, thirst and toil that torment.

They also suffer terrible physical pains caused by fear, violent wind, extreme heat and cold.

They are also overwhelmed by mental agony caused by destruction of and separation from relatives, destruction of wealth and from senility, death and others. So it is.

12 ‘Those untouched by these physical and mental sufferings, they know happiness. These evils do not appear in Swarga. There, verily, are:

13 ‘In Swarga are very pleasant breezes
and fragrant smells.
There is no hunger, thirst and toil
no old age and no sin.

14 ‘Happiness is constant in Swarga. Here
are both joy and grief.
In *Naraka*-hell only suffering
is said to be.
Equanimity is the supreme state.

15 ‘*Pṛthivi*-Earth is the mother of all
creatures. Corresponding
to that are females. Males are *prajāpati*,
lords of progeny, there.
Know their semen to be full of energy.

16 ‘By these Brahmā ordained the creation
of the world in the past.
Subjects revolve enveloped in their
own individual acts.’”

SECTION ONE HUNDRED NINETY-ONE

1 "Bharadvāja said, 'What is said about
the fruits of gifts,
of dharma, of conduct, of ascesis
well done, of self-study
of the Vedas and offerings in the fire?'

2 "Bhṛgu said, 'Fire-oblations end sin.
Vedic-study
gives excellent peace. Donation, it is said,
obtains enjoyment.
Ascesis obtains everything.

3 'Donation is said to be two-fold:
meant for the next
world and for this one. Whatever is
given to the good
is present in the next world.

4 'What is given to the not-good,
that gift is enjoyed
here. As is the donee of the gift, so
is the fruit obtained.'

5 "Bharadvāja said, 'What is the practice
of dharma and whose?
What are the characteristics of dharma?
Dharma is of
how many types? Sir, you should tell me this.'

6 "Bhṛgu said, 'The wise yoked to practising
their innate dharma,
they obtain Swarga as the fruit. Those
acting otherwise
are confounded.'

7 "Bharadvāja said, 'The four ashramas
that Brahman-knowing
rishis decreed in the past and their separate
practices, you
should tell me about them here.'

8 “Bhṛgu said, ‘Formerly, the Divine, for the world’s welfare and for the sake of protecting dharma, appointed four ashramas.

‘There, residing in the guru’s house is indeed stated as the first ashrama among them.

‘In it is proper cleansing by performing Vedic rites, discipline, following rules, modesty, at both twilights attending the devas Bhāskara the sun and Agni the sacred fire, casting aside sloth and idleness, greeting the guru, studying and listening to the Vedas to purify the inner atman, performing ablutions at dawn, noon and sunset, *brahmacarya*-celibacy, tending Agni, serving the guru, always offering him everything—alms etc., and the inner atman, doing as the guru’s words direct, never otherwise, being intent upon Vedic instruction the guru may favour him with.

9 ‘There is a sloka about this:

“By worshipping the guru the twice-born
who obtains the Vedas,
as its fruit gets Swarga and his wishes
are fulfilled.”

10 ‘Now, *garhasthya*, domestic life, is called the second ashrama. All its practices and characteristics I shall further explain.

After returning (from the guru’s house), with a wife, for the sake of the fruits of jointly practising dharma, the domestic ashrama is prescribed.

In it indeed dharma, profit and pleasure can be obtained. As means to the triple goals, by attending to blameless acts should wealth be obtained. By wealth from excellence obtained through Vedic study, or prepared by Brahma-knowing rishis, or (mining) from mountain-cores, or from sacrificial offerings, or by observing rules, or by obtaining divine favour, the householder lives the domestic life.

That life is called the root of all ashramas.

Those residing in gurus’ houses, wandering religious mendicants and others pledged to vows and rules and performing dharma, to them all, indeed, this provides alms, oblations and shares.

11 ‘In *vānaprastha*, forest life, no material is stored, it is said. Usually these virtuous people verily look upon the good and wholesome, are devoted to Vedic study and roam *pṛthivī*, the earth, for visiting tirthas and seeing various lands.

Greeting them by rising, uttering speech free of spite, offering to the best of ability seat and bed, food and hospitality—all this.

12 ‘There is a sloka about this:
“That unexpected guest who returns
frustrated from
a home, he, having given it his misdeeds,
leaves, taking its merits.”

13 ‘Further, this pleases deities by sacrificial rites, the manes by obsequies, rishis by constant recitation, listening and memorising the Vedas,

And *prajāpati*, lord of subjects, by producing progeny.

14 ‘Two slokas exist about this:
“Speak words of affection for all creatures
falling pleasantly
on the ear. Censure and hurt and insult
are forbidden here.

15 “Insult, arrogance and fraud are indeed
prohibited.
Ahimsa, truth, non-anger are ascesis
for all ashramas.”

16 ‘Besides, here are floral ornaments, dresses, cosmetics, scents, enjoyment of dance, vocal and instrumental music, seeing scenes pleasing to ears, delighting the eyes, getting food that is enjoyable, chewable, drinkable, lickable, suckable, enjoying varied types of edibles, contentment from roaming with one’s wife and getting sexual pleasure.

17 ‘Striving constantly to develop the
attributes of
the triple goals (dharma, profit, pleasure),
he, having
experienced happiness here, attains
the end of the cultured.

18 ‘The householder living by gleaning,
engaged in practising
the dharma of his own nature, renouncing
sexual pleasure
and action, for him Swarga is not difficult
to attain.’”

SECTION ONE HUNDRED NINETY-TWO

1 “Bhṛgu said, ‘Now then, those rishis in *vānaprastha*, forest life, pursuing dharma visit holy tirthas, rivers and springs, very secluded forests teeming with deer, buffaloes, boars, *sṛmara* deer that frequent damp places and elephants, roaming, immersed in ascesis,

Renouncing clothes, food and enjoyments villagers like, eating sparingly forest herbs, fruits, roots and leaves of many types as regular food, standing and sitting on bare ground, lying on stones, gravel, pebbles, sand or ashes, bodies covered with grass, animal skins and tree-bark, retaining nails and hair on head, face and body, performing ablutions at specific times, carrying out *homa*-oblations and *bali*-worship at the right time, finding rest only after collecting firewood, sacred *kuśa* grass and flowers and sweeping (the altar) clean. Scorched by heat, cold, rain and wind, their entire skin is cracked. Observing various rules, yoga practices and prescribed religious rites emaciates flesh and blood, leaving the body skin-and-bones, which they bear with great firmness, practising the *sattva*-yoga.

2 ‘One who, following these rules, practises
what the Brahma-knowing
rishis prescribed, he consumes like fire all
his faults and wins
worlds difficult to win.

3 'Further, the conduct of *parivrājakas*, wandering religious mendicants, is thus:-

Freeing themselves from agni, wealth, spouse, property and attachments, shaking off the noose of affection, they roam, considering a lump of mud, a stone and gold equal, their intelligence unattached to action inclined to the triple goals (dharma, profit, pleasure), behaving equally towards foes, friends and the indifferent, never injuring by thought, word, or deed, the immobile, viviparous, oviparous, born from sweat, or sprouting, homeless, wandering over mountains, riverbanks, under tree-trunks, among temples of deities, going to towns or villages for residence, but not beyond five nights in a town and one night in a village.

For the sake of subsistence, they attend homes only of the twice-born class who are not mean in deeds, accepting alms that fall into their bowls without begging, desisting from lust, anger, pride, delusion, greed, cupidity, deceit, slander, vanity and violence.

4 'There is a sloka about this:

"The sage who roams granting fearlessness to
all creatures, for
him no fear whatsoever is produced
from all creatures."

5 'The Brahman performing *agnihotra*
sacrificing
to Agni, by pouring through his mouth into
his body's agni
the alms obtained by begging as oblation
wins the worlds of
those who tend the sacred agni.

6 'One who practises the moksha-ashrama
as stated above,
with intelligence pure and well-resolved,
like a fuel-less
calm light he of the twice-born class attains
the world of Brahmā.'

7 “Bharadvāja said, ‘Beyond this world are other worlds that
are heard of but not perceived. That I wish to know. Sir, you
ought to tell me about that.’

8 “Bhṛgu said, ‘In the north, on the flank of the Himalayas
that is holy, possessing all qualities, (is a region)
sacred, blessed and desirable that is called the other world.

9 ‘There, unsinning, purified, exceedingly unsullied, having
discarded greed and delusion, are humans who neither inflict
nor suffer adversity.

10 ‘Like Swarga, indeed, is that land. There excellent qualities
are said to be. Death occurs at due time and disease touches none.

11 ‘Not coveting other’s wives, people are devoted to
their own wives. There none kills another for things and is not
bewildered. No unintelligble dharma is there
and no doubt exists.

12 ‘There the fruits of acts are directly experienced,
possessing beds and seats, residing in palaces and
mansions. Some are surrounded by what they desire, decked with
golden ornaments.

13 ‘Some take only enough to sustain life. Some sustain life
by undertaking maha-toil.

14 'Here some humans are devoted to dharma;
others are dishonest.
Some are happy, others miserable;
some rich, others poor.

15 'Here toil, fear, delusion and intense
hunger exist.
The greed of humans for wealth makes fools
of pandits.

16 'Here thoughts of many types exist about
acts of dharma
and adharma. He who knows them both, that
wise one is not
stained by sin.

17 'Deceit, dishonesty, theft, slander,
envy, hurting
others, violence, backbiting and
untruth,

18 'One who resorts to these, his ascesis
fails. One who does
not practise them, the ascesis of that
learned one increases.

19 *karmabhūmir iyaṁ loka iha kṛtvā śubhāśubham /*
śubhaiḥ śubham avāpnoti kṛtvāśubham ato 'nyathā //
'This world is *karmabhūmi*, the field-of-action.
Having done good and evil,
doing good obtains good; doing evil,
the contrary.

20 'Here previously *Prajāpati*, Lord
of subjects, and
the devas along with the rishis,
having worshipped
with sacrifices, becoming holy,
reached the world of Brahmā.

21 'The northern part of *pṛthivī*-earth is
most sacred and
auspicious. From here those who take birth there
are verily
people of virtuous deeds.

22 'The doers of bad deeds here are born in
animal and
other wombs and others of short life-span
are destroyed
on the ground.

23 'Those intent on devouring one another,
greed and delusion
filled, return here itself. They do not go
in the northern direction.

24 'Those who serve the guru, are disciplined,
celibate *brahmacāris*,
those wise ones know the paths to all worlds.

25 'Thus have I spoken now in brief the dharma
fashioned by Brahman.
Who knows what is dharma and adharma
in this world,
he is indeed the intelligent one.'"

26 Bhīṣma said,
"Thus spoke Bhṛgu, O Raja, to splendid
Bharadvāja.
Amazed, that excellent *dharmātmā*,
virtuous soul,
paid homage to Bhṛgu.

27 "Thus, O Raja, have I related to
you fully the birth
of the cosmos. What more, maha-wise one,
do you wish to hear?"

SECTION ONE HUNDRED NINETY-THREE

1 Yudhiṣṭhira said,
"Instructions about the rules of conduct
from you, father,
sinless one, I wish to hear. It is my
opinion
that you know dharma and know all."

2 Bhīṣma said,
"Those of wicked conduct, evil acts,
weak intellect,
reckless, are notorious as unholy
indeed. The sign
of the holy is good conduct.

3 "Those humans who do not urinate or
defecate on
highways, among cows and on paddy
are virtuous.

4 "Having done essential cleansing,
offer water-libations
to deities, perform ablutions in rivers.
This is called human dharma.

5 "Always worship Surya; do not sleep after
Bhāskara-Surya
has risen. Morning and evening do the
saṁdhyā japa, silent
twilight recitation of mantras,
seated facing east and west.

6 "Washing the five limbs (hands, feet and mouth),
facing east, take food
in silence. Do not criticise the food
to be eaten,
whether what is eaten be tasty or tasteless.

7 "Do not get up with wet hands. Do not sleep
at night with wet feet.
These are signs of good conduct uttered by
the divine rishi Nārada.

8 "A bull, a temple, a junction of four paths,
a dharmic Brahmin—
of these lovers of purity always
indeed do
pradakṣiṇa, circumambulation.

9 "To unexpected guests, to all and to
one's own, serving
similar food as to servants is excellent
for a person.

[XII:193:10–16]

10 “For humans eating at evening and morning
is divinely fixed,
as also no food in-between. Where this
is seen, is like
an abstinent (wins that merit).

11 “Worshipping at the time for sacrifice,
going to no other
woman in her season, such a wise
person is like
a *brahmacārī*-celibate (wins that merit).

12 “Leavings of a Brahmin’s meal are *amṛta*-
ambrosia
produced from a mother’s breast. People who
truly honour it
are truly honoured as holy.

13 “The man who crushes clods, cuts grass, bites nails
always has leftovers
on mouth and hands, like a chained parrot, does
not have a long life.

14 “The vegetarian should avoid meat
even sanctified
by Yajur Veda mantras. Do not eat
useless flesh and
meat on the back.

15 “Whether in one’s own land or in a foreign
land, let not an
unexpected guest fast. Gaining the desired
fruit of actions,
offer them to seniors.

16 “To offer seats to seniors is duty
and to greet them
respectfully. Worshipping seniors
increases life,
fame and prosperity.

17 "Gaze not at the rising *Āditya*-Surya,
nor at naked
women of others. At the time of coitus,
it is dharma
to do it in secret.

18 "Among tirthas the heart is the best tirtha.
Among the pure
the heart is most pure. All deeds the noble
do purify, and
touching the hair of a cow's tail.

19 "In each and every meeting ask about
one's welfare.
Evening and morning greeting Brahmins
is decreed.

20 "In temples of deities, amid cows,
in acts of Brahmins,
in self-study of the Vedas, and in
eating indeed
raise the right hand.

21 "Evening and morning doing puja to
Brahmins as prescribed,
the trader's stock prospers, the farmer's
produce bulges,
effects much grain, beasts of burden and cows.

22 "At meals always say, "*saṁpannaṁ*-palatable?"
And with drinks, "*tarpaṇaṁ*-satisfied?"
Wth *pāyasa*-rice-pudding, barley-sesame khichri,
"*suśṛtaṁ*-well-prepared?"

23 "Completing shaving, sneezing, bathing and
eating, the sick
and all should greet (Brahmins) for long life.

24 "Facing *Āditya*-Surya, do not
urinate. Do not
look at one's own faeces. Avoid sleeping
and eating with
the son's women.

Translated by Pradip Bhattacharya

25 “Addressing elders as, ‘You,’ and calling
them by name is
shunned. Doing so to equals and juniors
both is not faulted.

26 “Deformation declares the heart’s sins of
those of sinful
habits. Hiding this knowingly from
maha-persons, they perish.

27 “The unlearned conceal sins done knowingly.
Humans may not
see them; the deities do indeed see.

28 “Sin committed by a sinner is indeed
followed by sin.
Dharma done by the dharmic follows
the doer.

29 “The fool does not recall sins done here. They
return to the doer.
And even as *rāhu*, the eclipse, reaches
candra the moon,
so sinful karma reaches the ignorant.

30 “Objects stored with hopes are not enjoyed here
in time. The wise
do not praise it. Death does not wait.

31 “The wise say that in all creatures mind is
dharma. Therefore,
mentally be benignant to all creatures.

32 “Ever practise dharma alone; no need
in dharma for help.
Having taken recourse only to precepts,
what will a helper do?

33 “Dharma is the womb of humankind and
amṛta-ambrosia
of the devas in heaven. In the state
after death, through dharma,
they (humans) enjoy eternal happiness.

SECTION ONE HUNDRED NINETY-FOUR

1 Yudhiṣṭhira said,
"That which is named *adhyātma*, transcendental, is envisaged
for men here. What this *adhyātma* is tell me that, O *pitāmaha*, grandfather!

2 "Whence has this cosmos of the immobile and mobile been
created, O Brahman? How does it reach dissolution?
This you ought to tell me."

3 Bhīṣma said,
"Pārtha, son of Pṛthā-Kuntī, this *adhyātma*-transcendental
that you ask about, I shall expound to you. Most effective
it is in securing happiness.

4 "Acharyas have taught matters relating to creation
and destruction. Persons knowing this in the world feel satisfied
and happy. The fruits gained thereby may benefit all creatures.

5 "*Pṛthivī*-earth, *vāyu*-wind, *ākāśa*-space, *āpa*-water
and *jyoti*-fire the fifth, the *mahābhūtās*, Maha-Beings,
are the origin and the vanishing of everything.

6 "They return again and again to their Creator, these
maha-beings and creatures, as do waves of the sea.

7 "As the tortoise extends and again retracts its limbs,
similarly the All-Soul creates creatures and destroys them again.

Translated by Pradip Bhattacharya

8 “The Maker of creatures infuses these
    five Maha-Beings
in all creatures, but does so unequally.
    That living beings
do not perceive.

9 “Sound, ears and all apertures, these three spring
    from *ākāśa*-space;
touch and skin, movement and speech, these four from
    vāyu-wind.

10 “Form, eyes and digestion are called trifold
    teja-fire. Taste,
moist discharges and tongue, the three are declared
    qualities of *jala*-water.

11 “Smell, nose and body, the three are qualities
    of *bhūmi*-earth.
The *mahābhūtas*, Maha-Beings, are five
    indeed. The sixth
is called *mana*-mind.

12 “The senses and the mind provide knowledge
    of things, Bharata-dynast.
The seventh is called *buddhi*-intellect
    and the eighth, again,
is *kṣetrajña*-atman, knower-of-the-body.

13 “Eyes see the visible indeed; mind has
    doubts; intellect
decides; *kṣetrajña*-atman remains
    witness-like.

14 “It sees that which is above the soles of
    the feet and from bottom
to top knowing it all around, pervades
    it without any gap.

15 “Here persons must know their senses fully
    Know that tamas-
ignorance, rajas-passion and sattva-
    purity exist
depending on them.

16 "Man, apprehending through the intellect
the coming and going
of creatures, reflecting, gradually
indeed gains
excellent equanimity.

17 "Gunas rule the intellect; the intellect
the senses and
mind the sixth, all. Without the intellect,
where are the gunas?

18 "Indeed all this immobile and mobile
is made of it, dissolves
into it and rises out of it. Therefore,
it is thus defined.

19 "By which one sees is called the eye; one hears,
the ear; perceives smell
is called the nose; by the tongue knows taste;

20 "And by the skin experiences touch.
Intellect is
modified often. The means by which it thinks
something, that is the mind.

21 "The foundations of the intellect for
different purposes
are fivefold. They are called *pañcendriyāṇi*
the five senses.
The invisible controls them.

22 "The intellect resting in a man is
involved in three
modes of feeling, sometimes getting happiness,
sometimes sorrow,

23 "And sometimes engaged in neither happiness
nor sorrow. And
thus it exists in men's minds in three states.

24 "It, involved in the three modes, cannot transcend
them, as the waves
of the sea, lord of rivers, cannot overflow
the maha-shores.

25 "Intellect, on transcending the modes,
exists in the mind.
On rajas appearing, it follows its mode.

26 "Indeed, it then always displays all
the senses. In the three,
gladness is sattva, sorrow rajas and
delusion tamas.

27 "Whatever modes of feeling are in the world,
all of them are
parts of these three. Thus, Bharata-dynast,
have I expounded
to you all about the way of the intellect.

28 "The intelligent one should conquer all
the senses.
Sattva, rajas and tamas indeed
ever embrace
all living beings.

29 "Three types of knowledge are seen in all
entitites: sattvic-pure,
rajasic-passionate and tamasic-ignorant,
O Bharata-dynast!

30 "Pleasant is the touch of sattva-guna,
unpleasant is
the touch of raja-guna. Joined to
tama-guna,
they become useless.

31 "When body or mind gets linked to gladness
then, it is said,
the sattvic state is observed to exist there.

32 "When the self is joined to sorrow causing
discontentment,
it is said to be the occurrence of
rajas indeed.
That should be thought upon without excitement.

33 "When an unclear state joined to delusion
occurs, undefinable,
undistinguishable, that should be
considered tamas.

34 “Great joy, gladness, delight, happiness, complete peace of
mind, however these occur, are said to be sattvic gunas.

35 “Discontentment, distress, grief, greed, and intolerance
are signs of rajas, being seen with or without cause.

36 “Conceit and delusion, error, drowsy languor occurring
sometimes are various qualities of tamas.

37 “Far-reaching, multi-directional, hesitant about
desire, mind well-controlled, one is happy here and also hereafter.

38 “See the subtle difference between *sattva*-intellect
and *kṣetrajña*-atman. The one creates guna-attributes
the other does not create guna-qualities.

39 “As a gnat and a fig are always together but each is distinct
from the other, so are these mutually different, though together.

40 “They are separate by nature and always together.
As indeed fish and water are, so are they together.

41 “Gunas know not the atman. It knows them entirely. It is
the witness of the gunas and always believes itself
to be their creator.

42 “By the senses and intellect the seventh, inactive and
unknowing, the Supreme Atman illuminates
all, as by a lamp,

43 “Intellect indeed creates the gunas,
    kṣetrajña-atman
witnesses. This union of theirs, of
    intellect and
atman is permanent.

44 “No support is there for the intellect
    nor any for
the atman. The intellect mingles with
    the mind, not with
the gunas ever.

45 “When one properly reins in the rays of
    the senses by the mind,
then the atman shines through even as
    a burning lamp in a pot.

46 “The ascetic who, renouncing worldly
    pursuits, always
delights in the atman, becomes the soul
    of all creatures,
he goes to the supreme end.

47 “As an aquatic bird, though in water
    does not get wet,
so indeed a wise person moves among
    creatures.

48 “And with such disposition, by one’s own
    intellect, the man moves
not sorrowing, not rejoicing, living
    free from envy.

49 “Accomplished in his innate nature,
    daily he creates
the gunas as a spider creates (a web).
    Know the gunas
are like threads.

50 “Perishing, they do not return; their
    cessation is
not experienced visibly. What is
    invisible,
has to be proved by inference.

51 "Thus some determine; others that they cease.
Considering
both of these, determine to the best of
your judgement.

52 "Such a strong mental knot is made of
intellectual
aberration. Unknotting, obtain happiness,
not grieving, doubts severed.

53 "As men obtain purity bathing in
a brimming river,
the dirty through knowledge similarly
become wise. Know this.

54 "One knowing about the other shore of
a maha-river
suffers, unable to cross. Not so does
the truth-knower
suffer, knowing the fruit, united with it.
Thus do the wise.
Transcendental liberation is the
best knowledge.

55 "The man who comprehends this coming and
going of all
creatures and examines by the intellect,
gradually gains
supreme serenity.

57 "The enlightened one who, knowing the three
pursuits (dharma,
artha-profit, *kāma*-pleasure) abandons
them after scrutinising,
yoking the mind, is the tranquil truth-seer.

58 "The atman cannot be seen through the
separative senses
spreading out here and there, hard to control,
by the non self-realised.

59 "Understanding this, one becomes enlightened.
What else denotes
the wise? Knowing that, the wise consider
they have succeeded.

Errata: slokas 57 to 62 should be numbered as 56 to 61.

60 “No fear occurs to the learned from that
from which very great fear
occurs for the unlearned. No higher end
exists for anyone.
It is gunas that proclaim dissimilarity.

61 “One who acts disinterestedly, he
wipes out past deeds.
Both (past and present acts) are not unpleasant.
How can his act here
engender what is pleasant?

62 “In the world, distressed people cry out.
See their manifold
sorrows! There, see the skilful do not grieve.
They know both states always.

SECTION ONE HUNDRED NINETY-FIVE

1 Bhīṣma said,
“Pārtha, son of Pṛthā-Kuntī, I shall
tell you the fourfold
dhyana-yoga. Knowing it, maha-rishis
attain permanent
success here.

2 “Whereby dhyana can be well-practised,
that yogis do,
knowledge-sated maha-rishis, minds set
on nirvana.

3 “They do not return, Pārtha, freed from this
world’s faults. Their vices
of birth wiped out, they are stationed in their
innate state,

4 “Free of duality, ever in sattva,
freed, disciplined
unattached, not disputing, stay where
the mind is at peace.

5 “There, involved in Vedic study, the mind
held focussed,
sense-organs crushed, the ascetic sage sits
like a piece of wood.

6 "Ears know no sound, skin knows no touch,
eyes know no form,
and tongue knows no taste.

7 "Nose knows no smell too. By dhyana, the yogi
abandons all.
The vigorous one desires nothing that
churns the five sense-organs.

8 "Then the wise, harnessing the five sense-organs
in the mind, fix
the restless mind along with the five senses,

9 "Moving here and there, independent,
moving to and fro
through the five doors of the senses. First
the resolute
fixes the mind within on the path of dhyana.

10 "When he crushes the senses and the mind,
that path of dhyana
I have described to you well first.

11 "That mind, the sixth organ, withheld,
initially,
soon after flashes out erratically
like lightning in
the clouds.

12 "As a water-drop on a leaf rolls
in all ways, so
too the mind in dhyana is restless.

13 "On concentrating it stays in dhyana
for some moments.
Again, on the path of the wind (life-breath),
the mind becomes
erratic, like the wind.

14 "Undejected, discarding distress,
discarding fatigue
and envy, knowers of dhyana-yoga
concentrate again
and meditate.

15 "Thoughts, arguments and discrimination
appear first when
the silent ascetic fixes his mind
in dhyana.

16 "The mind, though troubled, should be fixed in
meditation.
The ascetic, not getting dejected,
acts indeed for
his own welfare.

17 "As a heap of dust or ashes or dry
dung suddenly sprinkled
with water does not become cohesive,

18 "As the dry powder gets slightly, not fully,
moist; gradually,
slowly, all that becomes cohesive,

19 "Thus slowly firmly uniting the sense-organs,
gradually
withdrawing them, he indeed becomes
properly calm.

20 "Oneself (placing) the mind and five sense-organs,
Bharata-dynast,
first on the path of dhyana, through daily
yoga, attains calm.

21 "Neither by human effort, nor by
destiny at all
does that happiness come which is that of
the self-controlled.

22 "He, united with such happiness,
delights in doing
dhyana. And thus yogis attain nirvana
that is complete."

SECTION ONE HUNDRED NINETY-SIX

1 Yudhiṣṭhira said,
"You have spoken of the four ashramas
and also Rājadharma,
the principles of governance, and
different forms,
manifold, varied types of *itihāsa*-histories.

2 "I have heard from you many dharmic tales,
O maha-wise one!
There is a doubt still about which, Sir, you
should speak to me.

3 "I wish to hear the fruits obtained by those
doing *japa*,
silent recital of mantras, Bharata-
descendant. Or,
where are *japa*-reciters placed (after death)?

4 "The formula of *japa* in full you
ought to tell me
anagha, faultless one! What does *jāpaka*,
reciter, mean?
Is it the method of *Sāṃkhya*, Yoga
or Action?

5 "What method of sacrifice is it? What
does *japa* address?
Expound all this to me. My view is
that you know all."

6 Bhīṣma said,
"About this is narrated the ancient
itihāsa-history
about Yama, god of death, *Kāla*-Time
and a Brahmin
that happened in the past.

7 "Sages understanding moksha mention
Sāṃkhya and Yoga.
Vedānta (*Sāṃkhya*) indeed prescribes
discarding *japa*.

8 “Vedic discussions stand upon
accomplishment,
peace and Brahman. *Sāṃkhya* and Yoga,
say impartial sages,
both paths resort to it and do not
resort to it.

9 “How it is talked of, O Raja, and the cause,
I will tell now.
Here, intense concentration of the mind
and conquering
the senses are declared (essential).

10 “Truth, tending the sacred fire, remaining
in solitude,
dhyana, ascesis, self-control, patience,
non-envy, eating little,

11 “Withdrawing from worldly things, speaking
little and calm—
these are the dharma of action. Now hear
of abstention,

12 “By which the acts of the celibate
brahmacārī
doing *japa* cease, abandoning all
that has been stated
in full, adopt the triple path, not
dependant on
the manifest and the unmanifest.

13 *kuśoccayaniṣaṇṇaḥ san kuśahastaḥ kuśaiḥ śikhī /*
kuśaiḥ parivṛtas tasmin madhye channaḥ kuśais tathā //
“Be seated on *kuśa* grass, kuśa in hand,
top-knot bound with *kuśa*,
kuśa all around, and kuśa covering
the middle.

14 “Take leave of worldly things and never think
of them. Producing
equipoise in the mind, hold the mind
in the mind itself.

15 “Then, by the intellect do dhyana of
Brahman. Do *japa*,
silently reciting the auspicious
Vedas. Discard this
when established in samadhi.

16 “Here dhyana is produced by resorting
to the strength of
the Vedas. By ascesis the atman
becomes pure,
restrained, renouncing desire and hate.

17 “Desire-and-delusion-less, beyond
dualities,
neither grieving, nor clinging, he is
neither the doer
of acts to be done, nor the acts done.

18 “Never setting his mind egotistically
on anything, he
is not yoked to grasping wealth, insults none,
nor avoids work.

19 *dhyānakriyāparo yukto dhyānavān dhyānaniścayaḥ /*
dhyāne samādhim utpādya tad api tyajati kramāt //
“Yoked diligently to the work of dhyana,
devoted to dhyana,
determined on dhyana, by dhyana producing
samadhi, gradually
he renounces it.

20 “In that state, having renounced all, he is
happy. Desireless,
renouncing life-breath, he joins the divine
Brāhmic form.

21 “Or, not wishing the merge into the divine
Brāhmic form,
he soars to other paths, is never reborn.

22 “Realising the atman, tranquil, at peace,
ailment-free, he
reaches the immortal, stainless, pure, Atman.”

SECTION ONE HUNDRED NINETY-SEVEN

1 Yudhiṣṭhira said,
"The highest end is obtained by the
jāpaka-reciter
here, you have said. Is this their only end
or do they attain others?"

2 Bhīṣma said,
"Listen attentively, illustrious
Raja, about
the end of *jāpaka*-reciters, and
how they go to
various hells, O bull among men!

3 "The *jāpaka*-reciter not following
procedures already
mentioned, or doing so only partly here,
he goes to hell.

4 "Done contemptuously, not contented,
not grieved, such a
jāpaka-reciter goes to hell. There is
no doubt of that.

5 "All who act arrogantly are indeed
hell-bound. The person
insulting others becomes fit for hell.

6 "Performing *japa*-silent-recitation,
with desires, deluded,
as he had desired, so is the hell reached.

7 "Busy with occult powers, the *jāpaka*-
reciter who
clings to them here, for him that is hell indeed.
He never escapes it.

8 "The *jāpaka*-reciter reciting
out of attachment,
deluded, where he was attached, there he
falls, being born there.

9 “The wicked-minded, of immature insight,
acting with fickle mind
goes to an unstable end indeed or
reaches hell.

10 “Of immature insight, foolish, deluded,
the *jāpaka*-reciter,
because of delusion he goes to hell
and laments there.

11 “A determined *jāpaka*-reciter
undertaking
japa, silent recitation, but neither
completing it
nor in yoga, also goes to hell.”

12 Yudhiṣṭhira said,
“When established in that supreme causeless,
unmanifest
Brahman, self-existent, truly real, why
does that *jāpaka*-reciter
have to enter a body?”

13 Bhīṣma, said,
“*Jāpaka*-reciters of corrupt wisdom
obtain many
hells of various types. Being a
jāpaka-reciter
is celebrated. I have described its faults.”

SECTION ONE HUNDRED NINETY-EIGHT

1 Yudhiṣṭhira said,
“What type of hells *jāpaka*-reciters
go to, describe to me.
Curiosity is born in me. Sir, you
should tell me that.”

2 Bhīṣma, said,
“You are born of a portion of Dharma,
are dedicated
to dharma naturally. Listen attentively
to these words based
on the roots of dharma, O faultless one!

Translated by Pradip Bhattacharya

3 "The many regions of the supreme-souled
devas are of
many types and colours and have fruits of
various types,

4 "Celestial vehicles propelled
by will and halls, varied
pleasure-spots, O Raja, and lotuses in
stainless waters.

5 "The four *Lokapālas*, lords of the quarters,
Śukra, Bṛhaspati,
Maruts, Viśvadevas, Sādhyas and Aśvins,

6 "Rudras, Ādityas, Vasus and other
deities—their abodes
are as hells, *tāta*-child, before that of
paramātmā
the Supreme Soul.

7 "That is fearless and causeless and not enveloped
by fear of pain,
free from duality (joy-grief), free from
the three (gunas)
and the eight too (five elements, senses,
mind, intellect)
and the three (distinctions between knower,
known and the act
of knowing) too;

8 "Renouncing the four traits (seeing, hearing,
thinking, knowing)
renouncing the four causes (of knowledge:
perception, inference,
comparison, proof), undelighted,
unjoyous, ungrieving,
beyond fatigue.

9 "*Kāla*-Time ripens there; *Kāla*-Time is
not the lord there.
That *Īśvara*, Supreme Being, is the ruler,
O Raja, of
Kāla-Time and of Swarga.

10 "Obtaining self-realisation, one
going there does
not suffer. The supreme region is like
this. Those others
are like hell.

11 "Now I have told you all about the hells
as they are indeed.
Compared to that foremost region all this
is termed hell."

SECTION ONE HUNDRED NINETY-NINE

1 Yudhiṣṭhira said,
"*Kāla*-Time, *Mṛtyu*-Death, Yama and an
excellent Brahmin's
debate you mentioned earlier—that pray
tell me, Sir!"

2 Bhīṣma said,
"About this is narrated the ancient
itihāsa-history
that occurred between Surya's son (Yama)
Ikṣvāku and a Brahmin,

3 "*Kāla*-Time and *Mṛtyu*-Death. Hear from me
what occurred,
where and what was their discussion.

4 "There was some Brahmin *jāpaka*-reciter,
of dharmic conduct,
maha-famous, maha-wise, knowing ṣaḍaṅga,
the six branches
of the Vedas (*vyākaraṇa*-grammar,
jyotiṣa-astronomy,
nirukta-etymology, *śikṣā*-phonetics,
chanda-metre,
and *kalpa*-ritual), a son of Pippalāda,
of Kuśika descent.

Translated by Pradip Bhattacharya

5 “*Ṣaḍaṅga*, the Vedas’ six branches, were perceptible
to his insight. Deeply learned in the Vedas, he lived in the
foothills of the Himalayas.

6 “He, for Brahman, did severe ascesis, self-controlled, doing
japa, silently reciting the Veda. Observing the rules,
a thousand years of his passed.

7 “To him the Devi gave direct darshan and said, ‘I am pleased
with you.’ Reciting the *japa* in silence, he spoke not a word.

8 “Compassionate towards him, the Devi became pleased then.
Then the mother of the Vedas highly honoured his *japa*.

9 “Finishing *japa*, he arose and fell prone, his head at
the Devi’s feet. The virtuous soul spoke these words:

10 ‘Fortunately, O Devi, you are pleased to give me darshan!
If you be pleased indeed, then may my mind delight in *japa*.’

11 “Sāvitrī said, ‘What is your prayer, O Brahmin rishi?
What wish of yours shall I grant? Speak, O best of reciters!
All that shall happen.’

12 Bhīṣma said,
“Then the Devi having spoken thus, the dharma-knowing
Brahmin said, ‘May my wish to continue *japa* grow again and again.

13 ‘May my mind’s immersion in samadhi
grow every day,
O auspicious one!’ Then, sweetly the Devi
responded to him,
‘So be it.’

14 “This further the Devi said, desiring
his welfare, ‘You
shall not go to hell, where go the bulls-
among-the-twice-born.

15 ‘You will go to the flawless, causeless
region of Brahma.
What you have intended, I will strive
to achieve here.

16 ‘Regularly do *japa*, silent recitation,
single-mindedly.
Dharma shall appear before you. *Kāla*-Time,
Mṛtyu-Death and
Yama, ruler of the dead, will also
approach you.
A dispute will occur between them and
you regarding dharma.’

17 Bhīṣma said,
“Saying this, the goddess returned to her
abode. The Brahmin
then continued *japa* for a hundred
celestial years,

18 “Ever self-controlled, conquering wrath,
devoted to truth,
free of envy. The vow of that intelligent
Brahmin completed,
Dharma then, pleased, gave darshan to that
twice-born one.

19 “Dharma said, ‘O twice-born one, behold me,
I am Dharma! I have
come to see you. Hear from me the fruits you
have obtained through *japa*.

[XII:199:20–26]

Translated by Pradip Bhattacharya

20 'You have won all the worlds that are divine
and human.
O sadhu, leaving the (world of) devas,
you will transcend all.

21 'Giving up your life, O ascetic,
go to any world you
wish. Casting off your body then you will
reach those worlds.'

22 "The Brahmin said, 'O Dharma, what will I
do with those worlds.
Go where it pleases you. This body of
many joys and
sorrows I will not discard, O Lord.'

23 "Dharma said, '*Bho*! O bull among ascetics!
The body you
must definitely discard. *Bho*! O Brahmin!
Ascend to Swarga!
Or, what pleases you, faultless one?'

24 "The Brahmin said, 'Dwelling in Swarga bodiless
does not please me, Lord.
O Dharma, leave! No longing have I to
go to Swarga
without my body.'

25 "Dharma said, 'Stop minding the body.
Become happy
renouncing the body. Proceed to worlds
without attachments,
going where you will not grieve.'

26 "The Brahmin said, 'Maha-illustrious one,
I like *japa*,
silent recitation. What will I do
with eternal worlds?
I do not even wish to go to Swarga
with this body, Lord!

27 "Dharma said, 'If you do not wish to discard
your body, twice-born one,
see, *Kāla*-Time and *Mṛtyu*-Death and Yama
ruler of the dead,
have arrived before you!'"

28 Bhīṣma said,
"Then, lord, the three: Vaivasvat-Yama, son
of Vivasvat-Surya,
Kāla-Time and *Mṛtyu*-Death approaching
that maha-fortunate
Brahmin spoke thus:

29 "Yama said, 'Your diligent severe ascesis
and good conduct
have borne excellent fruit. I, Yama, tell
you this.'

30 "*Kāla*-Time said, 'Appropriately, the
excellent fruit of your
japa, silent recitation, has been
obtained. It is time for
your ascension to Swarga. I, *Kāla*-Time,
have come before you.'

31 "*Mṛtyu*-Death said, 'O Dharma-knower, know
me as *Mṛtyu*-Death.
I myself have come, assuming form, impelled
by *Kāla*-Time
O Brahmin to bear you hence today indeed.'

32 "The Brahmin said, 'Welcome, O son of Surya
and mahatma
Kāla-Time and *Mṛtyu*-Death and Dharma!
What can I do for you all?'

33 Bhīṣma said,
"In that gathering, offering *pādya*
water for the feet
and *arghya*, respectful offerings,
he said, highly pleased,
'What lies within my power to do for you?'

34 “At that time, while visiting tirthas,
Ikṣvāku arrived
there, where they were assembled, O lord.

35 “To all, indeed, the royal rishi did
puja and pranam.
That best of kings then enquired after
the welfare of them all.

36 “Offering him a seat, *pādya*-water
and *arghya*-offerings
too, the Brahmin enquired about his welfare
and said as follows:

37 ‘Welcome, Maharaja! Say whatever
you wish for!
What is in my power to do for you,
tell me that, Sir!’

38 “The Raja said, ‘A Raja am I; you
are a Brahmin
intent on the six acts (*adhyayana*-
learning the Vedas,
adhyāpana-teaching the Vedas,
yajana-sacrificing,
yājana-conducting sacrifices
for others, *dāna*-
giving alms and *pratigraha*-taking alms).
I would give you
some precious wealth. Tell me what.’

39 “The Brahmin said, ‘Brahmins, O Raja, are
of two types.
Dharma, too, the smriti says, is of two kinds:
pravṛtti-action,
and *nivṛtti*-inaction. I refrain
from taking gifts.

40 ‘Donate to those who act, O ruler of men!
I do not take.
What do you desire? What can I give you?
Say that, O best
of rulers of men. What shall I accomplish
by my ascesis?’

41 "The Raja said, 'I am a Kshatriya.
Never have I
known the word, "Give!" "Give us battle!"—this
we say surely,
O best of the twice-born!'

42 "The Brahmin said, 'You are content in your
dharma and I
am content too, O king! No difference
is there between us.
Do as you please.'

43 "The Raja said, '"I shall give according
to my power,"
you said first. I beg you, give me the fruits
of this *japa*,
silent recitation, O twice-born one!'

44 "The Brahmin said, '"Battle does my speech ever
entreat," you boasted.
Why, again, did you not beg for battle
with me then?'

45 "The Raja said, 'Brahmins' speech is said to be
vajra-thunder.
Kshatriyas live by arms. I am engaged
in this fierce
war of words with you, O Brahmin!'

46 "The Brahmin said, 'That indeed is my word still:
What is in my
power to give you? Speak, O Indra among
kings! Delay not!
What wealth shall I give?"

47 "The Raja said, 'By doing *japa* for
a full hundred years, you,
by silent recitation, have obtained
fruits. That, Sir, if you wish,
give me.'

48 "The Brahmin said, 'Take the supreme fruit
obtained by my
japa-silent recitation. Do not hesitate;
gain half of that fruit.

49 "'Or, indeed, the entire fruits of my *japa*-
silent recitation,
O Raja, you can take, if you desire
all that.'

50 "The Raja said, '*Bhadraṁ te*! Bless you! All is
achieved by your *japa*,
silent recitation, that I had asked for—
svasti te astu,
may all be well with you—I will leave. Tell
what those fruits are.'

51 "The Brahmin said, 'I know not what fruits are
mine. I have given
what I obtained by *japa*-silent-recitation.
Of this, Dharma
and *Kāla*-Time and Yama and *Mṛtyu*-Death
are witnesses.'

52 "The Raja said, 'What will this unknown fruit
of dharma do
for me? If you cannot tell me the fruit
of dharma that
you achieved by *japa*-silent-recitation,
that dubious fruit,
O Brahmin, I do not wish to obtain.'

53 "The Brahmin said, 'I shall not speak otherwise.
The fruits I have given.
O Sage-king, *rājarṣi*, your words and mine
today are proof indeed.

54 'I never did *japa*, silent recitation,
in the past with any
objective. How can I know the fruits of
japa, O tiger among Rajas?

55 '"Give!" is what you said and "I give!" is what
I said. These words
I shall not falsify. Preserve the truth.
Be steadfast!'

56 'If the words I have said today, you do
not enact,
maha-adharma of falsehood will be
done by you, Raja!

57 'Speaking falsely in your speech becomes you
not, Foe-conqueror!
And, moreover, I cannot speak falsehood.

58 'Already I have promised to give
unhesitatingly.
Accept that unhesitatingly, if
you are firm in truth, Sir.

59 "Indeed, coming here, Raja, you prayed
for the fruit of
my *japa*, silent recitation, and
I granted that.
Accepting, be steadfast in truth.

60 'For him, neither this world exists nor the next,
nor does he rescue
the manes. What is lower, O Raja, than
one prone to false speech?

61 'Sacrifices, Vedic study, charity,
keeping vows, do not
rescue as does truth in this world and the
next, O bull among men!

62 'All the ascesis practised and the ascesis
being done now, added
hundred and thousandfold, that does not
surpass Truth.

63 *satyam ekākṣaraṁ brahma satyam ekākṣaraṁ tapaḥ*
satyam ekākṣaro yajñaḥ satyam ekākṣaraṁ śrutam
'Truth is the one imperishable Brahman
Truth is the one imperishable ascesis
Truth is the one imperishable sacrifice
Truth is the one imperishable revealed knowledge.

64 *satyaṁ vedeṣu jāgarti phalaṁ satye paraṁ smṛtam /*
satyād dharmo damaś caiva sarvaṁ satye pratiṣṭhitam //

'Truth is awake in the Vedas
Truth's fruits are declared supreme
From Truth indeed rise dharma and self-restraint
On Truth is all founded.

65 *satyaṁ vedās tathāṅgāni satyaṁ yajñas tathā vidhiḥ /*
vratacaryās tathā satyam oṁkāraḥ satyam eva ca //

'Truth is Veda and its branches
Truth is sacrifice and its rules
Truth is vow-observance, and
Truth is *Om*, the primal sound, too.

66 *prāṇināṁ jananaṁ satyaṁ satyaṁ saṁtatir eva ca /*
satyena vāyur abhyeti satyena tapate raviḥ //

'Truth is the origin of creatures
Truth is their progeny too.
By Truth *vāyu*-wind, moves
By Truth *ravi*-sun, heats.

67 *satyena cāgnir dahati svargaḥ satye pratiṣṭhitaḥ /*
satyaṁ yajñas tapo vedāḥ stobhā mantrāḥ sarasvatī //

'By Truth Agni burns
On Truth Swarga rests
Truth is sacrifice, ascesis,
Veda, *Sāma* chants,
Mantras, and *sarasvatī*-wisdom.

68 'It is heard that Dharma and Truth were placed
on a balance
with equipoised pans. Where Truth was, that was
heavier.

69 'Where Dharma is, there Truth is. By Truth is
all increase. For
what purpose, Raja, do you wish to do
a false deed?

70 'Make yourself firm in Truth, O Raja!
Do not act falsely.
Why do you make your word, "Give!" untrue
and inauspicious?

71 'If, the fruits of *japa*, silent recitation,
I have given
you do not wish for, O king, then, fallen
from your dharma,
you shall wander the worlds.

72 'One who having promised, does not give and
having asked, does
not want, both belong to liars. You should
not commit falsehood.'

73 "The Raja said, 'To fight and to protect
are Kshatriya dharma,
O twice-born one! Kshatriyas are said to
be donors. How can I
become a taker?'

74 "The Brahmin said, 'I did not (wish to)
gratify you, Raja,
nor did I visit your house. Coming here,
entreating me,
why do you now not accept?'

75 "Dharma said, 'Be there no dispute between
you. Know, I, Dharma,
have come. Let the twice-born one get the fruit
of donating
and the Raja the fruit of keeping truth.'

76 "Swarga said, 'Know, Indra among kings,
Swarga am I,
come here in person. Be there no dispute
between you both.
Let both reap equal fruits.'

77 "The Raja said, 'Achieving Swarga, what
shall I do? Go,
O Swarga, as you please! If the Brahmin
wishes to accept,
I give my wealth.'

78 “The Brahmin said, ‘If in childhood perhaps
ignorantly
I extended my hand (for gifts), now I
follow the dharma
marked by inaction, silently reciting
the Vedas.

79 ‘For long have I abstained. O Raja, why
tempt the Brahmin?
My own duties I perform. Your fruits, I
do not wish for,
O king! I am devoted to ascesis
and Vedic study
and abstain from accepting.’

80 “The Raja said, ‘If, O Brahmin, you have
bestowed the excellent
fruit of your *japa*, silent recitation,
then let our fruits
together be ours equally.

81 ‘The twice-born are joined to acceptance.
Those of royal
lineage are donors. If this dharma
you have heard, Brahmin,
let our fruits be joint.

82 ‘Or, if you will not enjoy jointly by
taking the fruits
I have given, accept the dharma I
have accomplished,
if you would favour me.’

83 Bhīṣma said,
“Then two men behaving peculiarly
arrived there, each
grasping the other. Enveloped in dirty
clothes, they spoke these words:

84 ‘You owe me nothing,’ said one. ‘I owe you,’
said the other.
‘For this dispute between us, let the Raja
rule,’ (said both).

85 ‘Truly I say this, you owe me nothing,
Sir,’ (said one).
‘You lie here. I do owe you a debt,’
(said the other.)

86 “Then both, heated up exceedingly,
spoke thus to the
Raja: ‘You examine this so that we
are not blamed here.’

87 “Virūpa-Ugly, said, ‘Tiger among
men, I owe this
Vikṛta-Deformed, the fruit of gifting
a cow. I am
giving; Vikṛta is not accepting it,
O earth-ruler!’

88 “Vikṛta said, ‘This Virūpa owes me
nothing, O lord
of men! He tells you a lie indeed,
speaking falsely,
O lord of men!’

89 “The Raja said, ‘Virūpa, what is owed
you tell me that.
Hearing it, I will act. This is what my
mind has thought of.’

90 “Virūpa said, ‘Listen attentively,
Raja, how I
am indebted to this Vikṛta in full,
O royal rishi,
bull-among-men!

91 ‘Once in the past, for the purpose of
obtaining dharma,
O faultless one, he gave an auspicious
cow, O royal rishi,
to a Brahmin devoted to ascesis
and Vedic study.

92 ‘Approaching him, Raja, I begged that fruit
(of the gift)
and Vikṛta gave it to me with pure
heart and soul.

93 ‘Then I did meritorious deeds to
purify myself.
I bought two *kapila*-tawny cows
yielding much milk with calves.

94 ‘Them did I present, O Raja, to one
living by *uñccha*-
gleaning, as prescribed, respectfully,
O king. That (fruit),
O lord, I wish to return (to him).

95 ‘Here, today, what I took, I would return
twice that single fruit.
O tiger among men, who is pure and
who is at fault here?

96 ‘Disputing thus have we come here to you,
O king. Doing
dharma or adharma, guide and direct us.

97 ‘If he does not desire my gift as he
had given me,
then, Sir, be steady here and, Lord, put us
on the (right) path.’

98 “The Raja said, ‘The debt being repaid,
why are you not
accepting it today? As agreed to
by you, so accept
without delay.’

99 “Vikṛta said, ‘He says “I am giving,”
and I say, “I have
given.” He owes me nothing here. Let him
go where he pleases.’

100 “The Raja said, ‘What he is giving,
you are not taking.
This seems unfair to me. My view is that
you deserve punishment.
There is not doubt of that here.

101 “Vikṛta said, ‘I made a gift, O royal
rishi! How can I
take it again? However, if this be
an offence, order
my punishment, O Lord!’

102 “Virūpa said, ‘If anyhow you will not
accept what I
am giving, this king, dharma-enforcer,
will punish you.’

103 “Vikṛta said, ‘Mine I gave (you) at your
request. How can I
now take that? Go, Sir! I grant you permission.’

104 “The Brahmin said, ‘You have heard, O Raja,
the words of these two.
What I have promised (to give), accept that
without hesitation.’

105 ‘The Raja said, ‘The issue before me
is very grave
and deep like a pit. This *jāpaka*-reciter’s
stubbornness—how
will it end?

106 ‘If I do not take that the Brahmin has
given, how shall I
not be stained by a maha-fault today
indeed?’

107 Bhīṣma said,
“That royal rishi told them, ‘Having
attained your objective,
depart hence. Today the dharma of ruling
vested in me
will not be falsified.

108 ‘Rajas observe their intrinsic dharma—
this is settled,
but the dense Brahmin dharma now possesses
my non-spiritual self.’

109 “The Brahmin said, ‘Take what I owe! You asked and I promised you.
If you do not take, Raja, I shall curse you, undoubtedly.’

110 “The Raja said, ‘*Dhik*! Shame on the dharma of governance
whose working leads to such conclusions here! For this purpose
do I take: how to make equal.

111 ‘This hand, never before (stretched out for taking) is extended
for the purpose of giving. What you owe me, Brahmin, give me that now.’

112 “The Brahmin said, ‘Whatever merit I may have acquired
by *japa*-silent-recitation of the Vedas, take all
that, if I have anything at all here.’

113 “The Raja said, ‘This water has fallen in my hand (for giving)
O best of the twice-born. Let us jointly be equal. Do accept, Sir!

114 “Virūpa said, ‘Know us as *Kāma*-Desire and *Krodha*-Wrath.
We have impelled you to act. By the word, “Equal,” you spoke
you both will have similar worlds.

115 ‘He does not owe you. We asked you something for your sake. *Kāla*-Time,
Dharma and *Mṛtyu*-Death, *Kāma*-Desire, *Krodha*-Wrath and both of you,

116 ‘All have been tested by rubbing on the touchstone (of this dispute)
in your sight. Go to the world where you wish, won by your karma.’”

117 Bhīṣma said,
"The fruits *jāpaka*-reciters obtain
I have told you:
For instance, the end, the place and the worlds
jāpaka-reciters win.

118 "One studying the Vedas proceeds to
Supreme Brahman,
or merges into Agni, or enters
the world of Surya.

119 "If he enjoys pleasure there in his
energy-state,
he receives their gunas, confounded
by attachment.

120 "And further with bodies of soma-moon,
vāyu-wind, *bhūmi*-earth
and *ākāśa*-space, living there, attached,
practising their gunas.

121 "If he goes there attachment-free, doubts them,
wishes for the
Supreme Immutable, he indeed enters
that again.

122 "He obtains the *amṛta* of *amṛta*,
the essence of
immortality, becomes tranquil, ego-less.
He becomes Brahmic,
duality-free, happy, at peace,
pure and whole.

123 "The region of Brahman, from whence there is
no return,
the One called Immutable, sorrow-less,
decay-less,
a calm place—that he obtains.

124 "Free of the fourfold signs (of perception:
pratyakṣa-direct,
anumāna-inference,*upamāna*-likeness,
śabda-sound), the six
(conditions: hunger, thirst, grief, delusion,
decay, death), with the sixteen
(attributes: five senses, five organs, five
winds and the mind),
transcending that *Puruṣa*-Brahman, he
attains *ākāśa*-space.

125 "Or, if he so wishes, being of
attached disposition,
he can rule all those (worlds) and obtain
all that his mind desires.

126 "Or, if he considers all these worlds like
hell, then being
totally indifferent and free, he
can happily
roam those indeed.

127 "Thus this, Maharaja, is about the end
jāpaka-reciters
attain. I have narrated all this to you.
What, again, do you wish
to hear?"

SECTION TWO HUNDRED

1 Yudhiṣṭhira said,
"Then what answer to him had the two spoken,
the Brahmin or
the Raja, tell me that, Grandfather!

2 "And did they go there (to the worlds) that have
been described by you?
What did they talk amongst themselves, or what
did they do there?"

3 Bhīṣma said,
"Agreeing, 'Let it be so,' (he) offered
puja to Dharma,
O Lord, and offered puja to Yama,
Kāla-Time,
Mṛtyu-Death and Swarga as entitled.

4 "Those other bulls-among-Brahmins already
gathered there,
to all he offered puja, bowing his head.
To the Raja
he said these words:

5 'Joined to this fruit, royal rishi, attain
holiness. By
your leave I shall engage, indeed, in *japa*,
silent recitation, again.

6 'Earlier the Devi bestowed a boon
on me, O maha-
mighty lord of people thus: "Let your
devotion to *japa*,
silent recitation, be continuous."'

7 "The Raja said, 'If, because of this (your gift)
your success has
become infructuous, and so you have
faith in doing
japa-silent-recitation, then go
half-and-half with
me, O Brahmin, and obtain the fruit of
japa-silent recitation.'

8 "The Brahmin said, 'Maha-efforts have you
made before all here
(to share the fruits). Together, with equal
fruits, let us go
to the end that is ours.'

9 Bhīṣma said,
"Knowing their resolve, Indra, lord of
thirty-three devas,
arrived there with other deities and
lokapālas,
lords of the quarters,

10 "*Sādhya*-spirits and *Viśva* deities,
Marut-storm gods,
maha-radiant, rivers, mountains,
seas, and various tirthas,

11 "Ascesis, methods of joining the Supreme,
Vedas, *Sāma*-chants,
Sarasvatī, Nārada and Parvata
Viśvāvasu,
Hāhā-Huhū, (the Gandharvas),

12 "Gandharva Citrasena with family
members, *nāga*-serpents,
siddha-spirits and ascetics, the deva
of devas Prajāpati,
the thousand-headed inconceivable
deva Vishnu, all arrived.

13 "The sky resonated with musical
instruments and
drums, O lord. Celestial flowers rained
down there upon
those mahatmas. Groups of apsaras
danced all around.

14 "Now, Swarga, taking form, appeared there and
said to the Brahmin,
'Maha-fortunate one! You have succeeded.
And you, Raja,
have also succeeded.'"

15 "Then those two, O Raja, mutually
in possession,
withdrew their senses from worldly objects.

16 "*Prāṇa-Apāṇa* and *Udāna-Samāna*
and *Vyāna* too,
placing these vital breaths in the mind, they
fixed the mind on
the two breaths (*Prāṇa-Apāṇa*).

17 "Placing (them) on the nose-tip below
the eyebrows, then
they, by the mind, gradually held them
in the centre
of the eyebrows.

18 "Their bodies stilled, their gaze fixed, in samadhi,
self-conquered, they
indeed placed the atman atop the palate.

19 "Piercing the region of the palate,
of the mahatma
Brahmin, a very great fiery flame
then rose to heaven.

20 "Then very great "*Hā, hā*!" sounds arose
from all sides. That
paeaned radiance then entered Brahmā.

21 "Then, 'Welcome!' thus spoke *pitāmaha*-Brahmā
to that radiance,
a span-sized *Puruṣa*-being, advancing
to meet it, O lord of people!

22 "Now he spoke again other sweet words
to him, '*Jāpaka*-
reciters get fruits equal to yogis,
there is no doubt.

23 'That of the yogi are visible to
all here. The *jāpaka*-
reciter's additional distinction
is my rising in greeting.

24 "'Dwell in me!' Saying this he imparted
him realisation.
Then the Brahmin entered his mouth, freed
from anxiety.

25 "The Raja, too, in the same manner then
entered the divine
pitāmaha-Brahmā as had the lion-
among-Brahmins.

26 “The devas pranam-ed the Self-Born Brahmā
and then said,
‘For the sake of the *jāpaka*-reciter
you took pains. For
that purpose have we come here.

27 ‘Doing equal puja to both you gave
equal fruits to them.
The sublime fruit for yogis and *jāpaka*-
reciters have we
seen today indeed. Transcending all worlds,
they can go where they will.’

28 “Brahmā said, ‘Studying the maha-smriti
(Vedas) and the
auspicious smriti that follows, by this method
he goes to my world.

29 ‘One who is a bhakta of yoga, he
will, there is no doubt, by
this method, after death, attain my world.
I go for doing my
work. Go to your places to attain
your ends.’”

30 Bhīṣma said,
“Saying this, that deva then vanished from there.
Then the devas, taking
his leave, went to their respective abodes.

31 “All those mahatmas, honouring Dharma
there, followed behind
him, O Raja, well pleased at heart.

32 “These fruits of *jāpaka*-reciters and
their ends have I proclaimed
as I have heard. What else, O maharaja,
do you wish to hear?”

SECTION TWO HUNDRED ONE

1 Yudhiṣṭhira said,
“What are the fruits of *jñānayoga*
the Yoga of Knowledge,
the Vedas and vows? And how the atman
in creatures may
be known, tell me that, Grandfather!”

2 Bhīṣma said,
“About this is narrated the ancient
itihāsa-history
of the dialogue between *prajāpati*,
lord of creatures
Manu and the maha-rishi Bṛhaspati
Lord of Worship.

3 “The most excellent *prajāpati*,
lord of creatures,
on earth, was asked by the foremost in
the group of divine
rishis, the maha-rishi Bṛhaspati,
these questions in
the past, pranam-ing him as a disciple
does his guru:

4 ‘What is the Cause for whom mantras and
rituals are performed?
Whom do learned Brahmins proclaim to be
the fruit of knowledge;
who is not fully revealed by the words of
Vedic mantras—
tell me of that, illustrious one, exactly.

5 ‘That which knowers of *artha-shastra*,
political economy,
āgama-scriptures, mantras worship
through many sacrifices
and gifts of cattle for maha-fruit,
what is that?
How is it gained? Where is it found?

6 ‘*Mahī*-earth, earthly things, *pavana*-wind,
antarikṣa-sky,
aquatic creatures and *jala*-water,
diva-heaven
and heaven-dwellers, from where they have sprung
tell me that purana.

7 ‘Whatever man knows, he desires that.
For its sake, effort
occurs. Having no knowledge of that
Supreme Ancient,
how shall make false efforts for Him?

8 ‘The collection of *ṛk* verses, *sāma*-chants,
yajuṣa formulae,
chanda-metres, movement of stars, *nirukta*-
etymology,
have I studied, and *vyākaraṇa*-grammar
with *kalpa*-rituals
and *śikṣā*-education, but know nothing
of the nature
of the primal elements.

9 ‘Recite all that to me, Sir, in words of
general and
specific meaning. What are the fruits of
knowledge and of karma?
How the embodied exits a body;
how it enters a body again.’

10 “Manu said, ‘What is dear to one that is
called happiness.
What is undesired is said to be sorrow.
“May I get the desired!
may I not get the other!”—for this the
method of action
is engaged in. So that I incur neither
desired nor the undesired,
the method of knowledge is practised.

11 'The Vedic hymns and ritual acts are
desire-filled.
Freed from these, one obtains the Transcendent.
The man who, for
the sake of happiness, engages in
karma's varied
paths does not reach the Transcendent.'

12 "Bṛhaspati, lord of worship said,
'Desired and undesired
in happiness and unhappiness, as
wished for, appear through karma.'

13 "Manu said, 'Freed from these, one enters
the Supreme. For
the craving of the desire-filled, the yoga
of karma-rituals
appeared. Freed from these, the Transcendent
is obtained.

14 'Those aspiring for happiness and
engaged in dharma,
kindled by atman etc., and karma,
become splendrous.
Transcending that, leaving the path of karma,
expectation-less,
(they) indeed (reach) supreme Brahma surely.

15 'Creatures were created with mind and karma.
These two orthodox
doctrines people worship. Seeing Karma
to be permanent
as well as ephemeral, renunciation
by the mind is
the means (of moksha). There is no other.

16 'As indeed the eye guides its self, on night
passing, darkness removed,
so knowledge joined to the quality of
right discrimination
discerns the evil acts to be shunned.

17 ‘Knowing of snakes, *kuśa*-blade tips and wells
(on the path) humans
avoid them. Those ignorant fall there. See,
how superior
are the fruits of knowledge!

18 ‘Mantras wholly and properly used,
sacrifices performed
as prescribed, *dakṣiṇā*-donations,
donating food
and samadhi of the mind—these fivefold
acts are said to bear fruits.

19 ‘The soul of karma is the gunas, say
the Vedas. It is
so too with mantras, as karma-ritual
is preceded
by mantra, and the ritual, its acts,
the fruit the mind
conceives, its enjoyer, the embodied.

20 ‘Sounds, forms, pure tastes, touches and pleasant
scents,
man, not master of existence, cannot
obtain these fruits
in the world of karma.

21 *yad yac charīreṇa karoti karma;*
śarīrayuktaḥ samupāśnute tat /
śarīram evāyatanaṁ sukhasya;
duḥkhasya cāpy āyatanaṁ śarīram //
‘Whatever karma is done by the body,
that (fruit) is obtained
joined to a body. Body is the home
of happiness.
Of sorrow, too, body is the home.

22 ‘Whatever karma is done with words,
it is in words
indeed all that (fruit) is obtained.
Whatever karma
is done with the mind, it is in one's mind
indeed that (fruit) is obtained.

23 ‘As the guna of acts done by one
desiring fruits,
intent upon fruits of karma, so endued
with similar
gunas are the fruits of karma, good and
bad, enjoyed.

24 ‘As fish indeed attend the current, so
does karma done
in the past reach. The good (deeds) content it.
Bad deeds do not
content that embodied supreme.

25 ‘That from which this entire universe has sprung,
that, knowing which
the self-possessed wise transcend this world,
which mantra and words
are unable to reveal, about that Supreme
hear me speak!

26 ‘Devoid of varied tastes and scents; soundless,
touchless and formless,
imperceptible, unmanifest, colourless,
One, it has created
the five types (form, taste, touch, scent, sound) for
the creatures.

27 ‘Not female, male, or neuter too;
Not existent, not non-existent,
Not true-and-untrue too;
Brahma-knowing humans see it.
That is called *Akṣara*,
Know that it does not decay.’”

SECTION TWO HUNDRED TWO

1 “Manu said,
‘From Akṣara, The Undecaying,
came *kha*-Space;
from that, *vāyu*-Wind;
from *vāyu*-Wind, *jyoti*-Light;
from it, *jala*-Water.
From *jala*-Water sprang *jagat*-Cosmos.
Jagat-Cosmos birthed all things
in the universe.

2 ‘These bodies (decomposing) go into
water; from water to
teja-energy, then to *pavana*-wind
thence to *antarikṣa*-space. From *kha*-space
they return. Not the unattached.
Those devoted, obtain the Supreme.

3 ‘It is not hot, not cold, not mild, not harsh,
not sour, not acrid, not sweet, not bitter.
It has neither sound, nor has it scent,
nor has it form. Its nature is Transcendent.

4 ‘Skin knows touch; tongue, taste; nose, scent; ears, sound;
eyes, form. That which
transcends these, humans without spiritual
insight cannot grasp.

5 ‘Withdrawing tongue from taste, nose from scent,
ears from sound,
skin from touch, eyes from the quality of form,
then the Transcendent
is seen in one’s own inherent nature.

6 ‘That which apprehends and that which acts; and
that which engages
in enterprises; and that which is the
manner in which
the doer acts—all those together are
called the Cause.

7 'That which overspreading pervades all and
does all; which, mantras say,
shoulders the cosmos; which is the cause of all,
supremely beneficent,
that is the Cause. All else is effect.

8 'As sometimes a person by his well-done
acts gets good and evil
that exist without clashing (in the body),
so in good and bad bodies
birthed by his own karma, knowledge is
embedded in them.

9 'As a burning lamp illuminates what
is in front, its light
revealing what is others', so these five
senses, like lamps
on the body-tree, lit by knowledge,
discover objects.

10 'As a raja's many ministers jointly
counsel him with
different evidences, so are the five (senses)
extant in the body.
Knowledge, in the same place, is superior
to them.

11 'As tongues of Agni, force of *pavana*-wind,
rays of *marīci*,
the sun, and rivers' waters come and go,
resounding, so do
the bodies of the embodied.

12 'As some person holding an axe sees
neither smoke nor fire
in (split) wood, so, after splitting a body's
stomach, hands and feet,
that Another is not seen.

13 'As those very sticks if rubbed together
smoke and fire are seen,
so, by yoga uniting good intelligence
with the sense-organs,
the wise see the Transcendent in its own nature.

Translated by Pradip Bhattacharya

14 ‘As in a dream one sees one’s own limbs lying
on the ground as
other than oneself, so endued with hearing
and other senses,
pure mind and pure intelligence, the self goes
from one body
to another body.

15 ‘Not joined to birth, growth, decay and destruction
is this embodied
Transcendent. From one body to another
body it goes unseen,
reborn by yoga.

16 ‘No eye sees the atman’s form and no contact
by touch occurs at all
and it accomplishes no work by them.
They do not see it.
It sees them.

17 ‘As a burning flame in a lamp heats it,
its form approaches it
somewhat, not assuming its inner form
and quality,
so indeed is That seen in this form.

18 ‘As a human letting go of a body
invisibly
enters another body, dissipating
the (former) body
among the maha-elements, shelters there,
assuming its form.

19 ‘Into *kha*-space, *vāyu*-wind, *agni*-fire,
salila-water
and *urvī*-earth (the constituents of)
the embodied enter
wholly (on death). Existing in various
shelters for work,
hearing and the other senses take shelter
in the five elements.

20 'Hearing is of *kha*-space, scent of *pṛthivī*-earth,
form and digestion are
full of *teja*-fire; *jala*-water
is called the refuge
of sweat and taste; *vāyu*-wind is the nature
of touch and creates
its quality.

21 'In the maha-elements dwell the five
(attributes: form,
hearing, scent, taste, touch). Those dwell in the five
sense organs (eye,
ear, nose, tongue, skin). All these follow the mind.
Mind attends on
Intelligence. Intelligence (attends on)
svabhāva
that Supreme Entity.

22 'Whatever good and bad karma this has done,
that indeed returns
to one's own body. Previous and later
(karma) follows
the mind, even as aquatic creatures do
a favourable current.

23 'As the moving reaches the range of vision,
the minute seen
as if maha in form, one's own form made
visible (in a mirror),
so the form of the Supreme reaches
the path of intellect.

SECTION TWO HUNDRED THREE

1 "Manu said, 'Heaped up by senses, the gunas
obtained in the past
are remembered long. After those senses
are weakened, that
Supreme in its own nature takes the form
of the Intellect.

2 ‘All the objects of senses experienced
it considers
together at one time. Moving forcefully,
it knows. That is
the One Supreme Embodied.

3 ‘Rajas, tamas and sattva the third—It
reaches knowledge
of the contradictory gunas. Also,
the embodied enters
the senses like wind does the fire in fuel.

4 ‘By the eye the atman’s form cannot be seen.
The sense of touch
cannot perceive the Sense-of-senses.
The ear finds no
indication of the subtle self in hearing.
When (a sense) perceives it,
that is destroyed.

5 ‘Hearing and the other senses do not
perceive their
individual selves by themselves. The
kṣetrajña-Atman,
omniscient, witnessing all, perceives them.

6 ‘As the other side of the Himalayas,
as the back of
candramas the moon have not been seen
before by people,
yet their existence is undeniable,

7 ‘Similarly, in all creatures the atman
of creatures, subtle,
with knowledge for its essence, has not been
seen before by
the eyes, yet its existence is undeniable.

8 ‘As, despite seeing the earth on *soma*
the moon, it is
not identified, so (despite knowing)
(the soul) exists,
it is not known and (people) are not
devoted to it.

9 'The formlessness of those with form, like
rising and setting,
the wise perceive by intelligence as
being the way
of *savitṛ*-surya.

10 'Similarly, by the lamp of intelligence
the well-learned
bring the distant (atman) near, wishing to
know and connect
to (Supreme) knowledge.

11 'Without the means, no purpose at all can
be accomplished,
as without nets of strings, fish cannot be
snared by fisherfolk.

12 'As animals are caught by (means of)
animals, birds
by birds and elephants by elephants
so what is to
be known is seized by means of knowledge.

13 'Only a snake can see indications
of a snake's feet.
Similarly the embodied to be known
in the body
is seen by knowledge.

14 'As the senses are not able to be known
by the senses,
so indeed the best intelligence cannot
see the Supreme
to be known.

15 'As on *amāvāsyā*, new-moon-night,
candra the moon,
shapeless, is not seen, and is not destroyed,
know that so it is with
the embodied.

16 'On new-moon-night, its cover exhausted,
candramā,
the moon, does not shine. So, freed from body,
the embodied
is not perceived.

17 'As finding another cover *candramā*
the moon shines again, so,
finding another form the embodied
shines again.

18 'Its birth, waxing and waning are directly
perceived. That is
the individuality of *candramā*
the moon. That is
not so with the embodied.

19 'At birth, growth and decay (despite changes)
one is taken
(as the same person), as indeed *candra*,
the moon, at
amāvāsyā, new-moon-night (is taken)
as having form.

20 'The silent approach or shedding of darkness
of *śaśi*-moon
is not visible. So is (not) seen the shedding
and silent entrance
of the embodied.

21 'As darkness (of eclipse) is perceived when
joined to *candra*-moon and
arka-sun, so when joined to the body
the embodied is perceived.

22 'As, freed from candra-moon and *arka*-sun,
that *rāhu*-eclipse
is not perceived, so freed from the body
the embodied
is not perceived.

23 'As, indeed, *candra*-moon on *amāvāsyā*
new-moon-night
remains linked to stars, so freed from a body,
acts are linked to fruits.'"

SECTION TWO HUNDRED FOUR

1 “Manu said, ‘As this manifest (body)
sleeps, its consciousness
roams in dreams, so it is with knowledge
joined to senses
after death, in existence and non-existence.

2 ‘As in still clear water the eyes see forms,
so, when senses
are serene, what is to be known is seen
by knowledge.

3 ‘As when that (water) is tremulous, he
does not see forms,
so when senses are perplexed, knowledge
does not see that
which is to be known.

4 ‘Ignorance creates stupidity;
stupidity
corrupts the mind; corrupted mind
thoroughly corrupts
the five senses present in the mind.

5 ‘One content in ignorance, immersed in
worldly things,
cannot perceive. Indeed, unperceived
the pure atman
returns to worldly things.

6 ‘Quenching of thirst does not occur here of
men because of
sin. Thirst ceases to exist then when sin
is at an end.

7 ‘Mingling with worldly things, not connected
with the eternal
and craving other things, the mind does not
obtain the Supreme.

8 ‘Knowledge arises in humans on
destruction of
sinful karma and, as in a clear mirror,
the atman sees the Atman.

9 ‘Miserable because of scattered senses,
happy by restraining
them, one should, therefore, from sensory objects
detach oneself
by one’s own efforts.

10 ‘Superior to senses is the mind.
Intelligence surpasses that.
Intelligence is surpassed by Knowledge.
Knowledge is surpassed by the Supreme.

11 ‘From the Unmanifest issued Knowledge;
from that, Intelligence;
from that, Mind. Mind joined to hearing and
other senses
perceives sound and other sensory
objects well.

12 ‘One who discards sound etc., and also all
manifested things,
abandons the multitude of forms, he,
freed, gets *amṛta*-ambrosia.

13 ‘As *Savitā*-Surya on rising
creates a circle
of rays, withdrawing it on setting
into itself,
so indeed does the atman.

14 ‘The inner atman, possessing the
ray-like senses
obtains the objects of the five senses.
On setting, it
goes, withdrawing them.

15 ‘Brought to the path created by karma
again and again,
one composed in dharma obtains the fruits
of karma fully.

16 ‘Sensual enjoyments cease of an
abstinent person.
The taste of desire leaves, the essence ends
on seeing the Supreme.

17 ‘When the intelligence, free from gunas
of karma, dwells
in the mind, then one merges into Brahman,
being destroyed there.

18 ‘Untouched, unheard, untasted, unseen,
unscented and
un-deliberated that Supreme,
sattva (alone) enters.

19 ‘Forms immerse in the Mind;
Mind passes into Intellect;
Intellect passes into Knowledge;
Knowledge approaches the Supreme.

20 ‘Senses do not comprehend Mind. Mind does
not comprehend
Intelligence. Intelligence does not
comprehend the
Unmanifest. That Subtle perceives them all.’”

SECTION TWO HUNDRED FIVE

1 “Manu said, ‘On physical or mental
sorrow or sickness
appearing, when one is unable to
act despite effort,
that should not be worried over.

2 ‘The medicine for sorrow is not to
worry about it.
Indeed, on thinking of it, it reappears
increased manifold.

3 ‘Remove mental sorrow by discrimination,
physical by medicines.
This is the power of discrimination.
Do not be childish.

4 ‘Transient are youth, beauty, life, hoarding
possessions, health,
the company of dear ones. The pandit
does not crave them.

5 ‘When a people are afflicted one should not
grieve for an individual.
Not grieving, take remedial action, if
the opportunity is seen.

6 ‘Much more than happiness is sorrow in
life, beyond doubt.
Those attached to sensory objects out
of delusion,
face disagreeable death.

7 ‘The man who forsakes both joy and sorrow,
attains that infinite
Brahman. Such pandits never grieve.

8 ‘Wealth indeed links to suffering. Guarding
it is no joy.
By suffering it is earned. Do not worry
over its loss.

9 ‘Knowledge is a product of That which is
to be known. Know
Mind as a guna of knowledge. Endued
with the instrument
of discrimination, then intelligence acts.

10 ‘When, devoid of the gunas of acts,
intelligence
exists in the mind, then by dhyana,
yoga and samadhi
Brahman is known well.

11 ‘That intelligence, endued with gunas
(sense organs), flows
towards gunas (sense organs) indeed,
descending like
a stream, streaming from a mountain peak.

12 ‘When the guna-less born before the mind
is obtained through
dhyana, then Brahman is known well, as is
gold on a touchstone.

13 ‘Mind, indicator of sensory objects,
carries away
intelligence. Perceiving gunas, it
is unable
to indicate the guna-less.

14 ‘Sealing all these doors of the senses,
being fixed in the mind,
concentrating the mind, what is beyond it
is attained.

15 ‘As the maha-elements cease when
gunas decay,
so, taking the senses, the intelligence
dwells in the mind.

16 ‘When intelligence exists in that mind,
roaming within,
endued with the guna of resolve, then
it acquires the mind.

17 ‘Endued with senses, sense-organs, when
the mind is imbued
with the guna of dhyana, then, discarding
all gunas, it
obtains the Guna-less.

18 ‘Here, for knowing well *avyakta*
the Unmanifest
no adequate indication exists.
Where no footmarks
exist, how can that object be obtained?

19 ‘By ascesis and inference, qualities
of birth and Vedas
wish to find that Supreme Brahman,
purifying
the inmost atman.

20 ‘Those lacking these gunas follow
external paths.
Being guna-less in nature and
inconceivable,
it is That which is to be known.

21 ‘Guna-less-ness obtains Brahman. Endued
with gunas, intelligence
turns back, flowing along gunas like fire
in fuel.

22 ‘As the five senses are freed from their work
(in sleep), so that
Supreme Brahman is supremely free from
Prakriti.

23 ‘Thus all embodied creatures are born from
Prakriti and
return to it. Those ceasing (from action)
do not get reborn.

24 ‘*Puruṣa*-spirit, Prakriti, intelligence,
sensory things and
senses, ego and self-conceit together
are termed *bhūta*-creatures.

25 ‘Their first creation was from *pradhāna*
the Supreme. The
second manifested through coupling
uniformly extended.

26 ‘From dharma welfare is enhanced; and
adharma breeds
misery. One with attachments finds
Prakriti (rebirth)
Indifferent, one becomes knowledgeable.’”

SECTION TWO HUNDRED SIX

1 “Manu said, ‘When the fivefold (sense organs),
the five (senses)
with the mind are freed, it is then that Brahman
is seen, like a
string threading gems.

2 ‘Even as that string may, again, exist
within gold, pearl,
coral, earthen and silver (beads),

3 'So in cattle, in humans; so in elephants
and other animals;
so in worms and insects, is the atman
attached to its karma.

4 'By whichever body whatever acts
one does, in those
very bodies one obtains each fruit of that.

5 'As soil contains one *rasa*-essence, but
plants grow following
their natures, so intelligence follows
its karma, witnessed
by the inner atman.

6 'First from knowledge arises desire.
Desire first resolves.
According to resolve is karma.
Karma is the root
of the fruit.

7 'Know fruits to consist of karma and
karma to consist
of knowable (things). Know the knowable
to consist of
knowledge and knowledge to consist of
truth and untruth.

8 'Knowledge and fruits and the knowable and
karma ending,
that divine fruit is knowledge established
in That which is to known.

9 'The Great Supreme Spirit yogis see
properly. The
ignorant, bound in gunas, sees it not
within the self.

10 'The extent of *apa*-water here is
much greater than
the extent of *pṛthivī*-earth. Much greater
than that is *teja*-fire;
than *teja*-fire *pavana*-wind is greater.

11 ‘Greater than *pavana*-wind is *vyoma*-space.
Surpassing that
is *mana*-mind. Greater than mana-mind
is *buddhi*-intelligence.
Kāla-time is declared greater than
buddhi-intelligence;

12 ‘Than that *kāla*-time greater is Bhagwan Vishnu
who pervades this
universe. No origin, no middle,
nor indeed end
of that deva is known.

13 ‘Origin-less, middle-less and endless,
He is immutable,
transcending all sorrows. The limited
is called sorrow.

14 ‘That is called Supreme Brahman. That is
declared the supreme
abode. Going to that, freed from *kāla*-time
and worldly things,
one shelters in moksha.

15 ‘All these (forms) are displayed through gunas.
The guna-less
transcends these. Dharma marked by inaction
achieves eternity.

16 ‘*Ṛc* hymns, *yajus* formulae and *sāma*
chants are sheltered
in bodies, issuing from the tongue’s tip
summoned with effort
are destructible.

17 ‘Not thus can be sought Brahman, existing
sheltered in a body.
Not by effort is attained that Brahman,
without origin,
middle or end.

18 ‘*Ṛc* hymns and others, *sāma* chants and
yajus formulae
and others are uttered. What has origin
is seen to end.
No origin has Brahman, the smriti says.

19 ‘Origin-less, endless, it is infinite
and immutable.
Being immutable it is independent,
lacks dualities,
transcends them.

20 ‘By fate, lack of means and attachment to
karma, mortals
fail to see that by which one goes to that
Supreme.

21 ‘Indulging in worldly things from viewing
solid objects,
whose mind craves otherwise (than Brahman)
does not get the Supreme.

22 ‘Sensory objects that are perceived here,
those other people
wish for. Those desiring sensory objects
do not long for
the Supreme because of its guna-lessness.

23 ‘How can one joined to inferior gunas
know (That) by these gunas?
Inferring from the forms of gunas
the goal can be reached.

24 ‘By the subtle mind one knows what speech
is unable to describe.
It is by mind that the mental is grasped,
by vision the visible.

25 ‘By knowledge purifying intelligence
and by intelligence
the mind, by the mind the senses, the Infinite
is obtained.

26 ‘Intelligence that has cast off (gunas),
and enriched mind
reach the expectations-and-guna-less.
Here, those enticed
shun the Supreme as wind does fire in fuel.

27 ‘Their mind by superior and inferior
intelligence
always accepts and discards gunas. One
engaged as prescribed
in crushing gunas obtains the body
of Brahman.

28 ‘A person’s unmanifest atman’s karma
is unmanifest.
At the final time, it goes to the Unmanifest.
Indeed, developed
by the senses or worn out, it exists
in the form of action.

29 ‘United with all the senses it obtains
a body sheltering
the five elements. Here it is powerless
to approach karma
being without that Supreme Immutable.

30 ‘Man sees not the limits of this earth, knowing
its end does exist. Here
the Supreme guides the desire-tossed, as wind
does a boat in the sea.

31 ‘As *divākara*, the sun, possessing the
guna (of rays)
becomes guna-less, the circle of rays gone,
so it is here
with an ascetic who abandons distinctions.
He enters the
guna-less immutable Brahman,

32 'Who has not arrived from anywhere,
the supreme end
of doers of good deeds, self-manifest,
the source of creation
immutable, eternal. Reflecting
on that immortal,
immutable station, serenity
and immortality
are obtained .'"

SECTION TWO HUNDRED SIX-A[3]

1 Yudhiṣṭhira said,
"Maha-wise *pitāmaha*-grandfather,
filled with suffering
and sorrow, this *saṃsāracakra*,
world-wheel, how are
people not disgusted with it?"

2 Bhīṣma said,
"About this is narrated an ancient
itihāsa-history
of the dialogue between Nibandhana
and Bhogavatī
O best of kings!

3 "The ascetic Nibhandana was shrivelled
down to veins,
a non-worker, friendless, not ready to work.
Seeing her son,
his mother Bhogavatī then said:

4 "'Rise, idiot! Why are you lying down?
Why do you ignore
well-wishers, adopt no means to earn wealth?
What inherited wealth is yours?'

5 "Nibandhana said, 'Mother, much have I
inherited—
the house of all suffering. That house I
wish to destroy.
For that, do not be sad.

3 From the Haridāsa Siddhāntavāgīśa edition, vol.35, section 200, pp. 1951-1966

Translated by Pradip Bhattacharya

6 ‘This gruesome body is my father’s gift
undoubtedly.
To father indeed the wealth has gone and
stays eternally.

7 ‘Someone present in this world desiring
wealth went to an
inaccessible, maha-forest full
of carnivores.

8 ‘Gradually seeing lions, tigers
and elephants
of frightful form everywhere, all around,
that man trembled.

9 ‘He then roamed the forest running here and
there, looking in
all directions, desperately seeking shelter.

10 ‘Then he saw a thick wood surrounded by
a net all around.
Within the wood was a covered well.

11 ‘Concealed by creepers and grass, accidentally
the twice-born fell
into that empty well.

12 ‘Then, as he dangled from a thick bunch of
creepers, with both arms
a very strong female demon closely
embraced him.

13 ‘He dangled there feet up, head down. At the
well’s bottom grew
a hard-to-climb *jambu*-rose-apple tree.

14 ‘At that well’s mouth he saw excellent
maha-fruits on
many types of trees, and the sky filled with
creepers and flowers.

15 ‘Many types of bees clustered on those trees.
From them many
streams of honey rolled down then.

16 'Dangling, that man constantly drank those streams.
Drinking, in danger,
his thirst did not cease.

17 'Wishing to obtain that, again and again,
ever unsatiated,
thus he remained there grieving and grieving,
again and again.

18 'That wood I have to gift you. If you wish,
I will give it to you.'
She asked for it and by gifting it, he
was liberated.
She, too, discarding desire for wealth
reached the supreme end.

19 "Thus knowing the true form of the world-wheel,
O best of kings,
adopting total renunciation, reach
the supreme station."

20 Yudhiṣṭhira said,
"The form of *saṃsāracakra*, the world-wheel,
in this manner
I am not aware of. What did that mahatma
refer to as
ancestral wealth?

21 "What did he call 'forest'?
What is 'elephant'?
What is 'well'?
What are termed 'maha-tree' and 'honey,'
O *pitāmaha*-grandfather?

22 "Know that these are my doubts. What is the word
'wealth' that was spoken?
How was wealth obtained by him and what
is it here?"

23 Bhīṣma said,
"This entire *upākhyāna*, sub-tale was
told by moksha-knowers,
hearing which men gain true knowledge and
destroy bonds
O Bharata-descendant!

24 “The maha-wilderness mentioned in it
by him is indeed
the *saṃsāra*-world. The vicious beasts living
in it are diseases.

25 “That maha-terrible, form-and-beauty-
destroying woman
the wise call *jarā*-old age that embraces
all in this world.

26 “The great serpent living in the well is
kāla-Time indeed.
That tree is *mṛtyu*-death. Its fruits are the
results of one’s acts.

27 “Those black and white mice, Raja, are night and
day. The elephant with
twelve legs and six heads is termed the year; legs
the months, faces the seasons.

28 “Now have I described to you the true form
of *saṃsāracakra*,
the world-wheel. Thus gaining wealth, Raja,
destroy that form.

29 “Having known this, Raja, she (Bhogavatī)
adopted total
renunciation and observing many
prescribed vows, he
(Nibandhana) attained the supreme station.

30 “*Dha*-wealth indeed upholds, hence it is termed
dhana. Practise
that ascesis which is like *amṛta*-
ambrosia,
pure, (precious as) gold, immortalising.

31 “The embodiment of that (ascesis) is
maha-deva
Kṛṣṇa, son of Devakī. By his grace
you will be able
to destroy your sorrow. There is one cause:
Kṛṣṇa, supreme goal
of the learned, O honourable one!

32 "Sheltered in him, Indra of the devas,
other devas,
Rudras and Aśvins and those knowing
enjoyment of
liberation are placed in their stations.

33 "The inner atman of creatures, he is
concealed in the
permanent station. Now hear about his
true being, by which
you will gain true knowledge.

34 "Attend to that which in the past Hari
the Lord himself
told Nārada giving him darshan
of his form.

35 "In the past the divine sage Nārada,
illustrious,
supremely learned, roamed the earth bathing
in the tirthas.

36 "Roaming in the Himalayan foothills
again and again
he saw there a lake full of lotus and
water lily.

37 "He saw a maiden on its shore, bedecked
with all ornaments
radiantly beautiful, O Raja, and
playing with water-lilies.

38 "She, the lovely lady, seeing the mahatma,
said, 'Well, Nārada!'
Amazed, he approached and stood near her.

39 "Seeing him staring amazed, that well-dressed
maha-illustrious
maiden yawned, smiling again and again.

40 "Then, from her mouth emerged a male form
with limbs dotted
with gems, bedecked with all ornaments.

41 "Bearing a gem like *āditya*, the sun,
on the head,
another, similar to it in form,
emerged again.

42 "Then a third, O Maharaja, decked with
various ornaments.
Then, having circumambulated her,
they spoke variously to her.

43 "After all this, the Brahmin rishi asked that
blessed maiden,
'Who are you, most blessed one, with face like
the lotus and
candra-the moon? O Maha-devi, I
do not know you.
Tell me truly, O flawless one!'

44 "The maiden said, 'O Brahmin rishi, may
all be well with you!
Listen, Sāvitrī is my name. What can
I do? Tell me your wish!'

45 "Nārada said, 'I greet you, Sāvitrī.
I am fulfilled
O flawless one! O Devi, you should speak
about this doubt
of mine, glorious one!

46 'The one first born, who is that male form,
those dots, maha-devi,
that sun-like gem on the (second's) head?'

47 "The maiden said, 'Rig Veda is the first-born,
after that Yajur Veda,
third Sama Veda. Let your doubt be over
O ascetic sage!

48 'Vedas are with dots relating to fruits
of sacrifices.
The maha-radiance that you saw
is the radiance
of the Imperishable say the wise
and I too. Know this,
O rishi!' Saying this she vanished.

49 “Then that Nārada, bull among men,
was filled with wonder.
He entered into dhyana for long, but
the maha-intelligent
one could not understand.

50 “Then that maha-energetic, speech-restrained,
senses-controlled
tiger among men, having bathed, worshipped
keen to know that wonder.

51 “Then, a hundred years being over,
Bhagwan, creator
of the worlds, the Universal Atman,
manifested
in a form out of supreme empathy
for the rishi.

52 “He arrived, Jagannātha, Lord of the
Cosmos, the Cause
of all causes, both feet red with vermilion
from all the devas’
golden crowns;

53 “Knees displaying callouses from riding
Vinatā’s son
Garuḍa, hips bound with a girdle
over yellow cloth;

54 “Śrīvatsa whorl of hair on the chest,
the lovely *Kaustubha*
gem around the neck, a gentle smile adorning
the lotus-face;
the eyes restless;

55 “Brows curved like a drawn bow adorning
the face, dolphin-shaped
earrings glittering with varied gems, crystals
and diamonds;

56 "He glowed like blue sapphire, with radiant
bracelets and crown
worshipped by devas led by Indra and
groups of rishis.
Nārada bowed his head to Hari
exclaiming,
'*Jaya*-Victory to You!'

57 "Then the splendid Bhagwan of all that exists,
in a voice deep
as thunderclouds, said to Nārada prostrate
on the ground:

58 '*Bhadramastu*, may all be well, rishi!
You who are strict
in vow-observance, take a boon! What exists
clearly in your mind
that shall I grant you.'

59 "With the word *jaya*-victory, the troubled
ascetic said,
'Be pleased!' and expressed what was firmly
rooted in his
heart to the conch-discus-club-holder.

60 'Your meaning, O Jagannātha, Lord of
the Cosmos, I
know that, O Acyuta-Imperishable!
So, be pleased
O Hṛṣīkeśa, lord of the senses!
I wish to hear that.'

61 "Then Maha-Vishnu smiled and said to Nārada,
'What you saw on
the Veda's head was a form of mine.

62 'Neither glad nor sad, non-egotistic,
pure, clear-sighted—
they constantly behold me. Ask them if
you wish.

63 'Those yogis, the maha-wise and those
appearing as my
portion, their grace, divine rishi, know
as my grace indeed.'

64 Bhīṣma said,

"Thus spoke that Bhagwan Jagannātha, lord of the universe,
Creator of creatures. Hence go to Hṛṣīkeśa, lord of the senses,
Kṛṣṇa, son of Devakī.

65 "Worshipping this Govinda, maha-rishis have got liberation.
He is the Doer, the Un-doer and the Cause of all causes.

66 "I too heard this, Raja, from Nārada. Understand that
bhagwan ascetic Nārada himself told me in full.

67 "Those who worship single-mindedly Vishnu, the cause of the
destruction of the entire world, they gain the very rare
identity with him. This I always hold in my heart."

SECTION TWO HUNDRED SEVEN

1 Yudhiṣṭhira said,

"Maha-wise *pitāmaha*-grandfather!
Lotus-eyed-*Puṇḍarīkākṣa*,
Imperishable-*Acyuta*,
Uncreated, Doer,
All-pervading Vishnu,

2 "*Nārāyaṇa* who lies on the waters,
Hṛṣikeśa, lord of senses,
Invincible cow-protector-*Govinda*
Thick-long-lovely-haired *Keśava*,
the truth about him I wish to hear
O Best of the Bharatas."

3 Bhīṣma said,
"I have heard this matter from Rāma, son
of Jamadagni,
from Nārada the divine rishi and from
Kṛṣṇa-Dvaipāyana
the dark-island-born-one.

4 "*Tāta*-son, Asita and Devala,
maha-ascetic
Valmīki and Mārkaṇḍeya, speak of
Govinda as
most wonderful and great.

5 "O Best of Bharatas, Keśava is
Bhagwan, *Īśvara*-God
prabhu-lord, *puruṣa*-Supreme Spirit,
who is all. Such
and many others, indeed are heard,
O Ruler!

6 "What Brahmins in this world know of the
Śārṅga-bow-wielder's
greatness, listen to that, O mighty-armed
Yudhiṣṭhira!

7 "The deeds Purana-knowing people speak,
O Indra of humans,
about Govinda here I shall recite
to you, not leaving out
anything indeed.

8 "The atman of the great elements,
mahatma
Puruṣottama, Supreme Being,
conceived *vāyu*-wind
jyoti-light, also *apa*-water, *kha*-space
and *gāṁ*-earth.

9 "And he, having seen *pṛthivī*-earth,
mighty lord of
all beings, mahatma puruṣottama,
Supreme Being,
lay down upon the waters indeed.

10 "Full of all power, lying on that
auspicious bed,
he thought of the first of all creatures
saṁkarṣaṇa-Ego,

11 "The refuge of all creatures and the Mind,
so have we heard.
He supports all creatures, and both the past
and the future.

12 "After that Maha-Being manifested,
O long-armed,
a divine sun-effulgent lotus grew
from the navel.

13 "There, in that lotus, lighting up all
directions,
bhagwan deva Brahmā emerged, *tāta*,
dear one, *pitāmaha*,
grandfather, of all creatures.

14 "After that long-armed maha-being
had manifested,
from tamas-ignorance was born the first
maha-asura named Madhu.

15 "Ferocious, of fierce deeds, settled in
fierce intelligence,
for Brahmā's sake *puruṣottama*,
the Supreme Being,
slew him.

16 "*Tāta*-child, for killing him all devas,
dānava-demons
and men named that bull of Sātvatas
Madhusūdana
'Madhu-slayer.'

17 "Brahmā created, by the mind, sons,
Dakṣa being seventh:
Marīci, Atri, Añgiras, Pulastya,
Pulaha, Kratu.

18 "Marīci the first born, *tāta*-child, created
Kaśyapa. By
the mind was born that radiant best of
Brahmins.

19 "From the thumb Brahmā created one
even before
Marīci, O best of Bharatas. He
was the *prajāpati*,
progenitor of creatures, named Dakṣa,
the dextrous.

20 "At first were born thirteen daughters,
O Bharata-dynast!
Of those daughters of *prajāpati*-Dakṣa
the eldest was Diti.

21 "Expert in all dharmas, maha-renowned
for virtuous deeds,
Marīci's son Kaśyapa, *tāta*-child,
became the husband
of them all.

22 "Maha-blessed Dakṣa later had ten
other daughters.
Dharma-knowing Dakṣa *prajāpati*
gave them to Dharma.

23 "Dharma's sons were the Vasus, the Rudra-
storm-gods of limitless
energy, the Viśvadeva deities,
the Sādhya deities
and the Marut-wind-gods, O Bharata-dynast!

24 "After this he had twentyseven other
younger daughters.
Maha-fortunate Soma-moon became
the husband of them all.

25 "From others manifested *gandharvas*,
celestial musicians,
horses, the egg-born, cattle, *kiṃpuruṣa*-
centaurs, fishes,
germinating plants and trees.

26 "The maha-mighty Ādityas, best of
the devas, were
born of Aditi. Among them, Vishnu
was born as
vāmana-dwarf. This Govinda became
the *prabhu*-lord.

27 "By his prowess the prosperity of
the devas grew.
The *Dānavas*, Diti's progeny and
the Asura people
were defeated.

28 "Vipracitti was chief of the *Dānava*-
demons, born of
Danu. Diti produced all the maha-
valiant Asuras.

29 "Madhusūdana, slayer of Madhu,
Vishnu, arranged
day-night, seasons according to *kāla*,
Time, forenoon and
afternoon, indeed all.

30 "From intellect he produced water, clouds
and all animate
and inanimate. Vastly energetic,
he made *pṛthivī*-earth
along with everything on it.

31 "Then, again, Yudhiṣṭhira, long-armed
Kṛṣṇa, the lord,
from his mouth created a hundred
excellent Brahmins.

32 "From both arms a hundred Kshatriyas,
From the thighs a hundred Vaisyas,
And from both feet a hundred Shudras
Keśava created, O Bharata-bull!

33 "Thus the maha-renowned, creating
the four classes,
appointed lord Dhātā director of
all creatures.

34 “Infinitely effulgent Brahmā
authored knowledge
of the Vedas. He created many-eyed
Virūpākṣa,
director of hosts of ghosts and female
mātṛ spirits.

35 “Just Yama, ruler of the *pitṛ*-manes
and all sinners,
and Kubera, guardian of treasures
and lord of wealth
were created by the Universal Atman.

36 “Of water creatures and water Varuna
was created lord.
The Lord appointed Vāsava-Indra
director of all devas.

37 “As long as people wished, they could retain
the body. They lived till
that time. They had no fear of Yama’s action.

38 “Bharata-Bull! In them, practice of coitus
was not there. By will,
indeed, their progeny were produced.

39 “Then in the time of Tretā Yuga touch
produced progeny.
Even then coitus was not their dharma
O ruler of people!

40 “In Dvāpara the practice of coitus
began among
people, O King, and in Kali Yuga
coupling, O Raja!

41 “He is *bhūtapati*, lord of creatures,
tāta-child, and
called *svadhyakṣa*, governor of self.
I shall tell you
of the ungoverned also, O son of Kuntī!

42 “Best of kings, all those born in *dakṣiṇāpatha*,
the south, are Talavas,
Andhrakas, Utsas, Pulindas, Śabaras,
Cucupas with temples.

43 "I shall also tell you of those born in
uttarāpatha-north:
Yaunas (Yavanas), Kāmbojas, Gāndhāras,
Kirātas and Barbaras.

44 "Committing sins, *tāta*-child, they roam this
earth, their dharma
that of dogs, stout crows and vultures,
O ruler of men!

45 "Not in the Kṛta-Satya Yuga,
tāta-child, do they
roam this earth. Tretā onwards these people
existed, O Bharata-Bull!

46 "Then, at the maha-terrible conjunction
at yuga's end
the rajas gathered together to engage
in battle.

47 "Thus, O Best of Kurus, the mahatma,
created this,
so declares Nārada, the divine sage
of devas, to whom
all worlds are open.[4]

48 "Nārada has declared this supreme thought
eternal of Kṛṣṇa,
O ruler of men, as it is, long-armed
Bharata-Bull!

49 "Thus this mighty-armed Keśava, truly
valiant, lotus-eyed
inconceivable, is no mere mortal."

SECTION TWO HUNDRED EIGHT

1 Yudhiṣṭhira said,
"In the past who produced progeny,
O Bharata-Bull?
And which maha-blessed rishis were in
the several
directions, says the smriti?"

4 20 slokas appear after this in the Gita Press edition which appear at a more appropriate place in section 206-A above.

Translated by Pradip Bhattacharya

2 Bhīṣma said,
“Listen, O best of Bharatas, to what
you have asked me:
who were the past progenitors and the
rishis in the
several directions, as the smriti says.

3 “The one, self-born, eternal bhagwan
Brahmā was first.
Self-born Brahmā had seven mahatma sons:

4 “Marīci, Atri, Aṅgirasa, Pulastya,
Pulaha, Kratu,
and maha-blessed Vasiṣṭha, indeed
like the Self-born.

5 “The Purana’s decision is they are the
seven Brahmās.
After this, I shall speak of all the
prajāpatis,
progenitors of people who followed.

6 “Born in Atri’s lineage, abiding
in eternal
Brahman, bhagwan Prācīnabarhi,
from him came the
ten Prācetasa.

7 “The ten had a single son the *prajāpati*
named Dakṣa.
He had two names in the world: Dakṣa-
dextrous and *Ka*-splendour

8 “Marīci’s son Kaśyapa had two names,
says the smriti.
Some know him as Ariṣṭanemi, others
as Kaśyapa.

9 “From Atri’s loins came handsome and heroic
Raja Soma
who worshipped for a thousand divine yugas.

10 “Bhagwan Aryamā and his sons, O ruler,
are said to give
commands and promulgate the world.

11 “Śaśabindu is said to have ten thousand
 wives. Each of them
gave birth to a thousand sons.

12 “Thus that mahatma had ten-hundred-
 thousand sons. These
sons did not wish for any other
 prajāpati.

13 “The ancient Brahmins declare subject-peoples
 as of Śaśabindu’s.
From maha-lineage of that *prajāpati*
 originated
the Vṛṣṇi clan.

14 “These progenitors of peoples were called
 famous. After
this, I will speak about the devas who
 rule the three worlds.

15 “Bhaga, Aṃśa, Aryamā, Mitra, Varuna,
Savitā, Dhātā, mighty Vivasvān-Surya,

16 “Tvaṣṭā, Pūṣā, Indra and Vishnu the twelfth.
These are the twelve Ādityas born of Kaśyapa.

17 “Nāsatya and Dasra are, the smriti
 says, the two Aśvins
born of Mārtaṇḍa-Surya the eighth
 prajāpati.

18 “Tvaṣṭā’s sons were handsome, maha-famous
 Viśvarūpa,
Ajaikapāda, Ahirbudhnya, Virupākṣa
 and Raivata.

19 “Hara, Bahurūpa, Tryambaka,
 Sureśvara,
Sāvitra, Jayanta, Pinākī and
 Aparajita,
were earlier called the maha-blessed
 eight Vasus.

20 “These, in this manner, were devas during
prajāpati
Manu’s time. They and the gods mentioned
earlier are
two classes of fathers, says the smriti.

21 “Of them, one is virtuous in conduct
and handsome;
the other is the Siddha-spirits and
Sādhya-spirits.
Ṛbhus and Maruts are groups of devas.

22 “Thus, traditionally, have been counted
the Viśvadevas
and Aśvins. Of them the Ādityas are
Kshatriyas and
the Maruts are Vaisyas.

23 “The two Aśvins established in intense
ascesis are
Shudras, says the smriti. Devas of Aṅgirā’s
lineage are
definitely Brahmins, says the smriti.
In this way the
ordering of all devas in four classes
has been proclaimed.

24 “One who, rising at dawn, proclaims the names
of these devas,
is freed from all sins self-committed or
from interaction
with others.

25 “Yavakrīta, Raibhya, Arvāvasu,
Parāvasu,
Auśija-Kakṣīvān and Bala are
Aṅgirā’s sons.

26 “Rishi Medhātithi’s son Kanva, and
Barhiṣada
and the seven rishis, creators of
the three worlds,
tāta-child, dwell in the East.

27 “Unmuca, Vimuca and heroic
Svastyātreya,
Pramuca, Idhmavāha and bhagwan
Dṛḍhavrata,

28 “And Mitra-and-Varuna’s son Agastya
of great prowess,
these Brahma-knowing rishis dwell in the
southern direction.

29 “Ruṣadgu, Kavaṣa, Dhaumya and heroic
Parivyādha
and the maha-rishis Ekata, Dvita
and Trita,

30 “And Atri’s son bhagwan lord Sārasvata,
these mahatmas
dwell in the western direction.

31 “Ātreya, Vasiṣṭha, and Kaśyapa
the maha-rishi,
Gautama, Bharadvāja and Viśvāmitra
of Kuśika descent,

32 “And mahatma Ṛcīka’s son bhagwan
Jamadagni,
these seven dwell in the northern direction.

33 “Thus for every direction are proclaimed
the mahatmas
of sun-like energy, who are witnesses
and create the worlds.

34 “Thus these mahatmas are located in
every direction.
Having recited their names, one is freed
from all sins.

35 “In whichever direction they are, by
taking refuge
in that direction, one is freed from all sins
and travels home
successfully.”

SECTION TWO HUNDRED NINE

1 Yudhiṣṭhira said,
“Maha-wise *pitāmaha*-grandfather,
redoubtable
in battle, I wish to hear in full
about Kṛṣṇa
the Supreme Immutable,

2 “His maha-mighty prowess and past karma.
About them all
tell me truly, O Bharata-Bull!

3 “Why did Hari assume animal form?
For accomplishing
what work? Tell me that, grandfather!”

4 Bhīṣma said,
“In the past, while hunting, I stayed in
Mārkaṇḍeya’s
ashram. There I saw seated thousands of
ascetic sages.

5 “They then with *madhuparka*, honey-and-curd,
offered me puja.
Accepting that puja, I happily
greeted the rishis.

6 “There the maha-rishi Kaśyapa told me
a mind-delighting
divine tale. Listen to that single-mindedly!

7 “Dharma indeed assumed bhagwan Vishnu’s
form as *yajña*
varāha, the sacrifice in boar form.
Entire creation
is pervaded by him and he is the soul
of everything.

8 “In the past, *dānava*-demon chiefs full
of wrath and greed,
power-drunk, Naraka and hundreds of
other maha-Asuras,

Translated by Pradip Bhattacharya

9 “And many other battle-mad *dānava*-
demons. They were
unable to bear the unsurpassed opulence
of the devas.

10 “Naraka and other maha-fierce
ones, sheltered by
Hiranyākṣa, made supreme attempts to
persecute the devas then.

11 “For millions of years subsisting on
air then, the maha-wrathful
Hiranyākṣa won from the deva
Grandfather Brahmā
hundreds and thousands of unthinkable,
incomparable boons.

12 “Afflicted by the *dānava*-demons,
sons of Danu,
the devas and the divine rishis could
not find peace. They
were then distressed.

13 “The celestial deities saw the earth’s
distressed form, overrun
by maha-mighty *dānava*-demons
of terrifying form,
distressed by the burden, dragged down, and
immersed in grief.

14 “Seizing devi *pṛthivī*-Earth, they then
took her to *pātāla*,
the netherworld. Then the entire three worlds
were medicine-less
and divested of vedic study and
oblations all around.

15 “The fearful Āditya-devas, spoke to
Brahmā thus:
‘O Brahmā! How can we go on bearing
the oppression
of the *dānava*-demons?

16 ‘Bhagwan! Hiranyākṣa has seized this
vasundharā-earth.
We are unable to enter there into
the inaccessible waters.’

17 “Hearing them, bhagwan Brahmā spoke,
propitiating
the ascetic, maha-energetic
Agastya, who
plunged into the waters.

18 “Then the delighted deva said to the
sage, ‘O Brahmin
rishi, rescue the world from the
inexhaustible waters.”

19 “Then thus addressed, bhagwan (Agastya),
radiant as
the blazing flame of dissolution,
meditating,
flowing with the waters, in an instant
drank the waters.

20 “The sea sucked up, the devas, placing the
rishi in front,
pranam-ed Brahmā and said, ‘The water
was sucked up by
the sage. Having seen all this, what shall we
do, O Lord?’

21 “The Self-Born answered them thus: ‘I have
provided for
this matter. They, empowered with boons and
might, drunk with pride,

22 ‘Confused, they do not know that unmanifest,
invisible Vishnu
in *varāha*-boar form, the deva whom
even the immortals
cannot defeat.

23 “Looking at the frightened devas, grandfather
Brahmā said, ‘This
is the lord of yoga, bhagwan, who taking
the form of a boar,

24 ‘Roaring, has come here. Do not be afraid,
O best of gods!’
“Then, having said this, grandfather Brahmā,
namaskar-ed,

25 “Along with the devas and ascetics,
Vishnu for the
purpose of liberation. Then maha-
energetic
Vishnu congratulated Brahmā.

26 ‘Swiftly will he go indeed where those wretched
dānava-demons are,
living within the earth in their
terrible thousands and
finish them.’ Hearing this, the excellent
gods became tranquil.

27 “Then maha-energetic Vishnu, taking
varāha-boar form,
penetrating the earth, went to the
progeny of Diti.

28 “Seeing that supernatural being,
all *daityas* together
at once rushed at it from all sides, deluded
by *kāla*-Time,

29 And all swiftly together seized the boar
and in fury
dragged the boar from all sides.

30 Those Indras of *dānava*-demons,
maha-bodied,
maha-heroic and swollen with might,
were unable, lord,
to do anything at all to it then.

31 “At that those Indras of *dānava*-demons
became bewildered
and fearful. In their thousands they were in
doubt about themselves.

32 "The Deva of devas, soul of yoga,
guide of yoga,
the Bhagwan then, depending on yoga,
O best of Bharatas,

33 "Vented maha-roars to shake up the *daitya*
and *dānava*-demons.
That resounded in all worlds and the ten
directions.

34 "That uproarious sound shook up all the worlds,
confusing all
the directions and the devas led by
Śakra-mighty-Indra.

35 "Then the very cosmos became totally
paralysed. All
mobile and immobile life was indeed
stupefied by that sound.

35 "Then all the *dānava*-demons, terrified
by that sound, fell
dead, indeed stupefied by Vishnu's force.

36 "Reaching the nether regions, the boar with
its hoofs tore the
deva-haters, piling up their meat, fat
and bones.

38 "For that maha-roar, he was proclaimed
sanātana,
the Eternal, lotus-navelled maha-yogi,
acharya of
all creatures, Lord of creatures.

39 "Then all the classes of devas spoke to
pitāmaha-Brahmā:
'What sort of sound is this, O deva? We
do not understand, Lord!

40 'What is it? Whose is this sound that bewilders
the universe?
Its force has stupefied all devas and
dānavas indeed!'

41 "Hearing that, the maha-energetic
Brahmā spoke
sweetly. 'A battle took place, O mahatmas,
between Hiraṇyākṣa,
the cause of all the chaos, and Vishnu.

42 Hari slew Hiraṇyākṣa who had
entered the ground.'
"In the meantime, Vishnu in *varāha*-boar
form, rose up. The
maha-deva was paeaned by the
maha-rishis.

43 "Pitāmaha, grandfather, Brahmā said,
'Having slain the
dānava-demon chiefs, maha-bodied,
maha-mighty
that is the maha-yogi deva, the
atman of creatures,
creator of creatures,

44 '*Īśvara*-Lord of all creatures, yogi,
atman of all
beings and of atman itself. Be steady!
He is Kṛṣṇa
destroyer of all sins.

45 'Having accomplished the work that is
impossible,
the infinitely splendrous is reverting
to his true self,
maha-blessed, maha-radiant,
lotus-navelled
maha-yogi, atman of creatures,
creator of creatures.

46 'No distress, no fear, no sorrow should be
yours, O best of gods!
He is *vidhi*-fate, the cause of existence
and *kāla*-Time,
causer of all destruction. Upholding
the worlds, this mahatma
vented this roar.

47 'He indeed is maha-blessed, worshipped
universally,
immutable, lotus-eyed, origin of
all creatures."

SECTION TWO HUNDRED NINE-A[5]

1 Yudhiṣṭhira said,
"Maha-wise *pitāmaha*-grandfather,
of mahatma
Keśava-Kṛṣṇa's magnificence you
should tell me again truly.

2 "Not content am I with seeing him and
hearing of him,
O Bharata-dynast! Hence, of that long-armed
Kṛṣṇa speak to me!"

3 Bhīṣma said,
"Listen, O Raja! This account, vaishnava,
sin-destructive,
which Nārada had told me in the past,
that I am telling you.

4 "'I will know the true identity of
Hari,' previously
the divine rishi Nārada thinking
thus in his mind
held to eternal Brahman,

5 "In the divine, auspicious Himalayas,
for a hundred
divine years holding the breath, fasting,
self-controlled,
senses-conquered.

6 "Then from space speech was addressed to the
best of ascetics,
a divine thunderous proclamation,
clear, disembodied.

5 From the Haridāsa Siddhāntavāgiśa edition, volume 35, section 204, pp. 1993-2008.

7 "O best of ascetics! Why are you
practising dhyana?
I grant you knowledge. Or, choose from me
dharma and other things.

8 "Hearing that, the ascetic reflected, his
mind enveloped
in confusion. 'What to do now?' he thought
and said to the speaker:

9 'Who are you, from within this world-egg,
splitting it by
this speech uttered to me? No other form
of yours is visible.
You are presiding invisibly indeed.'

10 "Again he spoke to the ascetic:
'I am the vast.
Fools do not know me. The wise know me.'

11 "To him replied the illustrious ascetic
bowing humbly,
'Sir, I wish to know you. Tell me your true
identity.'

12 "Hearing those words of his, the Cosmic Lord
told Nārada,
'By knowledge know me. You are unable
to do so otherwise.'

13 "Nārada said, 'What is the knowledge by
which I shall see
your form? O Infinite! Tell me that, if
you would favour me.'

14 "*Lokapāla*, the world-guardian, said,
'Without alternative,
vast, highest, auspicious, supreme, by that
knowledge you can
succeed in knowing me, O ascetic!

15 'It exists enveloping this (universe)
and is the truth.
All else is false. Now have I told you all
truly in brief.'

16 “Nārada said, ‘O guru of the worlds!
What is your true
identity tell me! O Immutable,
I wish to know
what you look like!’

17 “Then Bhagwan laughed and in a thunderous
voice the Universal
said, ‘No mouth have I, nor ears,

18 ‘No nose, tongue, eyes, nor skin either,
O ascetic!
Bodiless, how shall I speak of my self?’

19 “Knowing this, the ascetic, overcome
with wonder, pranam-ed
him and said, “‘I am the atman of all,
infinite, most vast, multiple,”
you said pleased with me. How is that so?’

20 “Again Bhagwan said, ‘You too have senses.
If you are able,
then speak of the atman, Nārada. What
the atman is
according to you, O ascetic, I will
then come to know.

21 ‘You can know me by the means that are
the same for us both.’
Saying this, deva Bhagwan did not speak
anything further.

22 “Nārada, dejected, wondered, ‘Where has
the *prabhu*-Lord gone?’
The ascetic remained for a long time
mentally confused.

23 ‘Deva Bhagwan has told me, ‘I am infinite,
most vast.’ That aham, ‘I’
is all. What then is ‘Infinite, most vast’?

24 ‘How is earth called infinite? It is vast
indeed, to which
it is known all creatures are attached. That
maiden, earth,
I shall ask. Surely she will tell me.’

25 “Thus the illustrious ascetic made up
his mind and
entering the ground spoke, pranam-ing,

26 ‘You are wondrous, you are opulent
and vast, O *vasundharā*-
Earth! What you are I wish to know,
O lovely lady!’

27 “Hearing that, devi *dharaṇī*-Earth said
smilingly, ‘Not
vast am I, O Brahmin! Nor infinite,
O virtuous one!

28 ‘That *gandha*-scent which is my cause, speak to
that *gandha*-scent
atman.’ Then the ascetic, pranam-ing,
spoke to that principle,

29 “(Which said,) ‘My cause *jala*-water is indeed
vaster than me.’
Going to that *samudra*-sea, the ascetic
spoke, pranam-ing,

30 ‘You are wondrous you are opulent, you
are infinite,
most vast—I wish to know in which knowledge
you are O Immutable!’

31 “Hearing that, the sea, lord of liquids, spoke
to the ascetic:
‘Ask that which is my cause, *rasa*-taste,
vaster than me,

32 ‘Or what is yet more vast, ask that, O best
of ascetics!’
Then the ascetic, in due sequence,
attended to
the principle of *jala*-water.

33 “Established in water, the ascetic,
pranam-ing, said
to the water-atman, ‘You are wondrous,
you are opulent,
you are infinite and most vast,

34 'What you are I wish to hear, O Immutable Sun!'
Then the spirit
of *rasa*-taste said to the ascetic
again and again,

35 'Ask my cause, the form of energy,
Vibhāvasu-Agni.
Not most vast am I, O Brahmin, nor
infinite, virtuous one!'

36 "Then the ascetic, bewildered mentally,
pranam-ed the
maha-home of sacrifices, namaskar-ed
by all creatures,

37 'You are wondrous you are opulent, you
are infinite,
most vast—I wish to know in which knowledge
you are O Immutable!'

38 "Then, smiling, the well-worshipped Bhagwan said
to the ascetic,
'Not most vast am I, O Brahmin, nor infinite,
O virtuous one!
My cause *rūpa*-form, ask that O best of ascetics!'

39 "Then in due sequence discerning it, he
entered it. Pranam-ing
the *rūpa*-atman, Nārada spoke well:

40 'You are wondrous you are opulent, you
are infinite,
most vast—I wish to know in which knowledge
you are O Immutable!'

41 "Smiling, that *rūpa*-atman then replied
to the ascetic
'*Vāyu*-wind, my cause, O Brahmin, ask him,
best of ascetics,
the glorious atmosphere, vaster than me.'

42 "Then to *māruta*-wind pranam-ed
the illustrious
best of ascetics, yoga-perfect,
maha-yogi,
master of sacred and profane knowledge.

43 ‘You are wondrous you are opulent, you
are infinite,
most vast—I wish to know in which knowledge
you are O Immutable!’

44 “Then *vāyu*-wind said to Nārada,
best of ascetics,
‘Bhagwan, ask *sparśa*-touch, that is indeed
my cause.

45 ‘It is vaster than me, illustrious,
infinite indeed.’
Then, hearing its words, he spoke to the atman
of *sparśa*-touch:

46 ‘You are wondrous you are opulent, you
are infinite,
most vast—I wish to know in which knowledge
you are O Immutable!’

47 “Hearing his words, the atman of *sparśa*-touch
said to the ascetic:
‘Not most vast am I, O Brahmin, nor infinite,
O virtuous one!

48 ‘My cause is verily *ākāśa*-space,
more vast. Ask it,
O lion among ascetics, that all-pervading
immutable!’

49 “Hearing this, illustrious Nārada,
master of speech,
approaching *ākāśa*-space, pranam-ed
with folded palms:

50 ‘You are wondrous you are opulent, you
are infinite,
most vast—I wish to know in which knowledge
you are O Immutable!’

51 “Smiling, *ākāśa*-space said this to the
best of ascetics,
‘Not most vast am I O Brahmin! *Śabda*-sound
is indeed my cause.

52 ‘Ask it, O lion among ascetics!
It is more vast
than me.’ Then entering space, he spoke to
the atman of *śabda*-sound,

53 “Equipped with vowels and consonants,
adorned with
many origins, called Veda, the supreme
secret, the origin
of Veda, imperishable.

54 ‘You are wondrous you are opulent, you
are infinite,
most vast—I wish to know in which knowledge
you are O Immutable!’

55 “The atman of the Vedas replied thus
to Nārada,
bull among ascetics: ‘Because of me
pitāmaha-
Brahmā became omniscient.

56 ‘I am established in Brahmā’s intelligence,
O maha-ascetic!
Hence, more vast than me is the maha-intelligent
lotus-born. Ask him,
O lion among ascetics, the origin
of all causes.’

57 “Then Nārada, bull among ascetics,
went to the world
of Brahmā, served by mahatmas, lords of
quarters, Marut-hosts.

58 “Seas, streams, elemental principles,
mountains, *Gandharvas*,
apsaras, constellations,

59 “Stoma-collections of paeans, planets,
stobha-Sāma hymns,
the Vedas and supreme ascetics were
worshipping Brahmā,
lord of people and the worlds, best of the best,

60 "*Hiraṇyagarbha*, the Golden Womb, lord
of the universe,
adorned with four faces. Pranam-ing with
palms folded, bowing,
the bull among ascetics said,

61 'You are wondrous you are opulent, you
are infinite,
most vast—I wish to know in which knowledge
you are O Immutable!'

62 "Hearing that, Bhagwan Brahmā, *pitāmaha*
grandfather of
all people smiled and said to the ascetic
these karma-destroying words:

63 'Not most vast am I, O Brahmin, nor infinite,
O virtuous one!
The lord of the worlds, of myself and everything
is the most vast.

64 'In cowherd Nanda's clan, surrounded by
cowboys, dressed as
a cowherd, dwells the protector of the
entire world.

65 'Assuming my form he creates the world.
Dwelling in
Īśāna-Shiva, glorious, he constantly
destroys it.

66 'Vishnu is his own form. He, that Hari,
is my origin.
Ask him, O lion among ascetics!
He is infinite, most vast.'

67 "Then, from Brahmā's world descended
the illustrious
maha-ascetic to that world-lord Vishnu
as Kṛṣṇa in Nanda's clan,

68 "Engrossed in children's games, adorned with
a net of calves,
binding them after feeding, his perfect face
dark with dust,

69 “All around (children) were laughing, bathing (in dust), dancing,
clapping hands, surrounded by flute-players. Pranam-ing, spoke
Nārada, the illustrious maha-ascetic:

70 ‘Wondrous and opulent and infinite, most vast, You are omniscient
and you are immutable. I wish to know what you are!

71 “Then Bhagwan smiled and replied to Nārada: ‘There is nothing
that transcends me. In me is all established.

72 ‘Nothing is vaster than me. I am indeed the most vast. It
is I who spoke you previously from space.

73 ‘None knows me. For people my maya is difficult to plumb.
Through focussed bhakti, yogis can know me.

74 ‘You are dear to me, are my bhakta. View the truth of me.
I grant you the knowledge to perceive that truth well.

75 ‘Other bhaktas devoted to me in yoga, I grant
divine knowledge by which they perceive the truth well.

76 ‘Other bhaktas devoted to me in yoga, I grant
divine knowledge by which they attain my station.’ Saying this,
Hari-Kṛṣṇa proceeded to the house of cowherd Nanda.

77 Bhīṣma said,
“Now have I narrated, Raja, the unsurpassable
truth of Vishnu. Worship that large-eyed one by *japa*, silently
reciting *kṛṣṇa*, O virtuous one!

78 "Enchanting me and you he hears my speech.
O long-armed soul
of dharma, he protects bhaktas. It is
not otherwise."

SECTION TWO HUNDRED NINE B-[6]

1 Yudhiṣṭhira said,
"O maha-wise *pitāmaha*-grandfather,
master of all shastras!
What *japa*, silent recitation, should be done
at the time of death
by thinkers on the moksha principle?

2 "Remembering what, O best of Kurus,
when death appears
obtains supreme success, I wish to hear
properly."

3 Bhīṣma said,
"With sound reasoning and subtle is the
question you have
uttered, O faultess one! Listen attentively,
Raja, to what
I had heard previously from Nārada.

4 "Śrīvatsa-whorl-marked, seed of the cosmos,
infinite, world-witness
deva Nārāyaṇa was questioned in
the past by Nārada.

5 "Nārada said, 'You are undecaying,
supreme Brahman,
guna-less, beyond tamas, called the goal
of knowledge,
supreme station of Brahmā and the
original lotus,

6 'Bhagwan, lord of past and future. The faithful
and senses-conquered
bhaktas and yogis aspiring for moksha,
how should they reflect?

6 From the Southern Recension

7 ‘And what *japa* should humans recite
daily silently
on rising? While dying recall what specially,
O maha-radiant?
How should yogis perform dhyana? Tell that
eternal truth!’

8 “Hearing that speech of the deva-rishi,
vācaspati
the lord of speech, himself, bhagwan Vishnu
boon-bestowing
prabhu-lord, spoke to Nārada:

9 ‘*Hanta*! To you I relate this divine
recollection
studying which at time of passing you
can achieve my state.

10 ‘Making the sound *Oṃ* first, namaskara
me, Nārada.
Being concentrated, purified,
utter this mantra,
namely, “*Oṃ namo bhagavate vāsudevāya;*
oṃ namaskara
to the divine Vāsudeva.”

11 This said, Nārada stood pranam-ing with
palms folded in
añjali and said to the God of all devas,
Vishnu, atman
of all, *prabhu*-lord Hari,

12 ‘Unmanifest, eternal deva,
origin of all,
puruṣottama, supreme being,
with palms folded
in *añjali* I take refuge in Vishnu,
immutable,
the supreme state,

13 ‘Ancient, the originator, permanent,
undecaying,
world-witness. I take refuge in *puṇḍarīkākṣa*
the lotus-eyed lord,
compassionate to bhaktas,

14 'Lord of worlds, thousand-eyed, extraordinary,
the supreme station.
That Bhagwan I surrender to, *prabhu*-lord
of past, present and future,

15 'Creator of all the worlds, infinite,
facing all directions.
Lotus-navelled *padmanābha*,
hṛṣikeśa
lord-of-sense-organs, satya-truth, *acyūta*
the imperishable,
I take refuge in.

16 '*Hiraṇyagarbha*, The Golden Womb,
amṛta-immortal,
holding earth in the womb, better than the best,
lord of lords,
beginning-and-end-less, radiant as
ravi the sun,
I take refuge in.

17 'Thousand-headed *puruṣa*-supreme spirit,
maha-rishi
reflecting on principles, I take refuge in the subtle,
immovable,
most desired, granter of fearlessness.

18 'Nārāyaṇa the ancient rishi,
atman of yoga,
eternal, the home of all principles,
I take refuge
in that permanent Supreme Being.

19 'Lord of all creatures who pervades all here,
guru of the
animate and inanimate, Vishnu,
may that deva be pleased!

20 'From whom sprang lotus-born grandfather
Brahmā , that womb
of Brahmā, the cosmic soul Vishnu, be pleased!

21 ‘In the past at universal dissolution
when the moving
and unmoving were destroyed, Brahmā and
others were dissolved,
the highest to the lowest in the worlds
were destroyed,

22 ‘All existence was submerged, dissolving
in maha-prakriti,
the only one remaining, the universal
atman, that Vishnu be pleased!

23 ‘To whom four and four, two and five and
further two priests
pour oblations, that Vishnu be pleased!

24 ‘Rain-clouds, earth, crops, time, dharma, action
and inaction,
the treasury of these gunas, dark Vāsudeva
be pleased!

25 ‘Agni, *soma*-moon, *arka*-sun, stars, Brahmā,
Rudra, Indra,
yogis—he who wins their energy,
that Vishnu be pleased!

26 ‘Abode of yoga, I namaskara you!
Abode of all,
boon-bestower, womb of yoga, golden-
limbed fivefold
sacrifice, namaskara to you!

27 ‘Fourfold in form, supreme station, abode
of Lakshmi,
most adored, abode of all, namaskara
to you, Vāsudeva
creator of prakriti.

28 ‘Unborn, inaccessible path, formless
yet embodying
the cosmos, divider knowing the five times
(dawn, cow-milking time,
noon, afternoon and evening), namaste
O sea of knowledge!

29 'The Unmanifest from which the Manifest
springs, that which transcends
the Manifest, the Imperishable,
unsurpassed,
I take refuge in.

30 'Neither *pradhāna*-prakriti, nor
mahān-intellect
are conscious. Unborn *puruṣa*, the
Supreme Spirit, is.
That which transcends these, I take refuge in.

31 'The *prabhu*-lord reflecting upon whom
constantly Brahmā
and *Īśāna*-Shiva cannot reach any
surety, I take refuge in.

32 'Senses-conquered mahatmas devoted
to knowledge and
dhyana do not return here finding him,
I take refuge in him.

33 'The lord stationed seizing the entire cosmos
by a part, that
unseizable, guna-less constant one
I take refuge in.

34 'The energy of *soma*-moon, *arka*-sun,
Agni and the light
of the stars in heaven, the mahatma
producing them be pleased!

35 'Source of all gunas, guna-less, the origin,
possessing Lakshmi,
conscious, unborn, subtle, omnipresent,
yogi, that mahatma be pleased!

36 '*Sāṃkhya* and yoga followers and those
other perfected
supreme rishis knowing him get liberated,
that mahatma be pleased!

37 ‘Unmanifest, governor of all,
inconceivable,
beyond truth and untruth, independent,
superior to
prakriti, that mahatma be pleased!

38 ‘*Kṣetrajña*-atman, that enjoys prakriti
in five ways through
five mouths (of senses); who as mahān,
intellect, enjoys
the gunas, that mahatma be pleased.

39 ‘*Soma*-moon dwells within Surya. Present
within *Soma*-moon
that supernatural radiance, that
mahatma be pleased!

40 ‘Namaste on all sides to *Sarva*-All,
whose eyes, head, face
are everywhere. *Namaste astu*
O Immutable,
established in the body as witness!

41 ‘Namaste, O Supra-Sensory,
imperceptible
by manifest inference! Those who
do not know you
in the world, they wander in the world.

42 ‘Freed from desire and anger, discarding
attachment and hate,
bhaktas only devoted to you come
to know you well.
Those twice-born do not go to *naraka*-hell.

43 ‘Indeed, the single-minded, doubt-free,
doing karma
without expectations, consuming their
karma in the fire
of knowledge, assuredly enter you.

44 ‘Bodiless, you are in the body,
equally in all
bodies. Freed from virtue and sin, bhaktas
enter into you.

45 '*Avyakta*-Unmanifest, *buddhi*-Intellect,
ahaṃkāra-Ego,
mana-Mind, *bhūta*-Elements and *indriyāṇi*-
Senses are in you
and you are in them. (Actually) they
are not in you;
you are not in them.

46 'Those knowing well soleness, otherness and
manifoldness,
they are supreme. You are equally in all
creatures, hating
none, loving none. By single-minded bhakti,
I crave serenity.

47 'All this animate and inanimate
fourfold bodies
are pervaded by you even as gems
are by thread.

48 'Creator, enjoyer, supreme, called real
and unreal, not cause
of action, immovable, existing as
different atmans.

49 'Transcending creatures, principles, gunas,
you are not merged
with creatures, nor united with ego,
intellect or triple gunas.

50 'No dharma or adharma have you, or
again effort or birth.
For the sake of moksha from decay and
death, I take refuge
in you in all ways.

51 '*Jagannātha*, Cosmic Lord, you are
Īśvara-God.
Hence you are called *param*-Supreme. O deva,
lord of the thirty
deities, what is good for your bhaktas, think
of that for me!

52 ‘May no interaction occur of me
with sensory
objects and senses. May scent go to
pṛthivī-earth
and taste go to *jala*-water.

53 ‘May *teja*-energy go to *hutāśana*-
fire and *sparśa*-touch
go to *māruta*-wind, *śrotra*-hearing enter
ākāśa-space
and *mana*-mind the *vaikārika* deities,

54 ‘The senses join their individual
sources: *pṛthivī*-
earth go to *salila*-water; *āpa*-
water to Agni,
anala-Agni to *anila*-wind,

55 ‘*Vāyu*-wind enter *ākāśa*-space and
ākāśa-space
indeed *mana*-mind, *mana*-mind go to
ahaṃkāra-ego
that bewilders all the embodied. Then
ahaṃkāra-ego
(go to) *buddhi*-intellect and *buddhi*-
intellect to
avyakta, the Unmanifest, O *acyuta*
the Imperishable!

56 ‘When that *pradhāna*-Intellect enters
prakriti and
equality of the gunas is established,
may I become
separated from all sense-organs, gunas,
and elements.

57 ‘*Tāta*-father! Supreme! I aspire for
your absolute
station, to become one with you. May I
not be reborn!

58 ‘While dying, may my intelligence go
to you! May I
remain your devoted bhakta. May I
remember you
when death approaches.

59 ‘From deeds of my past body, may diseases
enter me and
torment by sorrows, freeing me from debts.

60 ‘I meditate upon you, O lord of
devas, so that
I may not be born again. Therefore do
I speak of karma.
May no debts of mine remain!

61 ‘May all diseases stored from the past
appear in me.
Debt-free I wish to go to your supreme
station, O Vishnu!’

62 “Śrī Bhagwan said, ‘I am that fortunate one’s
and he is mine
eternally. From him I do not vanish.
and he does not
vanish from me.

63 ‘Restraining the organs of action
(mouth, hands, feet, genitals, anus)
And the five organs of knowledge
(eyes, ears, nose, skin, tongue)
In the mind, then the mind in the ego,

64 ‘And the ego in the intellect,
The intellect in the atman—uniting.
Subduing the sense of perception
By the intellect, discern, realise
The supreme excellence

65 ‘Is mine and I am his.
It is he that pervades all this.
Joining the atman to that Atman,
Recollect *paramātmā*,
The Supreme Soul.

66 'Then understanding That transcending
the intellect,
one is not reborn. When death approaches,
one who remembers me thus,

67 'Though wicked in conduct, he attains
the supreme end.
*Oṃ namo bhagavate tasmai dehināṃ
paramātmane,*
oṃ, namaskar to the Divine, that Supreme
Soul of the embodied,

68 'To Nārāyaṇa the eternal, faithful
to bhaktas. This
is the divine smriti of Vaishnavas.
Intensely absorbed,

69 'It is practised asleep, conscious, studying,
here and there.
At full moon, new moon and specially on
the twelfth lunar day,

70 'Make my respectful bhaktas, in particular,
hear it. If depending
on egotism one sacrifices, donates,
does ascesis,

71 'He obtains the fruit of the acts; then is
reborn too.
Worshipping the manes, devas, studying,
sacrificing, offering

72 'In blazing agni—he who remembers me,
he attains the
supreme end. Sacrifice, donation and
ascesis indeed
purify the wise.

73 'Therefore, sacrifice, donate and do ascesis
devoid of expectation.
Namo, I bow, the bhakta of mine uttering
but this with respect,

74 ‘He attains the immutable world, even
if a dog-eater,
O Nārada! Why repeat that the worshipper
worshipping me as prescribed,

75 ‘Respectfully humble, self-subdued,
taking refuge
in me, goes to me? Karma has beginning
and end here. End
is not obtained by my bhaktas.

76 ‘Hence, divine rishi, unwearied, constantly
meditate upon me!
Thereby you will obtain success and be
able to perceive
my supreme station.

77 ‘One who gives knowledge to the ignorant
by advice of dharma,
or does the gifting of the earth, the fruit
of the one equals the other.

78 ‘Hence, give the virtuous what removes fear
of birth and bonds.
And giving thus, O best of men, excellence
and splendour are obtained.

79 ‘Conducting a million horse-sacrifices
one cannot obtain
the station that is obtained by my bhaktas.’

80 Bhīṣma said,
“And thus in the past, asked by the celestial
rishi Nārada,
what *śambhu*-Vishnu the benevolent
then spoke I have
told you, O strict-vowed one!

81 ‘Becoming single-minded, meditate
upon the guna-
transcendent. Worship with all feeling the
immutable Supreme Soul.

82 “Nārada, hearing the divine words uttered
by Nārāyaṇa,
with extreme bhakti became solely devoted
to the deva.

83 “For ten years solely worshipping the deva
Nārāyaṇa rishi,
doing this *japa*, silent recitation,
one obtains that
supreme station of Vishnu.

84 “What has he to do with manifold mantras
who has bhakti
for *Janārdana*-Vishnu, people-exciter?
Namo Nārāyaṇa,
this mantra accomplishes all purposes.

85 “Studying this secret, supreme, remembered
smriti dedicatedly
one gains intelligence. All sorrows removed,
freed from dangers,
transcending attachments, he roams this earth.”

SECTION TWO HUNDRED NINE–C[7]

1 Yudhiṣṭhira said,
“Of devas, asuras, humans and rishis
which chief learned
ones know the reality of Vishnu
as narrated truly?

2 “All that make me aware of. Truly I
am not satisfied.
Proceed, O best of Bharatas! I believe
you know all.

3 Bhīṣma said,
“What happened to me, O Raja, in the past
have you asked.
In the past I had a conversation
with Garuḍa,
O earth-supporter!

7 From the Siddhāntavāgīśa edition vol. 35, section 206, pp.2028-2042

4 "In the past, adopting ascesis,
devoted to
Vāsudeva, I did dhyana, paeaning,
namaskaring
and worshipping him, staying in an
island in the Gaṅgā
for ten years, O Bharata-scion!

5 "My mother, that devi mother, world-purifier
was seated near
for my protection, O unfallen (from dharma)!

6 "At that time, amazing, glorious, knowing
all the Vedas,
prabhu-lord, lovely-winged Suparṇa,
best of fliers,
mount Meru-like, of pure atman, maha-famed,
arrived to view Gaṅgā.

7 "On the mahatma's arrival, I rose
and went to him,
pranam-ed him as proper, remaining
with palms joined in *añjali*.

8 "The maha-blessed deva greeted
Jāhnavī-Gaṅgā.
Puja-ed by her, the illustrious one
took a seat. Then, during
conversation, I said these words to him:

9 'You know well, O maha-vigorous,
maha-mighty son of
Vinatā, bearing endlessly Nārāyaṇa-
Hṛṣikeśa-Hari.

10 'As you know him, tell truly as Janārdana,
people-exciter,
is known. You are well-disposed to me, you
should tell me truly.'

11 "Garuḍa said, 'Listen Bhīṣma as in
the past, like you
many virtuous perfected ascetics
living north of
Mānasa lake, maha-wise, devoted
to Vāsudeva, asked me:

12 "O Indra of birds! You know the truth of
Vāsudeva's
supreme station. None is there like you, so
near and dear."

13 'I, hearing their words, pranam-ed maha-Hari
and told as it
happened about Nārāyaṇa and myself.

14 'Hear, O ascetic-lions! In the past,
seizing *soma-*
ambrosia, I, while flying in space,
indeed heard speech there:

15 "Excellent, excellent, O maha-armed!
I am pleased with
your darshan. Choose! I say now, O Indra
of birds Garuḍa!

16 "Knowing the reality of your bhakti,
I speak these excellent
words." Having said this, the eternal Bhagwan
said to me again there:

17 "O maha-vigorous, rishi-like! Neither
am I known, nor
about me and fools envy me." Hearing
this, I felt proud.

18 'I, amidst the group of devas, spoke these
words: "O rishi!
First choose a boon from me. Then will I.

19 'Thereafter, indeed, O best of ascetics,
truly a boon
was chosen therefore by illustrious
bhagwan deva
marked with the *śrīvatsa* whorl.

20 "Today I see you, O Indra of birds!
Be my vehicle ever!
This boon I choose from you today, O lord
of the winged!"

21 'Saying "So be it" to him, looking at him,
ensconced in pride,
I desired to conquer by maya Vishnu,
Hari the enchanter.

22 "From you I choose this boon today, O best
of rishis! I
shall remain above you, grant me this boon,
I pray."

23 "So be it," laughing, said lord Hari
Nārāyaṇa.
"Ever be on my flag, O lord of sky-goers!
You shall be above
me always, O Indra of birds!"

24 'Saying this, the deva Bhagwan, holder
of conch, discus
and mace, with thousand feet, majestic,
similar to
a thousand suns,

25 'The thousand-headed *puruṣa*-being,
thousand-eyed, maha,
thousand-crowned, inconceivable,
thousand-faced lord,

26 'Decked in manifold divine ornaments
like lightning-wreaths,
at times appearing with four-arms, at times
two-armed,

27 'At times radiant, inconceivable, at times
seated on the shoulders
(of a vehicle), thus conquering me,
that deva vanished from there.

28 'Thereafter, astonished, having performed
an unsurpassable
task, my mother (Vinatā) along with
myself I freed
(from servitude), O ascetic lords!

29 ‘Who is the inconceivable that spoke
to me in the past?
What does that Bhagwan look like? Thinking thus,
I remained there.

30 ‘Thereafter, the deva of devas rested
on my shoulders.
That invisible, wonderful, *puṇḍarīkākṣa*-
lotus-eyed I bear.

31 ‘I became numbed, going wherever he wished.
With amazed heart
I thought, ‘How is this?’ Again, carrying him I
entered within water.

32 ‘Then Indra, the devas, maha-blessed
Brahmā and others
living through aeons began to paean and
worship me individually.

33 ‘On the northern shore of the sea of milk,
divine, begemmed,
auspicious, is the dwelling of mahatma
Hari named *Vaikarṇa*.

34 ‘Divine, filled with radiance, beautiful
and inconceivable,
with many variously placed windy,
glorious pillars,

35 ‘Decorated entirely with dazzling
gold, furnished
with divine radiance, embellished with
music and song.

36 ‘Sounds I heard there; no bodies did I see.
No land nor else
did I see under my feet all around.
Shivering, I
remained there, palms joined in *añjali*.

37 'Then Brahmā, other devas and lords of
the quarters, Sananda
and other ascetics, others long-lived,
the best of devas and
Gandharvas arrived there at the doors of
the hall, placing Brahmā
in front, with palms joined in *añjali*.

38 'Then, thereafter, awakened by spray of
the sea of milk
meanwhile, maha-Vishnu appeared resplendent.

39 'Visibly resting upon Śeṣa, richly
endowed with a
garland of thousand hoods, I saw, delighted,
in space, Janārdana
exciter of people,

40 'Clad in yellow cloth, adorned with the
kaustubha gem,
lotus-Lakshmi attached to the breast,

41 'Eyes slightly open, that Cause of all causes
glowed upon the
sea of milk like a perfectly blue cloud.

42 'None was whispering or talking about
anything. Brahmā
and all others were angrily prohibited
from making sounds.

43 'Numerous creatures stood with glowering
eyes. Then glorious
inconceivable Hari glanced at *pitāmaha*-
grandfather Brahmā,

44 'To depart from there desiring the world's
welfare, indicating
"Leave!" Then he called to me, "Garuḍa!"

45 'Then, pranam-ing, with palms joined in *añjali*,
I stood before him.
Saying, "Come!" he went on the eastern path.

46 ‘He was seen going in a very slow
manner. Proceeding
thence, I flew ten thousand, many millions,
a billion yojanas.

47 “Indeed, I am your bhakta. Here I stand.
Advise me of truth.
Come, Garuḍa!” Thus again he, Mādhava-
Vishnu, called.

48 ‘Then again I began flying in space.
Then a terrible
one, surrounded by hundreds of crores,
arrived.

49 ‘The ghosts there were of tamas, like mountains,
similar,
innumerable. Then, fearful I stopped.

50 ‘Then a hundred *yojanas* afar a
terrible slave,
grasping my hand, he flung me like a clod.

51 ‘Then overcoming the delusion, I
attained the sky.
There, like a thunder-clap, a sound *huṁ* did
my ears hear.
Then ghosts engaged me.

52 ‘Then, “O deva of devas! Save me,
O lotus-eyed!”
Thus I said there. Then Vishnu spoke to me.

53 ‘Some terrible one flung me into the
mouth of a hole.
Coming out in an instant, I saw a fiery
mandala of wind.

54 ‘Seeing me, as if space itself were
coming to fling me.
Then I, becoming sorrowful, remained
there, crying out.

55 ‘After a terrible moment, seeing
the angry Supreme
Atman on his own side, the frightful one
flung me.

56 ‘“*Aho*! A bird has arrived!” said (the ghosts)
being surprised.
There I saw the Garuḍa-flagged One,

57 ‘A thousand *yojanas* in size, like a
thousand blazing
suns, riding a thousand Garuḍas, maha-
mighty Garuḍas.

58 ‘(They exclaimed) “This is most astonishing,
O deva! In
form he is sprung from our race. Slight in vigour,
slight in size. What
sort of bird has come here?”

59 ‘Hearing that, my pride destroyed, fearful,
full of shame,
realising my (status), I was then
anxious. Again I heard,

60 ‘“Come, Garuḍa!” Then I began moving.
Then, having gone fifty,
I again went a hundred yojanas,
eight hundred miles.
There I saw *parameṣṭhi*, the chief deity,
Brahmā in yoga.

61 ‘There were also other hundred crore
pitāmaha-Brahmās.
Again bhagwan Madhusūdana,
slayer-of-Madhu,
said the same.

62 ‘There I saw high-born, huge, the Immutable,
like *kapittha*,
wood-apple, fruit dwelling in the darkness.

63 ‘Remaining there, beautiful Hari split
an egg. A most strange
one, seizing me, then flung me into it.

64 ‘Within it seven seas, Brahmā and the gods
I saw, and in
due sequence, my mother and my clan.

65 ‘Thus I experienced the truth I wanted
to seek. Indeed,
you see me like a litter, O best of ascetics!

66 ‘I said this to the Brahmins, O Bhīṣma,
of what happened
in the past. All that have I to you as proper,
virtuous one!

67 ‘Yogis through knowledge are able to see
supreme Hari.
Not otherwise is the form of that Supreme
understandable
through knowledge by humans. Through concentrated
bhakti one is
able to obtain that maha-Hari.’

68 Bhīṣma said,
“Bhagwan, saying this to Suparṇa,
lovely-winged,
mighty king of birds, taking leave of my
mother, vanished from there.

69 “Hence, O Indra of rajas, the atman
of all, creator
of prakriti, Vāsudeva, is easily
found through knowledge
and bhakti, not otherwise, is my belief.”

SECTION TWO HUNDRED TEN

1 Yudhiṣṭhira said,
“Revered Bharata-scion, *tāta*-father,
tell me of the supreme
yoga of moksha. O best of speakers,
I wish to know it truly!”

2 Bhīṣma said,
"About this is narrated the ancient
itihāsa-history
of the discussion about moksha a disciple
had with his guru.

3 "Once upon a time there was a Brahmin
acharya seated,
best of rishis, a mass of energy,
a mahatma,
vowed to truth, senses-conquered.

4 "A highly intelligent and very
focussed pupil
desiring the highest good, clasped his feet
and standing before
him, holding out hollowed joined palms in
prāñjali said,

5 'Bhagwan, if you are pleased with my service
then you should explain
to me a maha-doubt of mine: From where
am I and from
where are you? Tell all that and that which is
the Supreme.

6 'Why, when all creatures are equally born
in all respects,
O best of the twice-born, is their cessation,
decay and growth
so different?

7 'Those declarations of the Vedas which are
comprehensive
about worldly life, all these, O wise one,
as they truly
are, you ought to explain.'

8 "The guru said, 'Listen, O disciple
of maha-insight,
to this supreme secret of Brahman,
adhyātma-spiritual,
excellent among all branches of knowledge
and *āgama*-scriptures.

9 ‘Vāsudeva is this entire cosmos,
the mouth of Brahman,
truth, donation, sacrifice, endurance,
self-control and sincerity.

10 ‘As the eternal *Puruṣa*-Being
Vishnu-who-pervades,
do knowers of the Vedas know him,
doer of creation
and dissolution, unmanifest,
immutable
Brahman. Of that Brahman Vārṣṇeya,
of the Vṛṣṇis,
hear from me the *itihāsa*-history.

11 ‘Brahmins will hear from Brahmins and
Royalty will hear from Kshatriyas and
Vaisyas will hear from Vaisyas and
Shudras will hear from maha-minded Shudras,

12 ‘The limitless energy and majesty
of Vishnu, the deva
of devas. You should hear that about
Vārṣṇeya-Kṛṣṇa,
beneficial and supreme.

13 ‘*Kālacakra,* Time’s Wheel
Without beginning
Without end,
Being and Non-being,
Are (his) attributes.
The three worlds, all creatures
revolve like a wheel (in him).

14 ‘*Akṣara*-Imperishable, *avyakta*-
Unmanifest,
amṛta-Immortal, *brahma śāśvatam*,
Eternal Brahman,
is said to be that tiger among men
Keśava of
lovely long locks, bull among men.

15 'The *pitṛ*-manes, devas, rishis, *yakṣa*-
spirits, rakshasas,
nāga-snakes, asuras and humans did that
Imperishable
Supreme create.

16 'Even so, the Vedas and shastras, and
the eternal dharma
of the world, after prakriti reaches
universal dissolution,
does the *prabhu*-lord create at the
yuga's beginning.

17 'As seasonal phenomena of many
forms are seen
in sequence, so indeed it is with each
day and night of Brahmā.

18 'Whatsoever is manifested by
virtue of Time
in each yuga, accordingly does the
respective knowledge
emerge prescribing the way of the world.

19 'At Yuga-end the Vedas and *itihāsa*-
histories vanished.
By grace of *svayaṁbhuvā,* the Self-Born,
maha-rishis,
through ascesis, obtained them first.

20 'Bhagwan Brahmā knew the Vedas,
Bṛhaspati the *vedāṅga*, their branches
Bhṛgu's son (Śukra) *nīti*-shastra
political science, for world-welfare,

21 'Nārada *gāndharva veda*, musicology
Bharadvāja toxophily
Gārgya the account of celestial rishis
Kṛṣṇātreya therapeutics.

22 'Many shastras on *nyāya*-Logic,
that were spoken
by the wise and scriptures relating to
good conduct, you
should study worshipfully.

23 ‘That transcendent Brahman without origin
    neither devas
nor rishis know. *Prabhu*-lord, Bhagwan
    Nārāyaṇa
the Creator alone knows It.

24 ‘From Nārāyaṇa the groups of rishis,
    and the chief gods,
asuras and the ancient royal rishis
    knew that supreme
panacea for suffering (Brahman).

25 ‘Established on *puruṣa*, the Supreme
    Being, prakriti
creates always the entire universe
    endued with causes.

26 ‘As from a lamp thousands of lamps proceed,
    similarly
does prakriti create. Being infinite,
    it does not decrease.

27 ‘From *avyakta*-Unmanifest by karma
    buddhi-Intellect
emerges; (thence) *ahaṁkāra*-Ego;
    and from *ahaṁkāra*-
Ego, *ākāśa*-Space. From *ākāśa*-
    Space, *vāyu*-Wind births.

28 ‘From *vāyu*-Wind *teja*-Fire; from that
    apa-Water,
from which *vasudhā*-Earth, the opulent,
    rose up. On these
eight original parts of prakriti
    the cosmos is based.

29 ‘The five organs of knowledge and five organs
    of action, five
objects of senses and the sixteenth, Mind
    are modifications.

30 ‘Ear, skin, eyes, tongue, nose
are the five organs of knowledge.
Feet, anus, genitals, arms, speech
are the five organs of action.

31 ‘Sound, touch, form, taste, smell
are the objects of the senses.
The consciousness pervading them
know to be the ubiquitous Mind.

32 ‘In perceiving taste it assumes the tongue,
and even so
with speech. Uniting with different senses,
Mind is expressed
everywhere.

33 ‘Know these sixteen as classes of deities
serving the creator
of knowledge seated in the body.

34 ‘Likewise, *jihvā*-taste is the guna of
soma-water,
gandha-scent the guna of *pṛthivī*-
earth, *śrotra*-hearing
the guna of *śabda*-sound indeed and
cakṣu-vision
the guna of agni. *Sparśa*-touch is
known as the guna
of *vāyu*-wind in all creatures always.

35 ‘*Mana*-mind is declared the guna of
sattva-existence
and existence is born of *avyakta*
the Unmanifest.
Present within the atman of all creatures.
It enables them
to be intelligent and understand.

36 ‘These substances bear all the universe
with the mobile and
immobile, resting upon the deva
free of rajas,
who is called the Supreme Station.

37 *navadvāraṁ puraṁ puṇyam etair bhāvaiḥ samanvitam /*
vyāpya śete mahān ātmā tasmāt puruṣa ucyate //

'This auspicious city of nine doors is
endued with these
substances. Pervading it lies the
maha-atman.
Therefore is it called *puruṣa*-spirit.

38 'It is *ajara*-undecaying and
amara-immortal
indeed, instructing the visible and
the invisible,
pervasive, endued with gunas, subtle,
refuge of all
substances and gunas.

39 'As a lamp's flame reveals, whether small or
large, so know that
the knowledge-endued *puruṣa*-spirit
is in all living beings.

40 'It knows the knowable here.
It hears, it sees.
Its means is the body.
It is the doer of all deeds.

41 'Just as agni within wood is not seen
by splitting wood,
so, indeed, the atman resident in
the body is
seen only by the means of yoga.

42 'As, by rubbing together pieces of
wood, agni is seen,
so, indeed, the atman resident in
the body is
seen by the means of yoga here.

43 'As rivers are joined to water, as Surya
to rays, continuously
where the body goes, there goes the embodied.

44 ‘Just as during dreams the atman along
with the five senses
leaves the body, even so, dying, it
is known (to do) here.

45 ‘Penetrated by past karmas, karmas
are produced.
Karmas lead one elsewhere, most strong, self-done.

46 ‘How the embodied discarding a body
enters another
collection of elements born of his
karma, I shall
expound to you.’”

SECTION TWO HUNDRED ELEVEN

1 “The guru said, ‘Fourfold are creatures,
mobile and immobile
(womb-born, egg-born, sweat-born and plants),
declared born of
the Unmanifest and dying into
the Unmanifest.
The mind’s nature should be known as
unmanifest
and unmanifest its ending.

2 ‘As within a tiny *aśvattha*-fig seed
lies the maha-tree,
seen when completely grown, so the manifest
originates
from the unmanifest.

3 ‘Iron rushes towards a magnet, both
unconscious.
As tendencies born of innate instincts
and others,

4 ‘So tendencies born of the Unmanifest
act, with causal
signs, though unconscious, animated by
connecting with
the Cause (atman).

[XII:211:5–11]

Translated by Pradip Bhattacharya

5 ‘No earth, space, heaven,
No creatures, no rishis,
No devas and asuras,
None was there,
Except *Jīva*-Consciousness.
No connection they had with it,

6 ‘Wholly eternal, omnipresent, cause
of the mind, traits-less.
As the work of Ignorance is declared
this cosmos of
causes and signs.

7 ‘Linked to these causes, it accumulates
acts. Thus rotates
the maha-wheel (of existence), without
beginning, without end.

8 ‘Unmanifest is the nave, Manifest
the spokes, Modifications
the felloes, Attachments the axle,
kṣetrajña-atman
the rider of this ever-rotating wheel.

9 ‘Like sesame seeds for oil, the whole world
is crushed on this
wheel, assailed like sesame-crushing by
experiences
born of ignorance.

10 ‘It performs karma from desire, possessed
by the ego.
By the union of cause and effect,
it produces (fresh) causes.

11 *nātyeti kāraṇaṁ kāryaṁ na kāryaṁ kāraṇaṁ tathā /*
kāryāṇāṁ tūpakaraṇe kālo bhavati hetumān //
‘Effect does not surpass Cause, nor Cause Effect.
In performing
acts, *kāla*-Time becomes the reason (for effects).

12 'Joined to causes, prakriti and its
modifications
together, approaching one another
always, are governed
by the *puruṣa*-spirit.

13 'Endued with rajas and tamas states,
empowered with
causes, fallen, the *kṣetrajña*-atman
proceeds indeed
(from body to body) like dust by the wind
(from place to place).
The states do not touch it, nor does the
mahatma them.

14 'Bearing dust, as that wind does not become
dusty, even so,
the wise knows this, the difference exists
between *kṣetrajña*,
the atman and *kṣetra*, the body. He,
from studying and
being in yoga thus, does not proceed again
to prakriti.'

15 "The doubts arisen were thus dispelled by
the bhagwan rishi.
Thus should information be analysed
according to
cause and effect.

16 "As seeds burnt in agni do not sprout again,
so by burning
sufferings in the flame of knowledge
atman is not born again."

SECTION TWO HUNDRED TWELVE

1 "The guru said, 'As the dharma marked by
pravṛtti-action
is adopted (by those devoted to
active life), so
those devoted to knowledge do not like
any other principle.

2 ‘Rare are Veda-experts adhering to
its utterances.
Hence, for their reasons here, they desire that
celebrated path.

3 ‘Practised by the good, this conduct is blameless.
This is that
intelligence by which others reach the
supreme end.

4 ‘The embodied, out of delusion seize
and acquire everything,
endued with desire, anger and other
rajasic and tamasic traits.

5 ‘No impure act should be done therefore by
one aspiring
to be free of the body. Making a
hole by karma
one does not obtain auspicious worlds.

6 ‘As gold mixed with iron does not shine until
heated, so until
worldly impurities are consumed, knowledge
is not revealed.

7 ‘One practising adharma from delusion,
following desire
and anger, transgressing the path of dharma,
is destroyed
with descendants.

8 ‘Therefore, sound and other sensory things
do not pursue
out of attachment. They indeed give birth
to anger, joy
and grief, from one another.

9 ‘Bodies are made up of five elements
and sattva, rajas
and tamas. Whom shall one praise or whom
blame, saying what?

10 'The childish get attached to objects of
touch, form, taste etc.
Undiscriminating, they do not understand
the body is
born of earthly guna.

11 'As a mud house is plastered with clay to
protect it, so is
the body preserved by modifications
of earth.

12 'Honey, oil, milk, ghee, meat, salt, molasses,
grains, fruits and roots
are modifications of earth and water.

13 'Just as wasteland-dwellers do not pursue
craving (for tasty food),
and indeed support life with tasteless food
procured laboriously,

14 'So, one living in the wasteland of the
world should be ready
to labour and only procure food for
sake of the journey
like a patient taking medicine.

15 'By truth, purity, sincerity,
renunciation,
honour and courage, by patience,
by constancy
and by intelligence and by mind and
indeed ascesis too,

16 "All states as they occur according to
their nature in sequence,
wishing for peace, the undaunted in spirit
restrains the senses.

17 'By sattva, rajas and tamas deluded
out of ignorance
living beings frequently revolve like
a wheel indeed.

18 ‘Therefore, examine closely all faults born
of ignorance
and daily discard the ego born of
ignorance.

19 ‘The maha-elements, senses, gunas
sattva, rajas, tamas,
the three worlds and their lords, all are founded
in the ego.

20 ‘As here *kāla*-Time regularly displays
the seasonal
gunas, so in creatures the ego should
be known as
the impeller of creatures (to act).

21 ‘tamas is known as delusive, dark, born
of ignorance.
Joys and sorrows put together are bound
to these three gunas.
What are of sattva and rajas indeed
and tamas, attend to them!

22 ‘Cheerfulness born of joy, gladness, non-doubt,
patience and memory,
these are gunas of sattva. Of rajas
and tamas are these:

23 ‘Desire, anger, error, and greed, delusion,
fear and fatigue;
depression, grief, discontentment, vanity,
pride and unworthiness.

24 ‘These and other faults, evaluating
how serious or
trivial they are, one should deliberate
which one exists
in oneself in succession.’

25 “The disciple said, ‘What faults are discarded
by means of the mind?
Which are weakened by means of knowledge?
Which recur repeatedly?
Which appear fruitless due to delusion?

26 ‘Which are those whose strength and weakness the wise
should examine
by intelligence and reasoning?
All these relate
Fully to me, O *prabhu*-lord, as you know.’

27 “The guru said, ‘By removing faults from
the roots, the atman,
purified, is freed. As iron destroys
what is born of
iron, so the pure atman destroys
natural faults
born of rajas.

28 “Rajas, tamas and indeed what springs from
the pure atman’s karma,
all those are the seeds of the embodied.
To the self-controlled
all are equal.

29 “Hence, one self-controlled should discard rajas
and tamas indeed.
Freed from both rajas and tamas, sattva
becomes more stainless.

30 “Or, sacrificial rites performed with
mantra-recitation,
withholding flesh, because of that withholding,
indeed, is practise
of pure dharma.

31 “Impelled by rajas, adharmic acts are
done linked to wealth
and for the sake of serving all desires.

32 “Influenced by tamas, acts are resorted to
linked to greed and
born of anger, addicted to cruelty,
enveloped in
sloth and sleep.

33 “One established in sattva sees pure sattvic
states and resorts
to them. That embodied one is stainless,
beautiful, pure,
endowed with knowledge.”

SECTION TWO HUNDRED THIRTEEN

1 “The guru said, ‘Rajas promotes delusion,
bull among men,
and tamas anger, greed, fear and pride.
One subduing these, purified,

2 ‘Enters into the transcendent *paramātmā*,
Supreme Atman,
undecaying, immutable deva
Vishnu whose form
is unmanifest, the best of all devas.

3 ‘Bodies consumed by his maya, knowledge
ruined, hopeless,
humans, knowledge stupefied, are then
desire-driven.

4 ‘From desire humans acquire greed and
delusion, vanity,
pride and egotism. Then from egotism
come actions,

5 ‘From acts, ties of affection; from affection
sorrow without
interval. Enterprise fraught with happiness
and sorrow is
readiness for birth and death.

6 ‘Birth is living in the womb, springing from
semen and blood,
soaked in faeces and urine, foul with blood.

7 ‘Overwhelmed by thirsts, bound by them, indeed
it follows them;
understands that there women are weavers
weaving samsara.

8 ‘Like prakriti, they are *kṣetra*-field; men
have the signs of
kṣetrajña, knower-of-the-field. Therefore,
especially
wise men avoid them (women).

9 ‘They are indeed frightful-in-form *kṛtyā*-like
evil demonesses
who stupefy the ignorant. They are
immersed in rajas,
the eternal embodiment of senses.

10 ‘From them, from desire, from attachment, from
semen, progeny
proceed. As one discards vermin from one’s
body (though) born
of one’s own body but not part of oneself,
so should one discard
vermin called children said to be one’s own
but not one’s own.

11 ‘From semen, sweat and other fluids
living beings are born,
in the natural course or because of
(previous) karma.
The intelligent should ignore them.

12 ‘Rajas diffused in tamas, sattva
dwelling in tamas,
ignorance resident in knowledge,
characterise
intellect and ego.

13 ‘This is called the seed of the embodied.
The seed is named
jīva, individual soul, revolving,
through karma linked
to *kāla*-Time, in the samsara-wheel.

14 ‘As it sports with the mind in dreams like one
embodied, so
does the embodied obtain the gunas
generated
by karma in that womb.

15 ‘Whichever senses are impelled by acts
residing as
seeds, those are engendered from the attachment-
linked ego by
the consciousness.

16 ‘From attachment to *śabda*-sound the ear,
takes birth in the
devout; from attachment to *rūpa*-form
the eyes, from desire
for *gandha*-smell, the nose,

17 ‘From *sparśa*-touch the skin and (obtains)
vāyu-wind, refuge of
prāṇa, *apāna*, *vyāna*, *udāna*
and *samāna* the fivefold
breaths for supporting life in the body.

18 ‘Ordained by Brahman, man is born with a
body produced
by past karma, with sorrow physical
and mental at
the beginning, end and middle.

19 ‘It should be known that sorrow springs from
acquiring (the body)
and increases because of the ego.
By discarding it,
that is checked. One who knows how to check (grief)
is liberated.

20 ‘The senses are from rajas indeed both
created and
destroyed. Examining this, the wise
should act guided
by the eye of shastras.

21 ‘The senses of knowledge seeking sense-objects
do not creep up
upon the thirstless. Knowing the sense-organs,
the embodied
is not obliged to take a body again.’”

SECTION TWO HUNDRED FOURTEEN

1 “The guru said, ‘Now I shall expound the
proper way seen
by the eye of shastra. Acting according
to that knowledge,
the wise obtain the supreme end.

2 ‘Among all creatures indeed man is called
the best. Among
men, are *dvija*, the twice-born Brahmins, so
called; among the
dvija, twice-born Brahmins, mantra-reciters.

3 ‘Chief among all creatures, all-knowing,
all-seeing, Brahmins
knowing the true doctrine of the Vedas
are certain about
the meaning of the doctrine.

4 ‘As the solitary sightless suffer
pains on a journey,
so do the knowledge-bereft suffer in
the world. Therefore
are the knowledgeable superior.

5 “They who desire dharma serve those dharmas
according to
the scriptures, they do not achieve the common
goal (liberation),
except for these gunas:

6 ‘*Śauca*-purity, of speech, body and mind,
kṣamā-forgiveness,
satya-truth, *dhṛti*-constancy, *smṛti*-memory—
dharma-knowers
in all dharmas denote as those gunas.

7 ‘That which is this *brahmacarya*, celibate
study, is the form
of Brahman, the smriti says. It is supreme
among all creatures,
by which one goes to the supreme end.

8 ‘Unlinked to gender, the body, bereft
of touch, of hearing
by the ears indeed, of vision by the
eyes indeed,

9 ‘Of taste by the tongue that indeed is
devoid of. With
understanding, practise stainless *brahmacarya*,
celibate study.

10 ‘By practising it fully, the world of
Brahmā is obtained;
middling, of the gods. Minor practitioners
are born as learned
chiefs of the twice-born.

11 “Very hard to practise is *brahmacarya*,
celibate study.
Hear from me the means for it. As it
manifests and grows,
the twice-born Brahmin, should suppress the mind.

12 ‘Hear not the talk of women; see them not
unclothed.
If seen somehow, the weak are overcome
by passion.

13 ‘Should passion arise, practise *kṛcchra*, fasting,
entering water
thrice in daytime. If when sunk in dream and
mentally, do
japa, silently repeat, thrice the
Aghamarṣaṇa
impurities-removing Rigvedic hymn.

14 ‘Rajas-filled sins within should constantly
be consumed by
the clear-sighted with a mind endued with
knowledge.

15 ‘Just as a corpse is joined seamlessly to
excrement-filled
intestinal bonds, so too, it should be known,
is the embodied
atman bound to the body.

16 ‘*Vāta*-wind, pitta-bile, *kapha*-phlegm,
rakta-blood, *tvaca*-skin,
māṁsa-flesh, *snāyu*-sinews, *asthi*-bones
and *majjā*-marrow too
of men are nourished with *rasa*-extracts
by a web of arteries.

17 ‘It should be known that ten canals here bear
the gunas of
the five senses. From these branch out other
thousands of minute channels.

18 ‘Thus these artery-rivers with *rasa*-
extracts nourish
the body-sea as rivers at the right
time do the sea.

19 ‘Within the heart there is an artery
called *manovaha*,
mind-bearer. Impelled by men’s desire, it
draws semen from
the entire body and expels it.

20 ‘Throughout the entire body channels branch
out following
it reaching the eyes bearing the guna
of light.

21 ‘As ghee within milk is churned out by
churning rods, so is
semen churned out by the rod of physical
desire.

22 ‘Thus as even in dreams passion is born
of mind-born desire,
that *manovaha* expels semen produced
without bodily contact.

23 “Maha-rishi bhagwan Atri knows the
generation
of that semen. Its seeds are three (food,
manovahā,
desire). Indra is its presiding deva.
Hence, it is called *indriya*.

24 ‘Those who know that seminal flow causes miscegenation
in creatures, discard attachment, their faults are consumed, they
are not born in another body.

25 ‘Bringing the gunas to equilibrium and *manovahā*
indeed by the mind, stopping physical activities,
one liberates the vital breaths at the final time.

26 ‘Knowledge dawning in the mind, the mind indeed spreads out,
radiant, rajas-less, divine, in perfected mahatmas.

27 ‘Hence, curbing that (mind), doing sinless karma, rajas and tamas
abandoned here, an animal existence is not obtained.

28 ‘Knowledge acquired in youth becomes weak with age. The ripe in
intelligence, over time acquires mental strength.

29 ‘Like a very difficult path, transcending the bonds of gunas,
transcending faults as he sees them, he enjoys *amṛta*-ambrosia.’”

SECTION TWO HUNDRED FIFTEEN

1 “The guru said, ‘Attached to sensory objects of endless
desire, living beings suffer. Those mahatmas unattached to
them, they reach the supreme end.

2 *janmamṛtyujarāduḥkhair vyādhibhir manasaḥ klamaiḥ /*
dṛṣṭvemaṁ saṁtataṁ lokaṁ ghaṭen mokṣāya buddhimān //

'Birth, death, decay, sorrows, diseases and
mental fatigue
pervade this world. Seeing this, the intelligent
strives for moksha,

3 'Staying pure in both mind and word and in
body, not egotistic,
tranquil, knowledgeable, desireless, lives
on alms happily.

4 'Or, if the mind is seen attached out of
compassion for
creatures, be indifferent there, knowing
that in the world
karma bears fruit.

5 "Whatever good or evil is done, one
obtains its results.
Hence, do good acts in word, thought and deed.

6 'Ahimsa, truthful speech, honesty towards
all creatures,
forgiveness and non-negligence being
in one, make one happy.

7 'He who knows this supreme dharma that brings
happiness to
all creatures and destroys sorrow, he becomes
truth-knowing, happy.

8 'Hence, by the intellect concentrating
the mind, focus it
on creatures. Think no evil of any,
desire not the
unattainable, think not of false things.

9 'By applying vedanta yoga, what
pleases the mind
is brought about. One desiring to speak
good words, observing
subtle dharma, should speak true, harmless and
non-slanderous words,

10 ‘Not false, not harsh, not cruel, not calumnious and little, such
statements with unagitated consciousness.

11 ‘One, if impelled to speak with passion, out of detachment,
should confess, with intellect and free mind, their tamasic karma.

12 ‘Accomplishing acts with senses impelled by rajas, one
obtains sorrow in this world and reaches hell. Hence, practise
self-restraint in mind, speech and body.

13 ‘As thieves carry a burden of straggling sheep, understanding
the unfavourable direction, so do the ignorant in samsara.

14 ‘And indeed as thieves, abandoning that, go in the favourable
direction, so discarding acts of rajas and tamas, happiness is gained.

15 ‘Doubtless, the indifferent free from all possessions and
family, living in solitude, eating sparingly, controlling
the senses, an ascetic,

16 ‘Consuming pain by knowledge, delighting in yoga, self-controlled,
focussing the mind, he obtains the supreme.

17 ‘One who is patient, master of his self, undoubtedly
should control the intellect; control mind by intellect; and
sensory objects by his mind.

18 ‘These senses being controlled, having mastered the mind,
their gods are revealed and gladly they proceed to *Īśvara*-God.

19 ‘United to them, mind shines brightly like
Brahman. All these
gone it is envisaged as having become
Brahman.

20 ‘One should not attempt to display yogic
formulae.
Functioning according to these mystic
formulae, one
should practise only those ones.

21 ‘Grains of corn, oil-cakes, half-ripe barley, greens,
barley-gruel,
and roots-fruits—on these alms subsist by turn.

22 ‘Take food always indeed according to
place and time
that is sattvic, after examining
whether it is
conducive to his (yogic) enterprise.

23 ‘Having begun, do not stop. As agni
is gradually
kindled, similarly knowledge kindled
manifests knowledge
like *arka* the sun.

24 ‘Ignorance, resting on knowledge, overcomes
the three worlds.
Discrimination that follows knowledge
is reduced by ignorance.

25 ‘Separate though seemingly united,
is the Eternal;
the envious do not know. One knowing
the difference between
them (atman and body), free from attachments,
is liberated.

26 ‘Transcending age, conquering decay and
death, the eternal
immortal Brahman is then obtained that
is undecaying, immutable.’”

SECTION TWO HUNDRED SIXTEEN

1 “The guru said, ‘One wishing to observe
always stainless
brahmacarya, celibate study, should
whole-heartedly
renounce sleep having foreseen seminal
discharge in dreams.

2 ‘It is in dreams that rajas and tamas
overpower
the embodied one who seems to assume
another body
and wander forgetfully.

3 ‘From the pursuit of knowledge one wakes
continually
for the sake of research. Dedicated
to the intellect,
one wakes continuously always.

4 ‘Here now what is this dream state full of
sensory objects?
Senses gone, the embodied behaves like
one with a body.

5 ‘Here as *yogeśvara,* master of yoga,
Hari-Vishnu
speaks of this knowledge, so too, obtaining
the meaning of
this, do maha-rishis describe:

6 ‘Dream is from the senses being exhausted
say the wise everywhere.
Mind is as if dissolved. It is said to
be a proof of that.

7 ‘As while awake, addicted to work, the
mind imagines, like
that in dreams they obtain the wealth that they
think of.

Translated by Pradip Bhattacharya

8 'Innumerable samsaras (lives) that
the desire-filled
obtain lie concealed in the mind, all known
to the Supreme Being.

9 'Whichever gunas appear engendered
by acts, those respective
impressions occur in creatures' minds.

10 'Then that guna—rajas, tamas or sattva—
approaches evoking
immediately its appropriate result.

11 'Then are seen, disconnected, resulting
from *vāta*-wind,
pitta-bile, *kapha*-phlegm, and produced by
rajas and tamas,
states that are said to be difficult to remove.

12 'Whatever mind envisages through lucid
senses, each and
everyone of those, non-extant, mind
perceives in dreams.

13 'Mind, unimpeded, exists pervading
all creatures by
the influence of the atman, which should
be known. All deities
are in the atman.

14 'In the mind vanishes the body that
the mind uses
as a door. There the true, untrue, unmanifest
characteristics sleep.
The wise say that the Universal Atman
existing in
creatures is spiritual guna.

15 'By the mind's resolve one who craves gunas
of *Īśvara*,
the Supreme, by the atman's influence
he gets to know
that. Indeed, all deities are in the atman.

16 'Thus, indeed, joined to ascesis, transcending
tamas it becomes like
arka, the sun. By ascesis the
embodied becomes that
maheśvara, Supreme Lord, of the
prakriti of the three worlds.

17 'In ascesis are devas settled;
asuras in
ascesis-destroying tamas. This,
hidden from devas
and asuras, is said to have knowledge
as its mark.

18 'Know sattva, rajas, tamas to be
gunas of devas
and asuras. Sattva should be known
as the Devas'
guna, the rest the asuras' gunas.

19 'Brahman is to be known as transcending
them, immortal,
radiant, undecaying. Meditative
atmans who know it,
they proceed to the supreme end.

20 'Those with the eye of knowledge can declare
using logic:
by withdrawal (from senses) one is able
to know unmanifest Brahman.'"

SECTION TWO HUNDRED SEVENTEEN

1 "The guru said, 'He knows not the supreme dharma
who knows not the four
(dream, dreamless sleep, *Brahman* with gunas, and
guna-less *Brahman*)
and the principle that is *vyakta*-
manifest and
avyakta-unmanifest, attained by
the supreme rishi.

2 '*Vyakta*-manifest is in death's maw, it
should be known.
Avyakta-unmanifest is the deathless state.
Rishi Nārāyaṇa
has told the signs of *pravṛtti*-dharma,
the path of action.

3 'On that indeed rests all, the three worlds, with
the mobile and immobile.
The sign of *nivṛtti*-dharma, the path
of withdrawal,
is the unmanifest eternal *Brahman*.

4 '*Prajāpati*, lord of creatures, has told
the characteristics
of *pravṛtti*-dharma, the path of action.
From *pravṛtti*-action
comes rebirth; from *nivṛtti*-inaction
the supreme end.

5 'That supreme end is the ascetic's who
is supremely withdrawn,
dedicated to true knowledge, always
distinguishing
between auspicious and inauspicious.

6 'Such a one should understand *avyakta*-
unmanifest
and *puruṣa*-being both. What other is
greater than
avyakta-unmanifest and *puruṣa*-Being.

7 'They should be discerned, distinguished especially,
by the sagacious.
They are both without beginning, without
end and both are
also without signs.

8 'Both are permanent, most subtle, greater
than the greatest.
These are common to both. Otherwise are
the distinctions.

9 ‘Prakriti’s dharma is creation and
it is triple-principled.
Contrary, it should be known, are the
characteristics
of *kṣetrajña*, the Being,

10 ‘Witness of prakriti’s transformations,
not guna-endued.
Puruṣa-Being is inapprehensible,
it is formless,
unconnected.

11 ‘Produced from their union, who accepts
what is karma-born,
that doer whatever he undertakes
by instruments
(sense-organs) and by cessation of work,
expresses by
words and names: ‘Who am I?’ ‘Who is this?’ and
‘Who is that?’

12 ‘As a turbaned person is wrapped in three
cloths, so is the
embodied by sattva, rajas and tamas.

13 ‘Hence, understanding these four knowables
(prakriti, *puruṣa*,
jīva-atman, Transcendent Divine) shrouded
in causes according
to their definition fully indeed,
one does not get
stupefied at the time of death.

14 ‘Desiring to gain divine splendour, *Brahman*,
purify speech and mind,
strictly discipline the body, practise
unsullied ascesis.

15 ‘The three worlds are pervaded by internal,
effulgent ascesis.
Surya and *candramā* the moon too shine
in the sky by ascesis.

16 'The majesty of ascesis is knowledge.
Ascesis is
celebrated in the world. That karma
which destroys rajas and
tamas is the specific characteristic
of ascesis.

17 '*Brahmacarya*, celibate study, and
ahimsa are
said to be ascesis of the body.
Disciplining
speech and mind are said to be ascesis
of the mind.

18 'Accepting food from ritual-knowing
twice-born is best.
Disciplined intake of such food destroys
sins of rajas.

19 'His instruments (senses) too get depressed
from sensory
objects. Therefore, he should accept just enough
to subsist.

20 'At the final time, overcome by old age,
(yoga) should be done
undistressed. Thus by the mind in yoga,
knowledge is obtained.

21 'In rajas also, the embodied one
with body roams
like sound. The mind unaffected by
acts, he, by
renunciation, remains established
in his nature.

22 'One undeluded till death is liberated
when the body ends.
Creatures attached to causes are always
born and die.

23 'On birth of supreme conviction, one is
surely not overcome
by sense-organs. Those whose intellect stays
in birth and death
dwell in disaster.

24 'Bearing bodies with fortitude, by the
intellect withdrawing
the mind, destroying the abode (of senses),
(they) are worshipped
because of their subtlety.

25 'Following *āgama*-scriptures, and by
the intellect, they
do not comprehend all those. After death,
some, whose thoughts are
fixed on the Supreme Spirit, stay near the
Independent (Atman).
Some are attached to images; some worship
the Essence;

26 '(Some) worship repeating, "Supreme Deva (like)
thunder-flash,
indestructible." At the time of death
some worshippers
consume sins by ascesis.

27 'All these mahatmas attain the supreme
end. Their subtle
specialities perceive by the eye of shastra.

28 'Rest the body in the supreme that is
other than space,
liberated without possessions and
relatives, mind
immovably concentrated.

29 'Minds united with knowledge are freed from
the mortal world.
Discarding rajas, becoming *Brahman*-like,
attain the supreme end.

30 'Thus have Veda-knowing people described
the dharma leading
to the One. Those worshipping according
to their knowledge,
all attain the supreme end.

31 'Those in whom faultless, immovable
knowledge arises,
they reach excellent worlds after death
having become
perfectly pure according to their ability.

32 'The state of Bhagwan, unborn, divine Vishnu,
named *avyakta*-unmanifest
is attained by those pure, knowledge-sated,
expectation-less.

33 'Knowing that Hari is in their atmans
they are not reborn,
being immutable. Obtaining that
supreme station
undecaying, unchanging, they rejoice.

34 'This much is the knowledge about the world:
it is and it is not.
All the cosmos, bound by craving, revolves
like a wheel.

35 'As fibres of a lotus-stalk pervade
every internal
part, similarly the tendrils of craving,
beginning-and-
end-less, ever permeate the body.

36 'As with a shuttle a weaver weaves threads
into a cloth,
similarly the shuttle of craving
binds samsara's threads.

37 'Prakriti, its transformations and
eternal *puruṣa*
whoever knows well and properly, he
free from craving,
is liberated.

38 'This *amṛta*-ambrosia bhagwan
rishi Nārāyaṇa
revealed out of compassion for creatures,
for the welfare
of the universe.'"

SECTION TWO HUNDRED EIGHTEEN

1 Yudhiṣṭhira said,
"By what practice, O knower of practices,
did Janaka,
ruler of Mithilā, knower of moksha,
achieve liberation
discarding mortal enjoyments?"

2 Bhīṣma said,
"About this is narrated this ancient
itihāsa-history
of the practice whereby that knower of
conducts attained
maha-happiness.

3 "Janadeva of Janaka's lineage
was ruler of
the people in Mithilā. He was engaged
in reflecting
on the dharma after funeral obsequies.

4 "A hundred acharyas always lived in
his house showing
different dharmas, teaching various false
doctrines.

5 "With their theories about the post-death-state
and the spirit's
rebirth, he, abiding in the *āgama*-
scriptures, mostly
in the truth about atman, was not content.

6 "There a maha-ascetic named Pañcaśikha
son of Kapilā,
touring worldwide, once arrived in Mithilā,

7 "Expert in the ontology of all dharmas
of renunciation,
well-settled in convictions, free from dualities,
doubts destroyed.

8 "Called unique among rishis, he lived where
he pleased. For men
he sought eternal happiness, extremely
difficult to obtain.

9 "Who was called Kapila by *sāṁkhya* followers,
the best of rishis,
prajāpati, lord of creatures, his form
seemed amazing indeed.

10 "He was called the first of Āsuri's disciples,
long-lived, who had
performed a thousand-year-long sacrifice
of five (sense) currents.

11 "To him (Āsuri), seated with others,
came a maha-group of
Kapila followers to learn about
the *puruṣa*-Being
in the unmanifest and the supreme
meaning.

12 "(Among them was) learned in the five (sense)
currents, expert
in the *pañcarātra* doctrine, versed in
the five sacrifices
(to rishis, devas, manes, humans, and creatures),
with the five gunas
(*śama*-calm, *dama*-control, *uparati*-
withdrawal,
titikṣā-patience, *samādhāna*-dhyana),
he was declared
pañcaśikha, the summit of five (sheaths:
anna-food, *prāṇa*-breath,
mana-mind, *vijñāna*-intellect, and
ānanda-bliss,
their summit being Brahman).

13 “Successful in *iṣṭi*-sacrifices
by much ascesis,
the ascetic (Āsuri) with divine
sight understood
the *kṣetra*-body and *kṣetrajña*-atman
distinction.

14 “Then that One, undecaying *Brahman* revealed
in many forms,
that Immutable, Āsuri explained to
that assembly.

15 “His disciple was Pañcaśikha nourished
on human milk.
There was a female Brahmin relative
named Kapilā.

16 “Taken by that woman as her son, he
suckled at her breasts.
Hence he was known as Kāpileya. His
intelligence
was dedicated to *Brahman*.

17 “Bhagwan told me this about Kāpileya’s
birth, about his
becoming Kāpileya, unsurpassed,
omniscient.

18 “Kapila (Pañcaśikha) knowing that
(Janaka treated all)
equally, with his unsurpassed knowledge
of dharma, approaching
the hundred acharyas, bewildered them
by logic.

19 “Strongly attracted by Kāpileya’s
exposition,
Janaka discarded the hundred teachers and
followed after him.

20 “To that most deserving, who pranam-ed
following dharma,
he told the supreme moksha that is
described in *Sāṃkhya*.

21 “Having spoken of *jātinirveda*,
disgust for rebirth,
he told about *karmanirveda*,
disgust for karma.
Having spoken of disgust for karma,
he told about
sarvanirvedam, indifference to all.

22 ‘The purpose of indulging in karma,
the fruits arising
out of karma, those are undependable,
unprofitable,
perishable, ephemeral, uncertain (he said).

23 ‘(Sceptics say) destruction (of the body)
is directly
visible, witnessed by people. Those depending
on scriptures who
speak of the transcendent are defeated.

24 ‘Absence of atman (death of the body)
is atman’s death,
atman is afflicted by grief, age and
disease—such belief
is held out of ignorance, is most incorrect.

25 ‘If something not possible in this world
is also said to exist,
then ageless, deathless should a Raja be,
as believed (by bards).

26 ‘It is, or it is not, should such a doubt
arise about
the evidence, then say upon what will
people rely
for the conduct of daily life?

27 ‘It is the visible that is the root
of both (inference
and scripture). If from the visible the
āgama-scriptures
or inference differ, they are nothing.

28 ‘Wherever inference is relied upon,
no success exists
there. Other than the body, the creature
is nothing, is
the belief of atheists, so the smriti says.

29 ‘Semen, banyan tree, substances processed
in ghee, perfume,
memory of past lives, magnet, magnifying
gem sucking up
water (by sunrays)—the root and the product
differ in nature,
yet are the same. One is the source of the other.
So atman and
body differ, yet are the same (say atheists).

30 ‘Indeed, becoming a ghost immediately
after death and
the soliciting of deities (by prayer)
and acts ceasing
with death are conclusive proof (for atheists).

31 ‘None of these having material forms
are causes (of atman).
The imperishable (atman) is not
the same as the
perishable and cannot be produced
from it.

32 ‘Some call ignorance, exertions for action,
causes of rebirth,
and adhering to greed, infatuation
and other faults.

33 ‘They call ignorance *kṣetra*-field and karma
the seeds sown,
craving the germinating liquid. This is
rebirth for them (atheists).

34 ‘These are transposed in the mind, when the mortal
is consumed, birthing
elsewhere another body. That is called
dissolution of essence.

35 ‘When he is different in form in birth,
in intelligence,
and in purpose, how can he be linked to
that indeed? Perhaps
they are unconnected.

36 ‘If it is thus, what gladness can be there
from donations,
knowledge and ascetic power, when (results of)
all karma he
has done become another’s?

37 ‘When here one becomes sorrowful because of
another’s past acts,
thus made happy and sorrowful (by what
another had done),
so too is the decision about what
is visible (and invisible).

38 ‘As destroyed with clubs a body is
(not) reproduced
so the different knowledge of one is
not obtained by another.

39 ‘Seasons, years, lunar days, heat and cold, likes
and dislikes are seen to
pass away (and recur). Similar is
the dissolution of essence,

40 ‘Overcome by decay and destroyed
by death, as first
the weak parts are destroyed, then
the whole house.

41 ‘Senses, mind, breath, blood, flesh and bones are
destroyed one
after another, merging with their individual
primary elements.

42 ‘The rules for worldly life and obtaining
fruits of the dharma
of charity, the purpose of Vedic
words and human
conduct (are meaningless if the atman
is non-existent).

43 ‘Many such speculations arise in
the mind. Whether
this is right or that, nothing is proved.

44 ‘Thus musing over these, some rush along
different paths.
Their intelligence settles on one or
other, and there
decays, like a tree.

45 ‘Thus from the meaningful and the worthless
all living beings
are sorrowful. The *āgama*-scriptures
can drag them back
as an elephant-driver goads elephants.

46 ‘Things that confer exceeding happiness
many lazy men crave
for and obtain very great sorrow.
Abandoning
the object of enjoyment, they fall under
the sway of death.

47 ‘Perishable indeed, life is uncertain.
What use are relatives,
friends and household? Abandoning all these,
one who leaves in
an instant, indeed is not reborn.

48 ‘*Bhū*-earth, *vyoma*-space, *toya*-water,
anala-fire and
vāyava-wind indeed always nourish
the body. Observing
this, how can one enjoy it? In this,
that is perishable,
no happiness exists.’

49 “This speech was guileless, undeceptive,
supremely wholesome,
witnessing the atman. The lord of men observed,
amazed, and attempted
to put such questions again.”

SECTION TWO HUNDRED NINETEEN

1 Bhīṣma said,
"Janadeva Janaka, thus instructed
by the supreme
rishi, asked him again whether after
death one existed or not:

2 'Bhagwan, if after death there is no
consciousness,
in that case what use are ignorance
and knowledge?

3 'All is given to eradication,
see that, best of
Brahmins! By being heedful or heedless,
what special can be done?

4 'After death is there interaction
with destructible
things or no interaction? Why does one
wish to act? What
is the conclusive truth about this?'

5 Bhīṣma said,
"(To him) enveloped in tamas indeed,
as if confused
and distressed, the seer Pañcaśikha spoke
again to calm him.

6 'Eradication is not the end here,
nor does being
end. This is a union of body,
senses and the
consciousness. Existing separately
from one another,
yet interdependent, they resort to acts.

7 'The fivefold components are *kha*-space,
vāyu-wind,
jyoti-light, *ambu*-water and *bhū*-earth.
They, by their nature,
stay together, yet separate according
to their nature.

8 '*Ākāśa*-space, *vāyu*-wind, *ūṣmā*-heat,
sneha-liquid
and also *pārthiva*-earthy, these five
uniting make
various bodies. Knowledge, warmth and breath
the three unite in karma.

9 'The senses, sense-objects, their characteristics,
consciousness, mind,
prāṇa and *apāna* vital breaths, modifications,
and elemental
components issue from them.

10 'Hearing, touch, taste, vision and smell also,
these are the five
senses. Their gunas follow the consciousness.

11 'There, endued with worldly knowledge, threefold
certainly are
feelings: called joy, grief, non-joy and non-grief.

12 'Sound, touch, form, taste, smell and their objects,
these five and (mind) the sixth
guna until death provide knowledge.

13 'In them are acts born and determining
the truth in all
enquiries that is called by the wise the
supremely pure
immutable *mahat*, the intellect.

14 'One who sees this collection of gunas
as atman because
of wrong philosophy, suffers endless
sorrow that never calms down.

15 'Those who see this as not-atman, do not
regard them as
"myself," are not attached to them, upon
what foundation
shall the continuous flow of sorrow
be based for them?

16 'That unsurpassed shastra of renunciation
named *samyanmano*
all about the mind, hear it! The exposition
will bring you moksha.

17 'Indeed, renounce all acts, it is said!
Always those falsely
taught suffer sorrow, is the opinion.

18 *dravyatyāge tu karmāṇi bhogatyāge vratāny api /*
sukhatyāge tapoyogaḥ sarvatyāge samāpanā //
'For renouncing goods, sacrifices;
For renouncing enjoyments, vows;
For renouncing comfort, ascesis;
For renouncing everything, yoga,
The acme of renunciation.

19 'That single path of renouncing all have
I shown for release
from sorrow. Distress occurs otherwise.

20 'Having spoken of the five organs of
knowledge and mind,
the sixth, in the consciousness, I shall speak
to you of mind,
the sixth, and the five organs of action.

21 'Know hands are organs of action; feet
organs of motion;
genitals organs of procreation
and pleasure; anus
the organ of excretion;

22 'And voice is for the sake of specific
sounds. Know these five
(senses) are reached by the mind. Thus these are
eleven (organs of
knowledge and action). By the intellect,
mind (and these) are activated.

23 'Ears, sound and consciousness unite for hearing,
even so for touch,
even so for form, the same for taste
and smell ((sense-organs,
objects and consciousness unite).

[XII:219:24–32]

Translated by Pradip Bhattacharya

24 ‘Thus these five sets of three are gunas that perceive, from which
threefold states (*kartā*-doer, *karma*-act, *karaṇa*-tool)
appear in sequence.

25 ‘Sattvic and indeed rajasic and tamasic indeed
are the three. Threefold feelings they produce accomplishing all.

26 ‘Rapture, gladness, bliss, happiness, total calmness of
consciousness, whether without a cause or whether from a
cause, are of Sattvic guna.

27 ‘Discontent, anguish and grief, greed and impatience or
vindictiveness, these display signs of rajas, with or without cause.

28 ‘Indiscrimination and delusion, negligence, dreaming
and sloth, howsoever they may be, are varied Tamasic gunas.

29 ‘There what occurs linked to gladness in body or mind
is the sattvic state and that is wished for.

30 ‘What is linked to anguish and causes cheerlessness in
the self, that is thought as issuing from rajas indeed.

31 ‘That, linked to delusion, occurs in body or mind
is considered tamas, irrational, undistinguishable.

32 ‘That element (space) indeed is the refuge of ear. *Śabda*,
sound, resorts to ear. In perceiving sound, knowledge of either
may or may not occur.

33 'Thus on skin, eyes, tongue and nose the fifth
depend touch, form,
taste and smell for perception by the mind.

34 'With their own functions, simultaneously
these ten exist.
Know consciousness as the eleventh.
Intellect is the twelfth.

35 'Their non-simultaneity in tamas
(deep sleep) is not
annihilation. They exist simultaneously
in common intercourse.

36 'The senses relaxed (in dreams) seeing past
sensory impressions,
thinking of them, one follows them around,
endued with triple gunas.

37 'That tamas-struck consciousness swiftly roams
the impermanent,
stopping acts for a time. That is called
tamasic happiness.

38 'Whenever an act linked to *āgama*-scriptures
does not fully
cease, there tamas gathers, manifested
as if untrue.

39 'Thus this is the enumeration of
gunas proved by
one's own acts. In some they occur fully;
in some they do not occur.

40 'Thus spiritual thinkers call the collection
(senses and mind)
kṣetra-field, the body. The spirit settled
in the mind is called
kṣetrajña, knower-of-the-body,
(individual atman).

41 'Thus, how can the eternal be destroyed,
or how be present
intrinsically in all creatures logically?

Translated by Pradip Bhattacharya

42 ‘As rivers falling into the sea lose
their distinctness
and name, so is individuality
destroyed when
the essence is dissolved.

43 ‘How can it be accepted wholly
that individuality
exists again after death of an individual
comingled (with the Supreme)?

44 ‘Those who know the wisdom of getting moksha,
without negligence
investigate the atman, are never sullied
by inauspicious
fruits of karma, like a lotus-leaf (is never)
wetted in water.

45 ‘Freed from manifold strong bonds for progeny’s
sake and by fate,
when one forsakes happiness and sorrow,
then free, formless,
one attains the highest end. By auspicious
acts *śruti-āgama*
scriptures ordain, sleep, leaving behind fear
of decay and death.

46 ‘When merit wanes and sin disappears, then
the fruits caused by
them are destroyed, then, like stainless space,
the formless can be seen
by the unattached resting in *mahat*-intellect.

47 ‘As a circling spider remains hanging
on destruction
of the web, so the freed annihilates
sorrow, destroyed
like a clod flung on a rock.

48 ‘As Ruru deer abandon old antlers
and as snakes do
skin, moving on without a backward glance,
so do the freed
renounce sorrows.

49 'As a tree falling into water is
abandoned by
a bird flying away without attachment,
so indeed the freed
reach the supreme end, discarding joy
and grief, formless.'

50 Bhīṣma said,
"And it happened that Mithilā's ruler
chanted, seeing
the city aflame,
na khalu mama tuṣo 'pi dahyate 'tra
'Not even a grain of mine indeed is
burning here!'
This the ruler of the land himself indeed
had said, it is heard.

51 "The Raja of Videha, hearing these
ambrosial words
spoken here by Pañcaśikha himself,
examining all
reached a definite conclusion and roamed
supremely happy,
free of sorrow.

52 "One studying this thesis ensuring moksha
and always reflects
upon it, experiences no dangers
and sorrow and
is freed like the Mithilā-ruler by
Kapila-Pañcaśikha.

53 Yudhiṣṭhira said,
"For what reason, O maha-wise one, was Mithilā
aflame? Seeing it,
why did that ruler of Mithilā, soul
of dharma, not
order its quenching?" [8]

---

8 Slokas 53-72 are from the Siddhāntavāgīśa edition, Section 217 and occur after Section 212 in the Kumbakonam edition.

54 Bhīṣma said,
“Hear, O lion among kings, why in the
past by fire the city
was lit up and burnt! Hear that from me,
O maha-wise one!

55 “Janadeva of Janaka’s lineage
having focused
his acts in the atman, behaved accordingly
to attain the All-Atman.

56 “Performing sacrifices, giving gifts,
pouring oblations,
protecting the earth, the maha-wise one
remained devotedly
immersed in spirituality.

57 “Wishing to know the resolve of his heart,
Prabhu, the Lord
himself, ruler of all the worlds, appeared
there in the form
of a twice-born-Brahmin.

58 “That maha-intelligent one did something
in Mithilā
to displease people. Seizing him, the chief
Brahmins brought him
before the king. Observing his offence,
the Raja spoke thus:

59 ‘O Brahmin! I will not order any
punishment for
you. Begone from my land, as far as its
limits stretch.’

60 “Hearing this, the Brahmin, approaching the
Raja, replied:
‘I will do as you say, Raja. Tell for
my information,
what are the limits of your land? Tell me
according to
dharma today.’

61 “Hearing this, the Mithilā Raja hung
his head in shame,
spoke not a word, reflecting on the sage’s
true wisdom then.

62 “Then again and again the sage urged,
‘Quickly tell me,
O Indra of Rajas! I have to leave,
exiled from your realm.’

63 “Then the king, having reflected, told
the excellent
Brahmin, ‘No dwelling have I here; nor is
any part of this
earth mine. Go or stay, O Brahmin! This is
my conclusive view.’

64 “The ruler of Mithilā having said this,
that best of the
twice-born spoke to the mahatma Raja
surrounded by ministers:

65 ‘You are ever at the feet of lotus-
naveled *padmanābha*
who is fond of you. *Aho*! You have achieved
success. I go now.
savsti te astu, may all be well with you!’

66 “Saying this that sage left. For testing, that
best of Brahmins,
Bhagwan himself burnt Mithilā with fire.

67 “Seeing Mithilā lit up with flames, the
Raja did not tremble.
When asked by people, he said these words
to them:

68 *anantaṁ bat me vittaṁ bhāvyaṁ me nāsti kiṁcana /*
mithilāyāṁ pradīptāyāṁ na me kiṁcana dahyate //
‘Infinite are my riches.
Nothing have I to accomplish.
Mithilā is lit up by flames.
Nothing of mine is burning.’

69 "Hearing this speech of his, making out the
state of his heart,
the best of *dvija*-Brahmins restored that
Mithilā to
its pristine state.

70 "Giving darshan of himself, he further
gave him a boon:
'Remain faithfully in dharma, the
intellect fixed
on the meaningful. Be established in
truth, indifferent.
Savsti te astu, may all be well with you.
I go now.'

71 "Having said this, Bhagwan then vanished from
there. This have I
narrated to you, Raja. What do you
wish to hear now?"

SECTION TWO HUNDRED TWENTY

1 Yudhiṣṭhira said,
"If there be someone, Lord, living at home
with wife as prescribed,
who transcended all samsara, free of
all dualities,
tell me about that rare great man,
O maha-wise one!"

2 Bhīṣma said,
"Hear, Raja, as it happened, as you have
asked me. This pure
itihāsa-history is the cure
for fear of samsara.

3 "There was a Brahmin rishi named Devala
skilled in all shastras,
diligent in rituals, virtuous, always
worshipping devas and Brahmins.

4 "His daughter named Suvarcalā was
marked auspiciously,
not too short, not too thin, not too tall,
renowned.

5 "On reaching marriageable age, her father
began to reflect—
Where is a husband for her, a Brahmin
supremely Veda-versed
learned, unmarried, without family, pleasant
of speech, a maha-ascetic?

6 "As he was thinking thus in private,
Suvarcalā
said to him, 'Maha-wise father, give me
to one blind and
not blind. Always remember my prayer
thus, O learned sage!'

7 "Her father said, '*Vatsa*, child, today it
appears I may
not be able to fulfil your prayer.
Blind-and-not-blind
I know is unnatural. You speak
insanely and
inauspiciously, auspicious-eyed one.'

8 "Suvarcalā said, 'I have not become
mad today. I
speak from premeditation. If such a
Veda-knowing
husband be found, he will look after me.

9 'Those to whom you wish to give me, summon
those *dvija*, twice-born, here.
Such a one as husband from among them
shall I choose as is proper.'

10 "Then saying, 'So be it,' to his daughter,
the rishi spoke
to his disciples: 'Brahmins Veda-versed,
of unsullied
descent and family,

11 ‘Born of pure mothers and fathers, pure in conduct, marked
auspiciously, disease-free, endued with intelligence,
character, possessing sattva guna,

12 ‘Not of mixed caste families, observing Vedic vows, Brahmin
graduates with living mother and father desiring to
take my daughter, having seen, bring quickly, O disciples!’

13 “Hearing this, swiftly the pupils spread out here and there, going to
ashrams and villages, informing Brahmins.

14 “Mindful of the influence of the rishi and his daughter,
foremost Brahmins, many sages, O Raja, came to Devala’s ashram.

15 “Duly admitting the sages and young sages, honouring them
as prescribed, the noble father said to the daughter:

16 ‘*Vatsa*-child, these sages with their sons of one mind here, are
versed in the Vedas and their branches, of noble families,
possess good character.

17 ‘From among them, choose, blessed one, as you wish, one of maha-vows.
To that youth will I give you in marriage today, O auspicious one!’

18 “Saying, ‘So be it,’ then the virtuous one, with complexion
of burnt gold, endued with all auspicious marks, the famed one
spoke these words,

19 "Seeing the assembly of Brahmins,
pranam-ing the rich in
ascesis, 'If in this assembly be
a Brahmin blind-
and-not-blind, he is my chosen.'

20 "Hearing this, the sages there stared at one
another. The maha-
blessed Brahmins said nothing, regarding
the maiden as without knowledge.

21 "Censuring the sage mentally there, the
most virtuous sages
from many lands left angrily as they
had come and the
beautiful daughter remained there in her
father's house.

22 "Then at some time a learned Brahmin,
expert in logic,
skilled in rules of debate, endued with
brahmacarya,
celibate study,

23 "Knowing the Vedas and the truth of the
Vedas, expert
in sacrifices and precepts, expert
in ontology,
with father living, a sea of gunas,

24 "Famed as Śvetaketu, hearing the account,
respectfully
to win the daughter of Devala, swiftly
arrived there.

25 "Seeing Uddālaka's son Śvetaketu
of maha-vows,
offering him puja as prescribed,
Devala said:

26 'Maha-fortunate daughter! This sage's son
has come. Choose him,
maha-learned, expert in the Vedas
and their branches.'

Translated by Pradip Bhattacharya

27 “Hearing this, the maiden, angered, looked at
the rishi’s son.
To that maiden said the Brahmin rishi,
‘Lovely lady,
I am he, who has arrived.

28 ‘Blind am I, it is true indeed and I
think so always.
Know me also as with large eyes, being
without doubts.

29 ‘Accept me, O lovely-hipped one! I will
honour you,
O flawless beauty! That by which one always
sees, accepts, touches,

30 ‘Smells, speaks always; again by which one tastes,
by which one reflects
on the truth of things, or again by which
one understands.

31 ‘One that does not perceive by the eyes, that
creature is called
blind. That which proceeds by this to see, hear
and touch,

32 ‘Smell, taste and engage in this by the eyes
(and other senses).
They are not in me, so I am blind. Gracious
lady, accept me today.

33 ‘Seeing the world, I do here the regular
recurring rites
and other acts. Keeping the atman in
view always, all
those do not stain me.

34 ‘Tranquilly I abide in and depend
upon the cause
of all causes-and-effects. Crossing death
by rituals, by
knowledge that and immortality,

35 ‘Regarding whatever is obtained
with an equal eye,
I live here unenviously. Gracious
lady, I am
prepared to win you and be your husband.
Accept me!’

36 “Then Suvarcalā said, looking at that
best of the twice-born,
‘Learned one! Mentally I have chosen
you. My father
will do the rest.

37 ‘Accept me from my father as the Vedas
enjoin.’ “Knowing
this, her father Devala, best of sages,

38 “Then offered puja to Śvetaketu
and Uddālaka
and gave his daughter away with water
before the sages.

39 “Then they, looking at Śvetaketu there,
said, ‘Dwelling in
the heart-lotus, the atman of all
creatures, Hari,

40 ‘Madhusūdana, slayer of Madhu,
is present here
in the form of Śvetaketu.’ “Devala
said, ‘May it please
deva Mādhava, this daughter of mine
is his wife.

41 ‘I bestow upon you this maiden as
auspicious
sahadharmacarī, partner in
observing dharma.’
“Having said this, Devala, best of sages,
gave her to him.

42 “And accepting that maiden, maha-
renowned Śvetaketu,
married her there as proper, acting as
prescribed,

43 “Completed the excellent marital
rites by sages.
Living as a householder, the intelligent
one said this to his wife:

44 ‘What is stated in the Vedas, do all
that, lovely one,
with me according to rules as my
sadharmacarī,
partner in observing dharma.

45 ‘I am of that mind indeed; be you the same.
Having acted thus,
then I will willingly do yours too.

46 ‘And with the attitude, “They are not mine,”
in the abode
of the fire of knowledge, thereupon, burn
those acts to ashes.

47 ‘Thus is your constant duty, O blessed
one, and mine!
Whatever the best do, even so do
other people.
Hence, for the sake of success of the way
of the world and
for our own success, this is the duty.’

48 Bhīṣma said, “Saying this, the maha-wise
and unique vessel of
all knowledge begot sons upon her and
satiated
the deities with sacrifices,

49 “Constantly diligent in uniting
with the atman,
indifferent to alternatives, with
no possessions,
obtaining a wife as *kṣetrajña*-atman
does *buddhi*-intelligence.

50 “Thus having reached another level
of existence,
husband and wife roamed gladly, witness-like
in this world.

51 “Thereafter at some time Suvarcalā
asked her husband
Śvetaketu, ‘Who are you? Tell me that
best of the twice-born!’

52 “To her the eloquent bhagwan said, ‘You
know me, there is
no doubt. “Best of the twice-born,” having said
this to me, who
are you asking again?’

53 “She said, ‘Mahatma, I was asking the
one lying in
your heart.’ Hearing that, he responded,
‘Lovely lady,
it does not speak.

54 ‘If you believe atman is endued with
name and lineage,
that is false. From the existence of lineage
comes bodily bondage.

55 ‘“I am,” this ego-state is established
in me and in you.
You are, “I”; I am, “I”; indeed in all
does, “I,” exist.

56 ‘This is not that ultimate truth, so why
are you asking?’
“Then very happy, rejoicing, to her
husband, she, the
dharmacāriṇī, practitioner of dharma,

57 “Said these timely words smilingly then,
O ruler of men:
‘What need of many types of disputes?

58 ‘Brahma-knowing rishi, engaged always
in performing
religious ceremonies, your knowledge
is getting lost.
Tell me about that, maha-wise one, as
I am your follower.’

59 “Śvetaketu said, ‘Whatever the best do,
even so do
other people. By that, this world exists,
(else) chaos would occur.

60 ‘Confusion in dharma causes miscegenation,
and when confusion
exists, *mātsya-nyāya*, fish-rule, prevails:
strong devour weak.

61 ‘That is not the wish, gracious one, of
mahatma Hari.
Parameśvara the Supreme Lord’s sport
is this world’s creation,
O auspicious one!

62 ‘As many as are specks of dust are his
emanations,
as many indeed are his illusions
and as many
are his powers.

63 “Thus, yoked in yoga in a deep cave here,
severing my
creation, birth and death with the sword of
knowledge, departs,
he is learned; he is dear to me.

64 “That one is I indeed, no doubt.” ‘This is
verily His promise.
Those idiots, wicked persons, causing
confusion of dharma,

65 ‘Vile, beastly violators of propriety
go to hell and
take birth in asuric wombs. Such is
God’s dispensation.

66 ‘Do so, glorious lady, to preserve
the world, without
hesitation. In this tradition, for
the sake of world-
preservation I too am steadfast.’

67 "Suvarcalā said, 'Here what is *śabda*,
word and *artha*,
meaning, O maha-sage? Speak separately
of their forms and signs!'

68 "Śvetaketu said, 'What is expressed
by uttering
letters in order or at random, that
is *śabda*, word.
What is denoted by it is called
artha, meaning.'

69 "Suvarcalā said, 'If meaning appears
only if word
exists, is there any relationship
between word and
meaning or not? Tell me as that truly is!'

70 "Śvetaketu said, 'Between word and meaning
exists a perfect
relationship indeed. Know it is like
that between a
a lotus-leaf and the water-drop on it.'

71 "Suvarcalā said, 'It is on meaning
that word is based.
It has no other basis. If there exists
any without
meaning, tell O maha-wise, most virtuous!'

72 "Śvetaketu said, 'That association
is profound, existing
through speech. It exists permanently
even in modified
pronunciation.

73 "Suvarcalā said, 'Word exists here in
meaning, it is
said, and I believe. Existing without
a fixed meaning,
as you said, contradicts the declaration.'

74 "Śvetaketu said, 'I have not uttered
any contradiction here.
Without space, earth cannot exist;
yet they have no
fixed association. So believe are
they linked.'

75 "Suvarcalā said, 'Always this word "*ahaṁ*-I"
relates clearly
to "atman." It is declared: "There speech is not."
So it becomes false.'

76 "Śvetaketu said, 'The word *ahaṁ*-I
denotes the ego,
not the Atman-state, O auspicious-vowed!
Words indicating
what has gunas do not apply to the
Inconceivable.

77 "Suvarcalā said, 'My body is slender,
and so is yours
indeed. Tell me according to rules how
this is indeed,
O most virtuous one!'

78 "Śvetaketu said, 'In a clay pot earthy
state is seen to
exist here. The "I" state in the Inconceivable
is the ego-sense
and that is the truth.

79 '*I, you, they,* are our projections on the
Supreme. Hence, the
declaration, 'There speech is not' is not
contradicted.

80 'Therefore, minds perversely use all these,
O timid one,
as the universe in space appears to be
one with it (though separate).

81 'By this contact there is a relationship
from which occur
its modifications. All this (universe)
is not from space.
As its modification, it always
is of it.

82 'That Brahman is supremely pure,
incomparable
impossible to describe and invisible.
Knowledge beholds it;
that is my view.'

83 "Suvarcalā said, 'Immutable, formless
infinite and
all-pervading, sky is ever visible.
So is atman seen.'

84 "Śvetaketu said, 'Skin touches breeze in
space again and
again; and nose smells the scent lying there;
eyes see light (in space),

85 'Also darkness, clusters of rays, and
similarly
masses of clouds, rain, groups of stars too,
but space is not seen.

86 'That Reality is the space of space,
this is definite.
For and by him is all this created.
That is Truth,
all-pervading Viṣnu indeed. Names of
the Supreme Atman
are subsidiary, used metaphorically.

87 'Not by eyes, not by mind, not by any
other is the
transcendent *prabhu*-Lord reached. He can be
thought of by subtle
intellect. Words cannot express it.

88 ‘This entire visible world is all
founded in That,
as a maha-pot and a small one are
placed on earth.

89 ‘Not female, not male either and not
neuter also.
Wholly knowledge only is That. In That
all is founded.

90 ‘By joining with the nature of the soil,
joining with the nature
of the object (the same) water produces
different juices,
so it is with prakriti and atman.

91 ‘Recalling words about That constantly
satisfies, like drinking
water. Obtaining complete knowledge, that
then augments happiness.’

92 “Suvarcalā said, ‘By these what can be
achieved? Nothing
can be done by words, is my opinion.
Attainable
through the Vedas is the transcendent
Inconceivable,
declare the learned knowers of puranas.

93 ‘As are meaningless (some words) in the world,
similarly
are they (in the Vedas). That is my view.
Examining
this according to rules, you should tell me,
O stainless one!’

94 “Śvetaketu said, ‘The pure Transcendent
is attainable
through the Vedas’, this declaration of
śruti-scripture
is perfectly true. It is contradicted
being imperceptible.
But as formless, it exists (in the body).

95 'Nor are ordinary words meaningless,
O excellent one!
Words without logical connection are
declared meaningless
by the ordinary.

96 'Accepted as such (meaningful), they do not
reach the Supreme Atman
unreachable by speech, logically
indeed, auspicious one.

97 'Advice for sadhana and the means are
notified (in the Vedas).
By linking to characteristic signs
It is revealed
and displayed. Through the Vedas the pure
Supreme is attainable,
this is my thought-out view.

98 'The Transcendental arises from dhyana,
becoming clear
like a lamp. Virtuous-conducted-one,
know that by this
knowledge the supreme end is attained.

99 'This secret that I have instructed, has
it been heard by you,
auspicious one? This is indeed truth and
pure knowledge,
O knowledge-eyed one!

100 'Its powers are said to be displayed in
numerous forms,
auspicious one! *Vāyu*-wind, Surya, Agni
cannot reveal
that supreme station. Thus, all this is full
of It. Here It is in the heart.

101 'Such is knowledge of the atman. Such is
ahaṁ-I, declares
the smriti. That you and I are not
permanent is
(thought) because of bonds of ignorance.'

102 Bhīṣma said,
"Thus Suvarcalā was delighted with her husband's
intrinsically true speech. Continually she behaved
endued with knowledge of the truth.

103 "Her husband, following her with his eyes, performed the regular
stipulated rites. To the Supreme Atman Govinda, to
mahatma Vāsudeva,

104 "Directing all karma, was absorbed in his devotion.
After a long time, Raja, he obtained the supreme end.

105 "This have I narrated, Raja, because you had asked me.
Absorbed in the domestic ashrama, husband and wife
proceeded to the supreme end."

SECTION TWO HUNDRED TWENTY-ONE

1 Yudhisthira said,
"What done obtains happiness
What done obtains sorrow?
What done one roams the world
Fearlessly, successful,
O Bharata-descendant?"

2 Bhīśma said,
"*Dama*, self-control indeed is praised by the ancients instructed
in *śruti*-scripture, for all classes indeed, specially for Brahmins.

3 "For the uncontrolled, no proper success in rites is obtained.
Acts, ascesis and the Vedas, on self-control are all founded.

4 “Self-control augments energy, self-control
is called holy.
A restrained person becomes sinless,
fearless, wins greatness.

5 *sukhaṁ dāntaḥ prasvapiti sukhaṁ ca pratibudhyate /*
sukhaṁ loke viparyeti manaś cāsya prasīdati //
“Happily the restrained falls asleep and
happily awakens,
happily roams world, and his mind is pleased.

6 “Vital force is sustained by self-control;
the self-abandoned
cannot accomplish that and always sees
many foes in
different selves.

7 “Like carnivorous beasts, creatures ever
fear the uncontrolled.
For the purpose of controlling them the
Self-Born created Rajas.

8 “In all ashramas, self-control indeed
excels. What the
fruits are of those dharmas, much greater is
self-control’s, it is said.

9 “The signs that arise of the self-controlled
those I am telling you:
non-miserliness, non-vehemence,
contentment, faith,

10 “Non-anger, constant sincerity,
non-garrulity,
non-pride, puja to gurus, non-envy
and compassion
for creatures, non-calumny,

11 “Discarding rumours, lies, eulogy and
abuse, seeking
the good and indifferent to assumptions
about the future.

12 “Not quarrelsome, easy to be dealt with,
regarding praise
and blame equally, well behaved, of good
character, gracious
in spirit, master of his self, wise,

13 “Honoured in the world, dying indeed goes
to Swarga. Obtaining
what is inaccessible to all creatures,
he enjoys happily.

14 “Yoked to all creatures’ welfare, verily
not hating anyone,
like a maha-lake undisturbed, he is
wisdom-content, pleased.

15 “Fearless of all creatures, all fearless of
him, respected
by all creatures, is the self-controlled,
full of knowledge.

16 “Not exulting in maha-wealth, not grieving
in disaster,
he, of measured wisdom, indeed he is
called the self-controlled
dvija, twice-born.

17 “Karma endued with sacred knowledge,
conduct good, auspicious,
ever yoked to restraint, he enjoys their
maha-fruits.

18 “Non-envy, patience, peace, contentment,
pleasant speech
truth, donating, readiness, are not the path
of wicked atmans

19 “(Who have) desire, anger and greed, envying
others, boasting.
Having controlled desire and anger,
being a *brahmacārī*,
master of the senses,

20 “Heroically undertaking terrific
ascesis, the Brahmin,
firmly adhering to vows, awaits his
time, roaming the world,
without danger, master of his atman.

SECTION TWO HUNDRED TWENTY-TWO

1 Yudhiṣṭhira said,
“When the twice-born class initiated
in vows, eat these
oblations of food desiring that which
is divine, how
is that, *pitāmaha*-grandfather?”

2 Bhīṣma said,
“Those who eat initiated in non-Vedic
vows, while performing rites,
and those eating (prohibited food) in
the Vedic are
vow-breakers, O Yudhiṣṭhira!”

3 Yudhiṣṭhira said,
“When ‘This is ascesis,’ so fasting is
called by common
people, is that ascesis, maharaja,
or what is ascesis?”

4 Bhīṣma said,
“Month or fortnight-long fasts that people
regard as ascesis.
they damage the basis of the atman,
are not ascesis,
superiors believe. Renunciation
and humility
remain indeed the best ascesis.

5 “He is always fasting and always a
brahmacārī,
celibate student, an ascetic who
always worships
learned Brahmins as deities.

6 “Though with family, he observes dharma,
ever sleepless,
O Bharata-dynast! He is always
vegan and always
pure and always doing *japa*, silent
recitation.

7 “He always takes *amṛta*-ambrosia,
never poisonous food,
always eats remains of offerings and
is always fond of guests.”

8 Yudhiṣṭhira said,
“How can one be always fasting? How can
one be a *brahmacārī*?
How subsist on remains of offerings
and be always fond of guests?”

9 Bhīşma said,
“In-between breakfast and the evening meal,
one is always
fasting who does not eat anything at all
(in-between).

10 “Going to his wife only in her season,
a Brahmin becomes
a *brahmacārī*-celibate. Ever
truthful, ever
devoted to knowledge is that man.

11 “Never eating meat not sacrificed, he
becomes a vegan.
Always donating, he becomes pure. Not
sleeping in the day,
he becomes sleepless.

12 “He who always eats after feeding
servants and guests
drinks *amṛta*-ambrosia entirely,
know this Yudhiṣṭhira!

13 “One who without feeding guests does not eat,
he is fond of guests.
One who without feeding gods does not eat,
he is god-like.

14 "Always not eating until the hungry
have, that twice-born
by that not-eating wins Swarga.

15 "Deities, the manes and dependants,
along with guests,
one who eats their leavings he is called
vighasāśī,
one living on remains of offerings.

16 "Their worlds are unlimited. In their
abode, along with
Brahmā, are present apsaras and deities,
going about.

17 "Those who partake along with deities and
the manes, live happily
with sons and grandsons and their end is
unsurpassed."

SECTION TWO HUNDRED TWENTY-TWO-A[9]

1 Yudhiṣṭhira said,
"In the world some twice-born say (Brahman is)
trifold or manifold,
O royal one. That can neither be believed,
nor otherwise,
as Brahman is indeed unseen.

2 "Shastras are of many types with differing
views indeed. On
what foundation shall I rest, tell me that,
O grandfather!

3 Bhīṣma said,
"Mahatmas influential in shastras
are attached each
to his own view. Pandits exist in the world.
Who is learned
and who is the pandit?

9 From the Southern recension included in the Gita Press edition, section 222, pp. 4998-5001

Translated by Pradip Bhattacharya

4 “Getting to know all the principles,
follow what you like.
About this there is a very ancient
itihāsa-history.

5 “Rishis who were one with the Supreme Spirit
engaged in a maha-
dispute. On the slope of the Himalayas,
the strict-vowed rishis
were seated. Six thousand rishis gathered there.

6 “There some said the universe is permanent,
with an *Īśvara*,
Supreme Lord, some without an *Īśvara*,
some that no natural
cause exists, some that all this universe
is nought.

7 “Other learned Brahmins (cited) innate
habit, others
karma, personal effort, and fate and
some innate nature
and all the rest (as causes of the world).

8 “They had hundreds of various reasons,
these founders of
many shastras. Habitually, the Brahmins
competed with one another.

9 “Thereafter, over the root question a
dispute over
proof arose, hitting out with vessels, rods,
tree-bark, deerskin, clothes.

10 “After this rage was over, the excellent
twice-born were calm.
They all said to Vaśiṣṭha, ‘You tell us
of the eternal.’

11 ‘I do not know it, O Indras of learned Brahmins!’
replied that lord
to them. Those learned Brahmins, all together,
said to rishi Nārada:

12 'You do tell us, O maha-blessed one,
being a knower
of the truth.' 'I do not know, O twice-born!
Somewhere, indeed,
let us go together!'

13 "Thus to them spoke the illustrious one
then and said to those
twice-born, 'Who is the wise one here in this
world non-deluded,
with the wondrous *amṛta*-immortality?'

14 "Then those Brahmins heard disembodied speech:
'O twice-born! Go
to the abode of Sanat. Ask him and
he will explain.'

15 "Then some eminent, most venerable
twice-born, Vibhāṇḍaka,
adorned with the Vedic sum, said to it,
'Who are you, Sir,
that in the midst of this dispute over
meaning, are not seen,
yet are uttering words?'

16 (Bhīṣma said),
"Then bhagwan Sanat said this to him:
'O maha-sage,
you are a pandit. Know me as the ancient
rishi always
of the same form. The Veda-knowers say
I am undecaying.'

17 "Again the mahatma said this to him,
son of Pṛthā-Kuntī:
'Speak revealing your appearance. You are
unique, O rishi-bull!
Have you no true form, or what is it?'

18 "Then in a deep grave voice immediately
the disembodied
original mahatma said these words:
'No ears and mouth
have you, O sage, no hands and feet and
any soles.'

19 “Speaking to the sages, seeing the truth
about himself,
the learned one said, concluding mentally,
‘O rishi! Why
have you spoken these words? Nȯ one of such
opinion exists.’

20 “Then there no speech in reply was heard by
those best of the
twice-born. Staring at the sky, laughing, they
then stayed there.

21 “Thinking, ‘This is amazing,’ they went to
the golden maha-mountain
those best of the twice-born, with their host, in
the presence of Sanatkumāra.

22 “Having climbed that mountain, resorting to
dhyana, they saw
the worshipful deva Kumāra studying
the Vedas continuously.

23 “Then when a year was over, the maha-sage
settled down.
Pranam-ing Sanatkumāra, the Brahmins
stood there.

24 “To those who had arrived said the bhagwan
whose knowledge had cleansed all
stains: ‘I know, O host of sages, the speech
of the disembodied.
Today the task is: Ask what you will, sage-bulls!’

25 “Then, palms joined in *añjali*, they said to
the maha-sage,
best of the twice-born, very pure treasury
of knowledge, ‘How
can we view that desirable treasury
of knowledge
viśvarūpa, form of the universe,
O Kumāra?

26 ‘Be pleased, Bhagwan! Grant us a trace of the
honey of knowledge,
the good gift for the happiness of followers.
That state, *viśvarūpa*,
O maha-sage, what it is tell now, maha-soul!’

27 “Addressed specially by them, what that bhagwan
mahatma, attached
(to the Supreme), truth-knowing, said, hear that.
Amongst many
thousands indeed, by auspicious instruction,
he (told of), the
gracious and true Creator.

28 ‘What was said previously amongst you
by the disembodied,
O best of the twice-born, those words indeed
were the truth, narrated
without (your) knowing (Him).

29 ‘Listen, this Supreme is the Cause. Indeed, one who knows this All, neither fears nor goes anywhere, understands, “Where am I? Whose am I not? By what means do I exist?”

30 ‘That pervades the yugas. That stands apart. That is the Supreme Sense.

31 ‘As *vāyu*-wind, though one, is many (types), as within the egg-born, animals and tigers, humans and flutes *vāyu*-wind takes altered forms, so is the atman the *paramātmā*, Supreme Atman, which appears separate.

32 ‘Thus indeed That is this atman that moves. That atman sees, hears all, smells, speaks.

33 ‘The chariot of that mahatma is
surrounded by
ten rays. Issuing therefrom, they follow
Surya, their *prabhu*-lord.

34 ‘Day-by-day it sets and again rises
in the eastern
direction. Both are not in *ravi*-Surya.
So is the wealth
in the embodied.

35 'That wealth is stationed in your falling,
eating, walking,
O Brahmin-Indras, going up and down
and other acts.

36 'Know his golden abode, uniting with
the supreme station.
He reveals his own self. In the atman
he is the inner
puruṣa-Being.

37 'Gathering and gathering honey, first
the bee keeps roaming.
So (the wise) like an egotist learns, not
deluded, not weakened.

38 'Not by the eyes can That be seen. In the
heart the wise see
Its form. It is worshipped with mantras by
the best of the
twice-born as worshippers.

39 'Neither righteous, nor unrighteous, beyond
dualities,
unenvious, satiated with knowledge,
that immortal
atman sleeps in comfort, there is no doubt.

40 'Indeed it is he that does dhyana, sees
and thinks, understands
the visible. Who can know that infinite
paramātmā,
Supreme Atman, creator of the universe?
As far as possible
I have spoken. Now leave, O ascetic-bulls!'

41 Bhīṣma said,
"Thus the Brahmin-Indras pranam-ing the
producer of
the ocean of knowledge, handsome Sanat-
kumāra, having
seen him, then went from there.

42 “Therefore, you, too, O son of Kuntī, be
dedicated
to the yoga of knowledge. Knowledge indeed,
maharaja,
destroys all sorrows.

43 “Here men who are mines of maha-sorrows,
to rescue them,
in the past the ancient *puruṣa*-Being,
the mahatma
rishi, foremost of maha-ascetics,
formed this eternal knowledge.”

SECTION TWO HUNDRED TWENTY-THREE

1 Yudhiṣṭhira said,
“In this world this karma, good or evil,
indeed yokes persons
through its fruits, O Bharata-dynast,

2 “Whether that person is their doer or
not, I have doubts!
About this I wish to hear the truth truly,
O grandfather!”

3 Bhīṣma said,
“About this is narrated an ancient
itihāsa-history:
the discussion between Prahrāda and
Indra, Yudhiṣṭhira.

4 “Unattached, sins cleansed, nobly born, highly
learned, unassuming,
unarrogant, adhering to sattva,
taking pleasure
at the right time,

5 “Regarding praise and blame equally,
self-controlled,
living in an empty room, knowing the
coming and vanishing
of animate and inanimate creatures,

6 “Not being angry, nor being joyous
with the unpleasant
and the pleasant; regarding gold and clod
as similar,

7 “Steadfast in the superior knowledge
of the atman,
resolute in resolves, knowing far and
near, omniscient,
regarding all creatures equally,

8 “A bhakta worshipping Vishnu, always
devoted to
Nārāyaṇa, meditated on *paramātmā*,
the Supreme Atman,
the son of Hiraṇyakaśipu.

9 “*Śakra*-mighty-Indra to Prahrāda
seated in private,
senses controlled, curious to gauge his
wisdom spoke thus:

10 ‘For whichever gunas a person may
be honoured in
this world by humans, in you present, fixed,
I notice all those gunas.

11 ‘I notice your intelligence is like
a child’s here. You
know the atman. What is the best way here,
you think, (to know the atman)?

12 ‘Noose-bound, fallen from station,
overcome by
foes, wealth-bereft, lamentable, Prahrāda ,
you do not grieve!

13 ‘Son of Diti, is it because of
gaining wisdom
or from fortitude, Prahrāda, that
you appear at ease
seeing your ruin?’

14 “Thus impelled, he, composed, resolute in
resolve, replied
gently in words delineating his
wisdom.”

15 “Prahrāda said, ‘*Pravṛtti* and *nivṛtti*
the paths of action and
inaction, creatures who do not understand,
they get paralysed
from idiocy. Not paralysed is one
who discerns (them).

16 ‘By their nature beings are born and cease.
In all becoming
and non-becoming no individual
exertion exists.

17 ‘In the absence of individual
effort, there is
no individual agent. The ego
believes it has
done that here.

18 ‘One who believes oneself the doer of
good or bad, his wisdom
is faulty, ignorant about his own
self, in my opinion.

19 ‘If perhaps the individual were
acting for his
own welfare, O *Śakra*-mighty-Indra,
surely his efforts
would succeed and never fail.

20 ‘The undesired occur and the desired
indeed are seen
to happen with absence of effort. They
are from innate nature.

21 ‘Some peculiar ones are seen, very
intelligent
hoping for wealth from those ugly and of
low intelligence.

[XII:223:22–29]

22 ‘When, impelled by innate nature, all gunas
enter there, good and bad,
then why be egotistic?

23 ‘From innate nature is all that indeed.
This is my settled view,
The insight established within me is
not otherwise.

24 ‘Karma-born here, I hold, are the fruits that
get attached, good
and evil. The subject of karma I
am explaining
fully. Listen to that.

25 ‘As sometime a crow while eating some food
declares that by
cawing, similarly all acts are like
signs of innate nature.

26 ‘One who knows the modifications
indeed, does not know
the Supreme Prakriti, he gets paralysed
from idiocy.
Not paralysed is one who perceives.

27 ‘From innate nature spring all states indeed
certainly. To
one who understands this, what will pride or
egotism do?

28 ‘I know the rules of dharma fully and
the impermanence
of creatures. Therefore, *Śakra*-mighty-Indra,
I do not grieve,
(knowing) all this indeed must end.

29 ‘Indifferent, unegotistic, non-
expectant, free
from bonds, at ease, separate, I watch
the emergence
and dissolution of all things,

30 'Insightful, self-controlled, desireless,
non-expectant.
No trouble exists (for me), O *Śakra*,
mighty-Indra,
seeing the world through knowledge.

31 'Prakriti and its modifications
I neither like
nor dislike. I see none that hate me, nor
any who love me now.

32 'Not the upper, not the nether, not the
mortal world, not
anything, O *Śakra*-mighty-Indra,
I desire. Not
in worldly knowledge, not in the knowable,
not in ignorance does
happiness exist.'

33 "*Śakra*-mighty-Indra said, 'By which such
wisdom is gained,
by which peace is obtained, I ask you,
O Prahrāda,
tell me that means properly.'

34 "Prahrāda said, 'By sincerity,
by vigilance,
by serenity, by self-possession
by serving the
aged, O *Śakra*-mighty-Indra, man
gains the Supreme.

35 'From innate nature wisdom is gained. From
innate nature
comes peace. From innate nature indeed
is all that,
whatever you see.'

36 Bhīṣma said,
"Thus addressed by the lord of *Daitya*-demons,
Śakra-mighty-Indra
was amazed and then, pleased, O Raja,
praised his speech.

37 "Then, honouring the *Daitya*-Indra,
the supreme lord
of the three worlds *Śakra*-mighty-Indra
taking leave of
the Asura-Indra, went to his abode."

SECTION TWO HUNDRED TWENTY-FOUR

1 Yudhiṣṭhira said,
"By means of what intelligence a ruler
of *mahī*-earth,
prosperity lost, crushed by the club of
kāla-time, may
roam *mahī*-earth, tell me that, *pitāmaha*-
grandfather!"

2 Bhīsma said,
"About this is narrated the ancient
itihāsa-history
of the discussion between *Vāsava*,
Indra of the Vasus,
and Bali, son of Virocana.

3 "Coming to *pitāmaha*-Brahmā, doing
pranam, palms joined
in *añjali*, having conquered indeed
all Asuras
Vāsava-Indra enquired about Bali.

4 'Donating always, whose wealth never reduced,
That Bali I cannot approach.
O Brahman, acquaint me with Bali!

5 'He indeed it is that sets.
He verily lights up the quarters.
He verily rains timely, tirelessly.
That Bali I cannot approach.
O Brahman, acquaint me with Bali!

6 'He is Vāyu-wind and Varuna-waters indeed.
He is *Ravi*-Surya and he is *Candramā*-moon.
Or he as Agni heats creatures of *pṛthivī*-earth.
That Bali I cannot approach.
O Brahman, acquaint me with Bali!'

7 “Brahmā said, ‘It is not good of you,
O *Maghavan*
the bountiful, what you have asked thus.
When asked, a lie
should not be said. Therefore, I am telling
you about Bali.

8 ‘Perhaps among camels or cattle, or
asses or mules,
or again horses, as the best of the
animals, in
an empty house (he is) O spouse of Śacī!’

9 “*Śakra*-mighty-Indra said, ‘If, O Brahmā,
I indeed meet
Bali in an empty room, shall I then
kill or not kill?
On that advise me, O Brahmā!’

10 “Brahmā said, ‘Surely do not hurt Bali,
Śakra-mighty-Indra!
Bali does not deserve death. About *nyāya*,
propriety,
Śakra-mighty-Indra, you consult him,
as you wish, *Vāsava*!’

11 Bhīṣma said,
“Thus told by the Divine, Mahendra roamed
pṛthivī-earth
riding on the shoulders of Airāvata,
the celestial
elephant, surrounded with pomp.

12 “Then he saw Bali enveloped in a
donkey’s garb, as
the Divine had stated, living in an
empty room.

13 “*Śakra*-mighty-Indra said, ‘O *Dānava*,
son of Danu,
obtaining birth as an ass, subsisting
on chaff, this vile
birth of yours, do you grieve *aho*-alas,
or not grieve?

14 ‘The unforeseen, alas, I see! You, brought
down by hostiles,
without wealth and friends, deprived of lustre
and prowess.

15 ‘Then marching with thousands of vehicles,
surrounded by
relatives, scorching all the worlds, you
ignored us.

16 ‘Gazing at your face indeed, *daityas*, sons
of Diti, lived under
your rule. By your power *pṛthivī*-earth,
uncultivated,
yielded produce. And now you are in
dire straits. Do you
grieve, *aho*-alas! Or, do not grieve?

17 ‘When ensconced on the sea’s eastern shore,
smacking your lips
repeatedly, you sat distributing wealth
among kin, what
was your mental state?

18 ‘When before you thousands of deva
women assembled,
dancing, for many years as you sported,
blazing with splendour,

19 ‘All lotus-garlanded, all golden-glowing.
What now is, and
was then indeed, your mental state, O lord
of *Dānavas*, Danu’s sons?

20 ‘An umbrella you had, huge, golden,
bejewelled.
There danced six thousand *Gandharvas*
seven-fold.

21 ‘Your sacrificial stake was very
large, wholly of gold,
where you gifted a thousand times tens of
ten thousand cattle,
then, a little later, a thousand.
O *daitya*-demon,
what was your mental state?

22 ‘When you circled entire *pṛthivī*-earth
as sacrificer,
by the rule of the span of a staff’s throw,
then how was your heart?

23 ‘I see not your golden vase, nor umbrella
nor your fans.
And that Brahmā-given garland I see not
O Asura-ruler!’

24 “Then Bali laughed at what was uttered by
Vāsava, chief-
of-Vasus-Indra. Having heard the words
of grave import,
he spoke thus to the Raja of the gods:

25 “Bali said, ‘*Aho*! Amazing indeed
is your foolishness here,
O ruler of the deva-host. Improper
are these hurtful
words of yours, O Raja of the devas!

26 Bali said, ‘You see no golden jar,
no umbrella,
and no fans. My garland gifted by Brahmā
too you do not see,
O *Vāsava*, Indra-of-Vasus.

27 ‘Laid in a cave are my valuables
that you ask about.
When my time comes, then you will view them.

28 ‘This does not conform to your fame, or to
your family,
what you, rich in wealth, wish to say to me
who am wealth-bereft.

29 ‘Not, indeed, sad in sorrow, nor happy
in happiness
are the wise, accomplished in insight,
knowledge-contented,
patient, virtuous.

30 'Your mean intelligence makes you boast,
Puraṁdara-Indra
fort-destroyer. When you become like me,
then you will not speak thus.'"

SECTION TWO HUNDRED TWENTY-FIVE

1 Bhīṣma said,
"Now again indeed, laughing, *Śakra*-
mighty-Indra
said this to him, who was hissing like a
nāga-serpent,
to prolong the discourse, Bharata-dynast!

2 "*Śakra*-mighty-Indra said, 'Then marching
with thousands of
vehicles, surrounded by relatives,
scorching all the worlds,
you ignored us.

3 'Seeing this highly miserable state
of yourself, Bali,
abandoned by kin and friends, do you grieve
aho-alas, or not grieve?

4 'Unequalled happiness you obtained
earlier; the worlds
were subject to you. This ruined now, do you
grieve *aho*-alas,
or not grieve?'

5 "Bali said, 'Observing all this to be
impermanent,
under time's sway, I, therefore, *Śakra*-mighty
Indra, grieve not.
All this, indeed, has an end.

6 'These bodies of creatures will end, O chief
of immortals.
Therefore, *Śakra*-mighty-Indra, I do
not grieve. Nor is this
(form) because of any fault of mine.

7 'Life and body after death are indeed
born together.
Both develop together, both are
destroyed together.

8 Then in this type of state, I am not
overcome. Having
obtained the Absolute, when I know this
well, what pain can I know?

9 'Creatures die as rivers end in the sea.
Humans not knowing
this properly are stupefied, O *Vajrabhṛt*,
thunderbolt-wielder!

10 'Thus they who do not know well, devoted
to rajas and
delusion, they, obtaining trouble perish,
their intelligence destroyed.

11 'Gaining intelligence indeed a person
destroys all sins.
The sinless gains sattva; resting in sattva
becomes happy.

12 'From that those who turn back are born again
and again.
Wretches, they are scorched, impelled by evil.

13 'Achieving goals and failure, life and death,
the fruits of joy
and grief I do not hate and do not desire.

14 *hataṁ hanti hato hy eva yo naro hanti kaṁ cana /*
ubhau tau na vijānīto yaś ca hanti hataś ca yaḥ //
'The man who slays anyone, indeed slays
himself and the one slain.
They both do not know well who is the slayer
and who is slain.

15 '*Maghavan*-bountiful-Indra, one who,
killing and defeating
someone, boasts of manliness, is indeed
not the doer.
He who is the Doer indeed does that.

Translated by Pradip Bhattacharya

16 ‘Who does both creation and destruction
of the world? Acts indeed
are by their (creatures) action, but the Doer
is some other.

17 ‘*Pṛthivī*-earth, *vāyu*-wind, *ākāśa*-space,
āpa-water,
and *jyoti*-light the fifth, these are the origin
of creatures.
(Knowing this) what is there to lament?

18 ‘Maha-learned and little learned,
Strong and weak,
Lovely and ugly,
Lucky and unlucky,

19 ‘All *kāla*-Time seizes
with its profound energy.
They become subject to *kāla*-Time.
What pain is mine, knowing this?

20 ‘Indeed, the (already) burnt is set aflame, and
Indeed the (already) slain is slain,
Indeed the (already) destroyed is destroyed,
The (already) gained does man gain.

21 ‘No island exists anywhere (in this
ocean of Time).
This shore or the other is not visible.
No end of this
can I well discern of the divine
dispenser (Time)
despite thinking.

22 ‘If I saw that *kāla*-Time does not destroy
all creatures, then
perhaps I would have been happy, proud and
indeed angry
O spouse of Śacī!

23 ‘You, knowing me to be a chaff-eater
in an unpeopled
lonely house bearing the form of an ass,
intend to abuse me.

24 'If I wish, I can transform myself into
numerous fearful forms,
seeing which, you would indeed flee from me.

25 *kālaḥ sarvaṁ samādatte kālaḥ sarvaṁ prayacchati /*
kālena vidhṛtaṁ sarvaṁ mā kṛthāḥ śakra pauruṣam //
'Time seizes all,
Time bestows all,
Time controls all.
Boast not, *Śakra*-mighty-Indra,
of your prowess.

26 'Formerly all were distressed when I was
angry, *Puraṁdara*-
Indra, destroyer of forts! I know the
eternal dharma
of this world, O *Śakra*-mighty-Indra!

27 'You too see thus. Let not your atman get
bewildered.
Power and its impact are never in
one's control.

28 'Your consciousness is indeed immature
today as it
was in the past. Reflect, O *Maghavan*-
bountiful-Indra,
gain the ultimate intelligence!

29 'Devas, humans, the manes, *gandharvas*, snakes
and rakshasas
all were subject to me—all that you know,
O *Vāsava*-Indra—

30 '"Namaste to that direction too where
Virocana's son
Bali is stationed," thus exclaiming, coming
to me, their intelligence
stupefied by envy.

31 'Not for that do I grieve, nor for my fall,
O spouse of Śacī!
Thus my understanding is firm that I
live stationed in
the Ordainer.

Translated by Pradip Bhattacharya

32 ‘One nobly born, handsome, powerful
is seen indeed
living in misery with counsellors
as that was fated.

33 ‘One of ignoble birth and stupid, wicked,
is seen, *Śakra*-
mighty-Indra, living happily with
counsellors as fated.

34 ‘An auspicious, beautiful woman is
seen ill-fated,
Śakra-mighty-Indra! An ugly one
inauspiciously marked,
is seen fortunate, *Śakra*-mighty-Indra.

35 ‘This is not our doing, *Śakra*-mighty-
Indra, nor your doing,
Śakra-mighty-Indra, that you are in
such state, O *vajrin*,
lightning-wielder, and that we are in such state.

36 ‘Not your karma nor any of mine,
O *Śatakratu*-
Indra of a hundred sacrifices,
is all this. This
prosperity and ruin occur by turn indeed.

37 ‘I see you are ensconced ruling as
Raja of devas,
royally prosperous, resplendent,
and roaring at me.

38 ‘This would indeed be impossible, unless
kāla-Time were
near, attacking me. I would fell you with
my fist today
with your *vajra*-thunderbolt.

39 *na tu vikramakālo 'yaṁ kṣamākālo 'yam āgataḥ /*
kālaḥ sthāpayate sarvaṁ kālaḥ pacati vai tathā //

'Now is not the time for me to display
prowess. The time
for endurance has come for me.
Time settles all,
Time verily digests all.

40 'When *kāla*-Time approached even me, mighty
lord of *Dānava*-
demons, roaring and scorching, then to whom
else can it not come?

41 'The twelve mahatma *Āditya*-devas,
sons of Aditi,
that are, their entire energy I alone
wrested away,
O Raja of devas!

42 'I indeed bore up water and released it
O *Vāsava*-Indra!
And I indeed heated and I indeed
lit up the three worlds.

43 'I protected, I destroyed; I gave,
I took; I governed,
I punished the worlds as *prabhu īśvara*,
Mighty God.

44 'Today that sovereignty is gone from me,
O chief of immortals.
Plunged into *kāla*-Time's armies, all those
do not appear in me.

45 'Not the doer am I, nor are you, nor
is any other
the doer, spouse of Śacī. Regularly
revolving, It
is eating the worlds as it wishes,
Śakra-mighty-Indra.

46 'Months and fortnights are its body, days and
nights clothe it,
seasons are its sense-doors, year its mouth, say
Veda-knowing people.

47 ‘All this should be thought of as It (Brahman)
say some wise ones.
Thinking of It as five indeed, I will
explain the fivefold.

48 *gambhīraṁ gahanaṁ brahma mahat toyārṇavaṁ yathā /*
anādinidhanaṁ cāhur akṣaraṁ param eva ca //
‘Profound, impenetrable like the maha-
waters is Brahman,
and called origin-and-end-less, immutable
and indeed supreme.

49 ‘As sattva it enters bodies although
it is itself
bodiless. It is indeed eternal,
believe those men
who are truth-visioners.

50 ‘The death of creatures is regarded as
they are gone. They
are not intended to be gone. Not such
is the nature
of the Supreme.

51 ‘It is verily the end of all creatures.
Where else will you go?
One who runs does not leave it behind and
by stopping, It
is not avoided. All the senses do not
perceive it in five ways.

52 ‘Some call It Agni, some call It *Prajāpati*,
Lord of subjects,
Seasons, Month, Fortnight and Days, also
Seconds,

53 ‘Forenoon and Afternoon, and Noon and Instant.
As such ascetics
call the One variously. That know is
kāla-Time to which
all this is subject.

54 'Many thousands of Indras have passed by,
Vāsava, chief of Vasus,
possessing strength and heroism like yours
O spouse of Śacī!

55 'And you, *Śakra*-mighty-Indra, very
strong Raja of
the devas, drunk with might, in time
the maha-potent
kāla-Time will extinguish.

56 'All this It seizes. Therefore, *Śakra*-mighty
Indra, be stable.
You and I and our predecessors, none
are able to overcome It.

57 'Obtaining this unsurpassed regal
opulence, *rājyaśri*,
your idea, "She is permanently mine,"
is wrong. She never
stays in one place.

58 'She stayed with thousands of Indras
superior to you.
Fickle, deserting me, she has gone to you,
O ruler of gods!

59 'Do not, *Śakra*-mighty Indra, again act thus.
You should be calm. You too,
being in such state, discarding quickly
she will go to another.

60 'Endure, knowing union with *kāla*-Time
is at hand, O deva-
ruler! Shamelessly why are you boasting,
Deva-Raja?

61 'Ruler of all gods, fearsome to all devas,
having won the world of
Brahmā, who knows the end (of ass-hood)
to come?'

SECTION TWO HUNDRED TWENTY-SIX

1 Bhīṣma said,
"*Śatakratu*-Indra of a hundred
sacrifices,
saw, from mahatma Bali's body, in
her own form then
emerging, the splendorous *Śrī*-Lakshmi
goddess of wealth.

2 "Seeing her blazing with splendour, Bhagwan
Pākaśāsana-
Indra, chastiser of asura *Pāka*,
wide-eyed in wonder,
Vāsava-Indra asked Bali:

3 'Bali, who is this emerged—shining,
śikhaṇḍinī-crested—
from you, standing with arm-bands, radiant
with her energy?'

4 "Bali said, 'Not an Asura maiden,
not a devi
and not a human, verily I know.
You should not ask her.
Or do as you wish, *Vāsava*-Indra!'

5 "*Śakra*-mighty-Indra said, 'Who are you
emerged from Bali
shining, *śikhaṇḍinī*-crested, unknown
to me? Tell me
your name, *śucismite*, O sweetly smiling one!

6 'Who, indeed, are you standing before me
radiant with
your energy, leaving the *Daitya*-lord?
Tell me that truly,
lovely-browed one!'

7 "Śrī said, 'Not did Virocana know me,
nor did Bali
Virocana's son. I am called *Duḥsaha*,
Unbearable,
also as *Vidhitsā*-Purpose, thus am I known.

8 ‘*Bhūti*-Fortune, Lakshmi-Wealth, thus am I
called and *Śrī*-Beauty,
O *Vāsava*, chief of Vasus, Indra!
You do not know me,
Śakra-mighty-Indra. All the devas
do not know me.’

9 “*Śakra*-mighty-Indra said, ‘For what done
by me or done
by Bali are you, *Duḥsaha* the Unbearable,
abandoning
him with whom you have lived long, O *Sati*
the virtuous?

10 “Śrī said, ‘Neither *Dhātā* the Creator
nor *Vidhātā*
the Ordainer rules me in any way,
Śakra-mighty-
Indra, it is *kāla*-Time. This moves me.
Śakra-mighty-
Indra, be not contemptuous of it!’

11 “*Śakra*-mighty-Indra said, ‘Why did you
desert Bali,
for what purpose, O *śikhaṇḍini*-crested,
and why not discard me?
Tell me that, O *śucismite*, sweetly smiling one!’

12 “Śrī said, ‘In truth I dwell, and in donation,
and in vows, and
indeed in ascesis, and in enterprise
and in dharma
from which Bali turned away.

13 ‘He was ever pro-Brahmin, truthful, sense-
controlled. He became
envious of Brahmins and touched ghee with
soiled hands.

14 ‘Formerly, performing sacrifices,
“Worship *me* indeed!”
Thus he proclaimed to people, stupid soul,
afflicted by *kāla*-Time.

15 ‘Removed from him, *Śakra*-mighty-Indra,
I shall dwell with you,
Vāsava-Indra. Bear me non-negligently,
with ascesis and heroism!’

16 “*Śakra*-mighty-Indra said, ‘Is there among
devas, humans
and all creatures anyone able alone
to bear you,
O *kamalālaye*, lotus-dweller?’

17 “Śrī said, ‘There is no deva, no *gandharva*,
no Asura,
and no rakshasa anywhere who alone
is able to bear me.’

18 “*Śakra*-mighty-Indra said, ‘How you may
abide with me
always, tell me that, auspicious lady!
That will I do
as you say. The truth you ought to tell me.

19 “Śrī said, ‘How I may abide with you always,
O Indra of devas,
learn that. According to the procedure
the Vedas sanction,
split me into four.”

20 “*Śakra*-mighty-Indra said, ‘I will indeed
preserve you to
the utmost of my power, with all my might.
Never may you
pass me over! O Lakshmi, always
will I remain close to you!

21 ‘Among humans, *bhūmi*-earth, producer
of creatures, bears all.
She is capable of bearing a fourth
of you. That I believe.’

22 “Śrī said, ‘This foot of mine that is on
bhūmi-earth, I
establish there. My second foot, O *Śakra*-
mighty-Indra,
establish that well.’

23 “*Śakra*-mighty-Indra said, ‘*Āpa*-waters
indeed among
humans serve as liquid. That foot of yours
let *āpa*-waters
bear, that are adequate for bearing it.’

24 “Śrī said, ‘Here this foot of mine I establish
in *āpa*-water.
My third part, thereafter, O *Śakra*-mighty
Indra, establish well.’

25 “*Śakra*-mighty-Indra said, ‘Here where devas
and sacrifices and
where the Vedas are established, your
third part that Agni
will bear well.’

26 “Śrī said, ‘Here I establish the part of
mine in Agni.
My fourth part, O *Śakra*-mighty-Indra,
thereafter fix well.’

27 “*Śakra*-mighty-Indra said, ‘Those virtuous
among men,
Brahmins, truth-speakers, let them bear your part.
The good can bear it.’

28 “Śrī said, ‘Here I establish the part of mine
in the virtuous.
Thus established among creatures, O *Śakra*-
mighty-Indra,
protect me properly.’

29 “*Śakra*-mighty Indra said, ‘Having
purified the ground,
those who satisfy creatures with food,
and worship Agni,
they shall not be deprived of you.[10]

30 ‘Those who are engrossed by action, impassioned,
logical, knowledgeable,
obtaining the desire to dwell (in the Divine),
exhilarate yogis.

10 This sloka and the next are from the Siddhāntavāgīśa edition, vol. 35, section 223, pp.2248-2249

31 'Among creatures here have I thus established
you, *Satī*, virtuous one!
He who hurts you will be punished by me.
Hear my words!'

32 Bhīṣma said,
"Saying 'So be it!' she, fallen (from Bali),
honoured by all people,
she, lotus-dwelling devi, began to
nourish *Vāsava*-Indra.

33 "Then, deserted by Śrī-Lakshmi, Bali,
Raja of *Daitya*-demons
said, 'As long as the east is heated, till
then indeed in
the southern direction, also till then in
the west indeed
and in the north shines *Divākara*-Surya.

34 "And when Surya sets at mid-day, then again
a Deva-Asura
war will occur. I will conquer then.

35 'When *Āditya*-Surya that illuminates
all worlds heats fixed
at one point, then in a Deva-Asura
war will I conquer
you, O *Śatakratu*-Indra of hundred
sacrifices!'

36 "*Śakra*-mighty-Indra said, 'Brahmā has
directed me,
"Do not kill him!" Hence, O Bali, I am
not hurling the
vajra-thunderbolt on your head.

37 'Go where you wish, O Indra of *Daityas*!
svasti te 'stu
peace be with you, O maha-Asura!
Never will *Āditya*-
Surya heat, fixed at the zenith.

38 ‘Its timings have indeed been established
earlier by
svayaṁbhuva, Self-Born Brahmā. Tirelessly
it travels, heating
creatures by virtue of that truth.

39 ‘Every six months in a year it moves
north and (then) south.
By this movement *Ravi*-Surya creates
cold and warmth in the world.’

40 Bhīṣma said,
“Thus addressed by Indra, Bali, Indra
of *Daitya*-demons,
O Bharata-descendant, went southwards.
Puraṁdara-Indra
destroyer of forts, went northwards.

41 “This song of Bali named *anahaṁkāra*,
non-egotism,
having heard those words, *Sahasrākṣa*,
thousand-eyed-Indra,
then at once rose into the sky.”

SECTION TWO HUNDRED TWENTY-SEVEN

1 Yudhiṣṭhira said,
“Sunk in calamity, what is the best,
tell me that again
indeed, O maha-armed! For the sake of
stability, tell me that!” [11]

2 Bhīṣma said,
“About this is narrated this ancient
itihāsa-history,
of the discussion between *Śatakratu*,
Indra of-a-
hundred sacrifices and Namuci,
O Yudhiṣṭhira!

---

11 This sloka is only in the Siddhāntavāgīśa edition, vol. 35, section 224.1, p. 2253

3 “Seated bereft of *śrī*, royal prosperity,
like the untroubled sea,
knowing the birth and death of creatures,
Puraṁdara-Indra,
destroyer of forts, spoke thus to him:

4 ‘Bound in bonds, displaced, brought under control
of foes, bereft
of *śrī*, royal prosperity, O Namuci,
do you lament,
aho-alas, or not lament?’

5 “Namuci said, ‘By sorrow nothing is
gained. The body
is pained and foes are delighted. There is
no help in sorrow.

6 ‘Therefore, *Śakra*-mighty-Indra, I do
not grieve. Verily,
all this is perishable. Grief ruins looks
and even dharma,
O lord of the gods!

7 ‘Indeed, removing the sorrow that comes,
depression-born,
the knowledgeable meditate in the
mind and heart upon
the beneficial.

8 ‘Indeed, the manner in which a person
sets his mind to
the beneficial, in the same way
are all his goals
achieved. There is no doubt of that.

9 ‘One is the ruler. No second ruler
exists. The ruler rules
the person lying in the womb. By Him
controlled, like water
flowing downward, as impelled I act.

10 ‘Knowing well becoming and ending, and
aware of the
excellent, I do not do that. Hoping
for happiness,
friends, doing good acts, as I am impelled
so do I flow.

11 ‘Whatever is to be obtained by one,
is obtained
accordingly. Whatever is to happen,
that indeed does
happen accordingly.

12 ‘In whichever wombs *Dhātā*, the Ordainer,
ordains, again and
again there and there only, one stays, not
where oneself wishes.

13 ‘“The condition in which I find myself
that is my fate.”
He who thinks thus always, he is not ever
bewildered.

14 ‘By turn hurt (by joy and grief), for them no
accused exists.
Sorrow lies when one hating it believes,
“I am its doer.”

15 ‘Rishis and devas and maha-Asuras
and knowers of
the three Vedas and forest-sages, to
whom in the world
does misfortune not occur? The knowers
of the highest
and the lowest are not bewildered.

16 ‘Not angry is the pandita, not also
does he commence
enterprises. Not also distressed,
nor delighted.
Not grieving for loss of wealth from calamity,
naturally he stands
immovable like the Himalayas.

17 ‘Whom supreme success in goals does not delight
and similarly in
calamitous times is not confused, stays
equal between
joy and grief, he is *dhuraṁdhara nara*
the foremost man.

18 ‘Whatever condition a person obtains,
he should be cheerful,
not distressed. Thus remove the developed
exhausting mind-born
distress from the body.

19 ‘No councillor is he of a council
or assembly
entering which one fears not the assembly.
The intelligent who,
having plumbed the principles of dharma,
acts accordingly
he is *dhuraṁdhara*, the foremost man.

20 ‘Acts of the wise are hard to understand,
nor are the wise
stupefied at times of disaster.
Fallen from station,
aged Gautama, suffering calamity,
was not confused.

21 ‘Not by mantras, strength, valour, by wisdom
or by manliness;
not by character, not by practice and
not indeed by
wealth and possessions can mortals obtain
the unobtainable.
Then why lament over that?

22 ‘What thus already before being born
Dhātā the Ordainer
has ordained, that indeed shall happen. What
can *mṛtyu*-death do to me?

23 *labdhavyāny eva labhate gantavyāny eva gacchati /*
prāptavyāny eva prāpnoti duḥkhāni ca sukhāni ca //

'Gains indeed is what was to be gained,
goes indeed where one was
to go, obtains indeed that joy and grief
that were to be obtained.

24 'Knowing this fully, the man who is not
stupefied, keeps well
in happiness and sorrow. He verily
is the lord of all wealth.'

SECTION TWO HUNDRED TWENTY-EIGHT

1 Yudhiṣṭhira said,
"Immersed in painful calamity, what
is best for such man,
friends being lost, O earth-ruler, or, again,
also realm being lost?

2 "You are verily the best speaker in
this world, O bull
of Bharatas! I ask you about this, Sir.
You should tell me here."

3 Bhīṣma said,
"Deprived of sons, wives and happiness and
wealth, immersed in
painful disaster, endurance is the
most beneficial, O king!"

4 "Endued with constant endurance the body
is not emaciated
He with a disease-free body again
gets prosperity.

5 "Those Rajas of men dependant, *tāta*,
dear one, on sattvic
conduct, they are stable and patient and
zealous in karma.

6 “About this is narrated the ancient
itihāsā-history,
again of the discussion between Bali
and *Vāsava*, chief
of Vasus Indra, O Yudhiṣṭhira!

7 “After the Deva-Asura war
destroying
Daitya and *Dānava* demons, in
the worlds Vishnu
traversed, *Śatakratu*-Indra, of
a hundred sacrifices,
was Raja of the Devas.

8 “Devas were worshipped, the four *varṇa*-classes
were established,
the three worlds were prosperous, *svayaṁbhuva*
Self-Born Brahmā was pleased.

9 “The deities *Rudras, Vasus, Ādityas,*
Aśvins, also
rishis, *Gandharvas*, Indras of snakes, *siddha*-
spirits and others,
surrounding the *prabhu*-lord,

10 “On the four-tusked, well-trained Indra of
elephants, surrounded
with splendour, riding Airāvata, *Śakra*-
mighty-Indra
moved through the three worlds.

11 “He, sometime on the sea-shore within some
mountain cave, saw
Bali, son of Virocana, and *vajrī*,
the thunderbolt-
wielder approached him.

12 “Then, seeing, seated on Airāvata’s
head, surrounded
by devas, *Surendra*-Indra of the gods,
the Indra of
Daitya-demons was neither sorrowful
nor agitated.

13 "Then, seeing Bali undisturbed, stable,
fearless, riding on
the best of elephants, *Śatakratu*-
Indra of a
hundred sacrifices, spoke thus:

14 '*Daitya*! Are you unperturbed out of
heroism or
from having served the aged
or obtained by
ascesis? This is very difficult by all means.

15 'Brought under control of foes, cast down from
the highest status,
O Virocana's son, depending on
what in a grievous state
do you not grieve?

16 'Having obtained excellence in your race,
enjoyed unsurpassed
pleasures, you lost power and realm. Tell why
you do not grieve.

17 '*Īśvara*, supreme lord, indeed earlier
were you in the
seat of your father and grandfather.
Today, seeing that
seized by foes, why do you not grieve?

18 'Bound with Varuna's noose, lightning-struck,
wives seized, wealth seized,
tell, why you do not grieve!

19 'Royal splendour lost, prosperity lost,
you do not grieve.
This is extraordinary. Losing
the empire of
the three worlds indeed who else would be
able to live?'

20 "Such and other harsh words spoken abusing
him Bali, son
of Virocana, having heard, at ease,
unagitated, replied:

21 'To me, defeated, *Śakra*-mighty-Indra,
why do you speak
so vehemently? I see you standing
O *Puraṁdara*,
fort-destroyer, thunderbolt uplifted:

22 'Earlier you were powerless. Somehow
you have obtained
strength. Who other than you can utter such
very cruel words?

23 *yas tu śatror vaśasthasya śakto 'pi kurute dayām /*
hastaprāptasya vīrasya taṁ caiva puruṣaṁ viduḥ //
'One who, to a defeated foe, though able
(to hurt), is kind
(or) to a captured hero, to the learned
indeed he is a man.

24 'Doubtful is the issue in war when two
fight. One obtains
victory and one is indeed defeated.

25 'Let not your nature become, "By me, chief
of deities, the
Īśvara, supreme lord of all creatures
(Bali) was conquered
by strength and valour."

26 'Not my doing is this, *Śakra*-mighty-
Indra, nor is
this your doing, *Śakra*-mighty-Indra,
that you have become thus,
O *vajrin*, lightning-wielder, also that
I have become thus.

27 'I was as you are today. You will be
as we are. Do
not scorn me (thinking), "I have done a very
difficult deed."

28 'A person obtains happiness and sorrow
by rotation
indeed. By rotation have you obtained
Śakra-hood,
O *Śakra*-mighty-Indra, not by karma.

29 '*Kāla*-Time bears me along *kāla*-Time.
You too does *kāla*-Time
bear along. Therefore, today I am not
as you are; you,
also, are not as I am.

30 'Not service to mother and father, nor
worshipping gods,
nor practice of other good qualities
brings happiness to man.

31 'Nor knowledge, nor ascesis, charity,
nor friends, nor relatives
are able to rescue a man assailed
by *kāla*-Time.

32 'Verily, impending misfortune despite
a hundred blows men are
unable to repulse without the strength
of intelligence.

33 'For those struck in rotation, no saviour
exists. For this my
suffering, *Śakra*-mighty-Indra, you believe
"I am the doer."

34 'If the doer were the enactor,
he would never
be created. Therefore, as the doer
is created,
hence the enactor is the Supreme, *Īśvara*.

35 *kālena tvāham ajayaṁ kālenāhaṁ jitas tvayā /*
gantā gatimatāṁ kālaḥ kālaḥ kalayati prajāḥ //
'By *kāla*-Time did I conquer you.
By *kāla*-Time have you conquered me.
Kāla-Time moves those moving.
Kāla-Time seizes creatures.

36 'Indra, being of ordinary
intelligence,
you gabble, do not understand. Some
regard you highly,
as having obtained excellence by
your own deeds.

37 ‘How can one like me, knowing the way of
the world, grieve under
Time’s assault, be stupefied or also
be confused over worth?

38 ‘Always overcome by *kāla*-Time, I
or one like me’s
intelligence facing disaster, sinks
like a split boat.

39 ‘I and you and those other future rulers
of gods, all of
them, O *Śakra*-mighty-Indra will go
by the path that
hundreds of Indras have gone.

40 ‘You too, thus invincible, blazing with
regal splendour,
in the fullness of *kāla*-time will *kāla*-Time
attack like me.

41 ‘Many thousands of Indras of the sons
of Diti in
age after age have been taken away
by *kāla*-Time.
Verily, *kāla*-Time is hard to overcome.

42 ‘Now, gaining this station you consider
yourself highly
like the creator of all beings, divine,
eternal Brahmā.

43 ‘Not immovable is this station nor
endless for any. But
by your childish understanding, you believe,
“This of mine is so.”

44 ‘You believe the unbelievable,
regard the inconstant
as constant. Always the one seized by
kāla-Time becomes
like this, O lord of gods! “This is mine,” thus
deluded, you
desire to obtain regal glory.

45 '"This is mine," thus deluded, you desire
to obtain *rājaśrī*,
regal glory. Not with you and not with
me and not with others
is she stable, (that) is the counsel.

46 'For some time stopping with you, this fickle
one, Vāsava-Indra,
will, like a cow leaving one drinking trough,
go again to another.

47 'Indeed, the many Rajas she has passed
over I am
unable to enumerate. Numerous
(rulers) other
than you will come, O *Puraṁdara*-Indra,
fort-destroyer!

48 'With trees, herbs, gems, with rivers and mountainous
mines, *mahī*-earth
those who enjoyed in the past, I do
not see them now.

49 'Pṛthu, Aila, Maya, Bhauma, Naraka
and Śambara,
Aśvagriva and Pulomā, Svarbhānu
Amitadhvaja,

50 'Prahrāda, Namuci, Dakṣa, Vippracitti,
Virocana,
Hriniṣedha and Suhotra, Bhūrihā,
Puṣpavān, Vṛṣa,

51 Satyeṣu, Ṛṣabha, Rāhu, Kapilāśva,
Virūpaka
Bāṇa, Kārtasvara, Vahni, Viśvadaṁṣṭra,
and Nairṛta,

52 Ritthāhuttha, Vīratāmra, Varāhāśva,
Ruci, Prabhu
Viśvajit and Pratiśauri, Vṛṣāṇḍa,
Viṣkara, Madhu

53 'And indeed Hiraṇyakaśipu, and
Dānava Kaiṭabha
indeed, and *Kālakhanja Daitya*-demons
with all *Nairṛta*-rakshasas

54 'These and others and many of past and
of remote times,
Daitya-Indras and *Dānava*-Indras
and others heard of,

55 'Many past Indras of *Daitya*-demons
abandoning
pṛthivī-earth have gone, victims of *kāla*-Time.
Kāla-Time was
verily stronger.

56 'All had performed hundreds of sacrifices.
O Śatakratu,
you are not the only one. All were devoted
to dharma, all
constantly performed sacrifices.

57 'All roamed through space, all faced battle, all had
mighty bodies,
all had arms like iron bludgeons.

58 'All were masters of hundreds of illusions,
all could go where
they wished. All, engaging in battle,
have never been
heard to have lost.

59 'All dedicatedly observed the vow
of truth, all roamed
where they willed, all were devotedly
vowed to the Vedas,
all were highly renowned.

60 'All were strong, had obtained lordship of
superhuman
power. None of those past mahatmas was
drunk with sovereignty.

61 ‘All were appropriately generous,
all had transcended
envy. All behaved properly with all
creatures.

62 ‘All were sons of Dākṣa’s daughters and
prajāpati (Kaśyapa),
maha-mighty and of fiery prowess.
Kāla-Time crushed them.

63 ‘You too, indeed, when having enjoyed
this *pṛthivī*-earth
shall leave it again, then you will not be
able, O *Śakra*-
mighty-Indra, to control your grief.

64 ‘Lose the wish for enjoying desires, lose
this pride born of
regal prosperity. Thus you will be
able to bear
the sorrow of destruction your kingdom.

65 *śokakāle śuco mā tvaṁ harṣakāle ca mā hṛṣaḥ /*
atītānāgate hitvā pratyutpannena vartaya //
‘At the time of grief, do not grieve.
At the time of joy, do not rejoice.
Ignoring the past and the future
Live by what the present brings.

66 ‘*Kāla*-Time came upon me, ever
engaged, unwearied.
Excuse me Indra! Not before long you
too will be approached.

67 ‘As if to terrify, O Indra of
devas, you are
slicing me with words here. I am captive,
so you believe
yourself to be great.

68 ‘*Kāla*-Time came to me first. Later it
pursues you. Hence
you are roaring, O Indra of devas,
kāla-Time having
ruined me previously.

69 ‘Who in the world could withstand furious
me in battle?
But mighty *kāla*-Time has arrived, hence
are you standing,
O *Vāsava*-Indra, chief of Vasus!

70 ‘So when the entitled thousand years are
complete, you will
be like me, all limbs not healthy, vigour
destroyed.

71 ‘I am fallen from the station of Indra.
You are made Indra
in heaven. In this variegated world
of creatures, you
are adored, because of *kāla*-Time’s rotation.

72 ‘By doing what indeed are you Indra
today? By doing what
indeed have I fallen? *Kāla*-Time creates
and destroys all.
No other cause exists.

73 ‘Loss, destruction, sovereignty, happiness,
sorrow, birth, death,
obtaining these the learned do not rejoice
or grieve too much.

74 ‘You, Indra, indeed know me and I too
know you, *Vāsava*.
Why do you boast shamelessly when I am
bound by *kāla*-Time?

75 ‘You indeed know what my prowess was then
in the past and
in battle my valour was adequately
in evidence.

76 ‘Ādityas and Rudras and Sādhyas along
with Vasus and
all Maruts were wholly conquered by me,
O spouse of Śaci.

77 'You know indeed, *Śakra*-mighty-Indra,
in the Deva-
Asura war, the assembled deities
were swiftly routed
in battle by me,

78 'And repeatedly, mountains were flung with
forests, with residents,
with craggy mountain peaks, in terrible
war on your skull by me.

79 'What can I do now when *kāla*-Time is
hard to overcome.
Otherwise, with my fist would I not be
able to kill you,
thunderbolt-wielder?

80 'Not now is the time for me to display
prowess. The time
for endurance has come. Hence I endure,
Śakra-mighty-Indra,
your unbearableness.

81 'To me, in due time, encircled by *kāla*-
Time's flames, bound in
kāla-Time's noose, you brag, O *Śakra*-
mighty-Indra!

82 'This is that dark person, difficult to
be overcome
by people, fierce, standing having bound
me like a beast with rope.

83 'Gain-loss, joy-grief, desire-anger, creation-
destruction, death,
capture-release, all are obtained in *kāla*-Time.

84 'Not am I the doer; not are you the doer.
The doer is
always *prabhu*, the mighty one. That *kāla*-
Time ripens me
like fruit appearing on a tree.

85 'Some acts indeed bring a person happiness
in time. Again,
indeed, those done bring sorrow in time.

86 'Knowers of *kāla*-Time should not grieve when
afflicted by
kāla-Time. Hence, *Śakra*-mighty-Indra,
I do not grieve.
There is no help in grief.

87 'When, indeed, grief of the grief-stricken does
not dispel disaster,
and grief has no power to do so, hence
today I do not grieve.'

88 "Thus addressed, thousand-eyed bhagwan
Pākaśāsana-Indra
punisher-of-Pāka, checking his fury
Śatakratu-Indra
of a hundred sacrifices spoke thus:

89 'Seeing the thunderbolt upraised in my hand
and Varuna's noose,
whose intelligence here would not be pained,
even of destructive
mṛtyu-death itself?

90 'That does not distress you, whose intelligence
is firm, truth-seeing.
You speak not out of pain, O truly
heroic one!

91 'Which embodied one in the world would be
encouraged to
place trust in wealth or in the body, seed
and soul, seeing
the universe set out on a journey?

92 'I too similarly know this world indeed
is not eternal,
placed in *kāla*-Time's inferno, terrible,
secret, constantly
moving, undecaying.

93 *na cātra parihāro 'sti kālaspṛṣṭasya kasya cit /*
sūkṣmāṇāṁ mahatāṁ caiva bhūtānāṁ paripacyatām //

'And none whosoever here is exempt
from *kāla*-Time's
touch. Subtlest to grossest creatures it cooks
constantly.

94 *anīśasyāpramattasya bhūtāni pacataḥ sadā /*
anivṛttasya kālasya kṣayaṁ prāpto na mucyate //

'It is without superior, vigilant,
it constantly
cooks creatures. There is no escape for those
worn away by
unceasing *kāla*-Time.

95 *apramattaḥ pramatteṣu kālo jāgarti dehiṣu /*
prayatnenāpy atikrānto dṛṣṭapūrvo na kena cit //

'Among the heedless embodied, *kāla*-Time
wakes, vigilant. Also,
no efforts whatsoever are seen to have
overcome it in the past.

96 *purāṇaḥ śāśvato dharmaḥ sarvaprāṇabhṛtāṁ samaḥ /*
kālo na parihāryaś ca na cāsyāsti vyatikramaḥ //

'Ancient, eternal dharma, treating all
life uniformly,
none is exempt from *kāla*-Time and no
exception exists.

97 'Days and nights and months and seconds,
kāṣṭhā-moon-phases,
kalā-minutes of a degree, *lava*-parts
of an eye-blink,
kāla-Time heaps up like a usurer
adding up interest.

98 '"This will I do today, the other tomorrow,"
such a speaker
kāla-Time bears away as a river's
current does a raft.

99 '"I saw him recently indeed. How did
he die?" Thus, borne
off by *kāla*-Time, people's lamentation
is heard.

100 'Destroyed are wealth and enjoyment,
status and indeed
sovereignty. The living and the world
of the living
kāla-Time comes and takes away.

101 'The uprisen fall and what is born, dies
indeed. Not eternal,
impermanent are all. Exertion is
indeed arduous.

102 'That does not distress your steadfast, truth-seeing
intelligence.
Also, "I was thus previously," this your
mind does not think.

103 *kālenākramya loke 'smin pacyamāne balīyasā /*
ajyeṣṭham akaniṣṭhaṁ ca kṣipyamāṇo na budhyase //
'Afflicting this world, mighty time cooks it,
flinging in (all)
disregarding whether elder or younger.

104 'Jealous, vain, greedy, lustful, angry,
fearful, desirous,
confused and proud people are prone to
bewilderment.

105 'You are a knower of the truth of being,
learned, engaged
in ascesis for knowledge, perceiving
kāla-Time very
clearly like a myrobalan in the palm
of your hand.

106 'You know fully the truth of *kāla*-Time's
conduct and are
master of all shastras. O Virocana's
son, your atman
is pure and envied by the learned.

107 'All worlds indeed, I believe, has your
intelligence encompassed,
roaming everywhere, free, not attached
to anything.

108 ‘Rajas and tamas indeed do not touch
you who have conquered
the senses. The pleasure-less, distress-
destroyed atman
you worship.

109 ‘Well-wisher of all creatures, without
enmity, mentally
tranquil, seeing you compassion for you
springs in my mind.

110 ‘An enlightened one such as you I do
not wish to slay
in bondage. *ānṛśaṁsyaṁ paro dharmo*
Non-cruelty
is supreme dharma, and I have compassion
for you.

111 ‘From Varuna’s bonds you will be free in
kāla-Time’s course because
of the improper conduct of subjects.
Svasti te astu,
may all be well with you, O maha-Asura!

112 ‘When daughter-in-law will yoke the old
mother-in-law
to service; and son, erroneously, dispatch
father to work;

113 ‘Low people make Brahmins wash their feet,
and Shudras have
intercourse with Brahmin wives fearlessly;

114 ‘And into vile wombs when men release seed,
refuse is kept in
bell-metal vessels and also offerings
for deities in bad dishes;

115 ‘When violation of propriety
by the four classes
will occur, then, one-by-one, gradually,
your bonds will loosen.

116 ‘From me you have nothing to fear.
Await the time,
be happy, undisturbed, sound in mind,
healthy in body.’

117 “Having spoken to him thus, bhagwan
Śatakratu-Indra
of-a-hundred sacrifices, returned
on his mount, the
elephant-Raja. Having defeated
all Asuras,
the ruler of gods was much delighted
with joy as the sole ruler.

118 ‘Then mahạ-rishis chanted paeans
Instantly to
Vṛṣākapi-Indra the bull-ape,
Īśvara, supreme
lord, of all the mobile and immobile.
Fire, chill-remover,
swiftly bore up oblations and *Īśvara*-
Indra, supreme
lord, took the offered *amṛta*-ambrosia.

119 ‘The best of the twice-born paeaned
the omnipresent
Īśvara, supreme lord, resplendent with
energy, wrath gone.
Vāsava-Indra, tranquil-minded, glad,
entered his celestial
abode, greatly delighted.’”

SECTION TWO HUNDRED TWENTY-NINE

1 Yudhiṣṭhira said,
“The harbingers, O Raja, of a person’s
future becoming and
unbecoming, tell me that, grandfather!”

2 Bhīṣma said,
“Indeed, man’s mind foretells precursors of
becoming and
similarly of unbecoming. *Bhadraṁ te*!
May all be well with you!

3 “About this is narrated the ancient
    itihāsa-history
of the discussion between *Śrī*-Lakshmi
    and *Śakra*-mighty-
Indra. Attend to that, Yudhiṣṭhira!

4 “Replete with maha ascetic energy,
    viewing all worlds,
highest to lowest, like rishis dwelling
    in Brahmā’s sphere, travelled,

5 “Of limitless splendour like Brahmā, sinless
    maha-ascetic,
Nārada, roaming the three worlds at will,

6 “Sometime, rising at dawn, wishing to cleanse
    with water, went
to the Gaṅgā at Dhruvadvāra and
    entered it.

7 “Gaṅgā, sprung from the base of Meru,
    coming forth from
Nārāyaṇa’s feet, gazing at her, he,
    delighted, came to that place.

8 “Where, O deva, the flow was stemmed, bestrewn
    with minute golden
sand particles, to that island in Gaṅgā
    he came, that was
decorated with varied trees,

9 “Rows of sal, palm and sandalwood trees,
    adorned with varied
blossoms, and mingled flocks of swans and ducks.

10 “Thousand-eyed Indra, *vajrī*, thunderbolt-
    wielder, slayer of
Śambara and Pāka, arrived at that
    bank that celestial
rishis adored.

11 “Then the self-restrained souls, having washed
    themselves, performed
japa, silent recitation, in brief,
    and came to the
river-bank strewn with minute golden sand.

12 “Narrated by pious people, told by
celestial rishis,
they discussed stories of good conduct with
pure, glad minds, absorbed
in speaking of past happenings gone by.

13 “Then *Bhāskara*-Surya arose with his
net of rays. Seeing
the full sphere, they arose and stood.

14 “Near the rising *Arka*-Surya, like
Arka-Surya,
another they saw in the sky, a light,
resplendent like
a blazing fire.

15 “Arriving near them, they saw, O Bharata-
dynast, that Vaishnava
station resting in the sky where *Arka*-Surya
and *Suparṇa*,
lovely plumaged Garuḍa, roam, with
incomparable
splendour lighting up the three worlds.

16 “Attended by divinely beautiful,
lustrous Apsaras,
looking like a large *aṁśumat*-Surya,
blazing like *bṛhadbhānu*-Agni,

17 “Adorned with ornaments like asterisms,
garlanded with
star-particles, they saw *Śrī-Padmā*-Lakshmi
herself, lotus-seated.

18 “She, alighting from the front of the vehicle,
unsurpassed among
women, approached the lord of the three worlds,
Śakra-mighty-Indra,
and rishi Nārada.

19 “Followed by Nārada, mighty Maghavan-
Indra approached
that devi, joining palms in *añjali*,
submitting themselves,

20 "And offering her incomparable
puja, that omniscient
Raja of devas, O Raja, also spoke
these words to *Śrī*-Lakshmi:-

21 'Who are you, and for what work have you arrived,
O sweetly smiling one?
Whence have you come, O lovely eyebrowed one,
and where are you bound,
O auspicious one?'

22 "*Śrī*-Lakshmi said, 'In the three holy worlds
all the mobile
and immobile wishing to possess me
strive their utmost.

23 'That, verily, am I, lotus-born,
blooming under
Surya's rays for the sake of all creatures'
prosperity,
Padmā, Śrī, lotus-garlanded.

24 *ahaṁ lakṣmīr ahaṁ bhūtiḥ śrīś cāhaṁ balasūdana /*
ahaṁ śraddhā ca medhā ca sannatir vijitiḥ sthitiḥ //
'I am *Lakshmi*-Luck,
I am *Bhūti*-Wealth, and
I am *Śrī*-Beauty, O Bala-slayer!
I am *Śraddhā*-Faith, and
Medhā-Intelligence, and
Sannati-Gentility, *Vijiti*-Victory, *Sthiti*-Stability.

25 *ahaṁ dhṛtir ahaṁ siddhir ahaṁ tviḍ bhūtir eva ca /*
ahaṁ svāhā svadhā caiva saṁstutir niyatiḥ kṛtiḥ //
'I am *Dhṛti*-Fortitude,
I am *Siddhi*-Success,
I am your *Bhūti*-wealth too indeed.
I am *Svāhā*-Oblation,
I am *Svadhā*-Benediction too indeed,
I am *Saṁstuti*-Praise, *Niyati*-Destiny, *Kṛti*-Action.

26 'On the standards in the vanguard of
armies of victorious
Rajas and in the dwellings, kingdoms and
towns of the pious,

27 ‘With heroes appearing victorious who
never turn back
in battle, Indras among men, I always
dwell, O Bala-slayer!

28 ‘With the firm in dharma, maha-intelligent,
devout, truthful,
modest and charitable always indeed
do I dwell.

29 ‘I lived with Asuras earlier, bound
by truth and dharma.
Realising they have turned perverse, I
am pleased to live with you.’

30 “*Śakra*-mighty-Indra said, ‘How did the
Daitya-demons
behave, with whom you lived, O *varānane*,
lovely-faced one!
And seeing what did you come here, leaving
the *Daitya-Dānava*-demons?’

31 “*Śrī*-Lakshmi said, ‘In those practising their
dharma, and unshaken
in patience, in those gladly walking the
path to Swarga,
in sattva verily do I delight,

32 ‘In those always engaged in charity,
study, sacrifices,
rites, puja of gurus, deities, Brahmins
and unexpected visitors,

33 ‘Well-cleaned homes, controlled women, pouring
oblations into the fire,
attending to gurus, self-controlled, devout
truthful in speech,

34 ‘Having faith, victorious over anger,
bountiful, not
malicious, looking after progeny,
looking after
relatives, looking after wives, unenvious,

35 ‘Never wishing to attack one another
out of impatience,
composed and not pained by the prosperity
of others,

36 ‘Donors, thrifty, noble, feeling compassion,
maha-gracious,
straightforward, firm in bhakti, senses-conquered,

37 ‘(They) satisfied servants and advisors,
were grateful, sweet-spoken,
bestowed due respect and wealth on people,
practising modesty,
observing vows.

38 ‘Always on holy days bathing well,
smearing themselves
with unguents, adorning themselves,
observing fasts
practising ascesis, trusted, speaking
of scriptures,

39 ‘Never one over whom Surya has risen,
not also in
the early morning (asleep) as at night,
at night shunning
curd and ground barley always indeed,

40 ‘At dawn gazing at ghee, ritually pure,
brahmacāri,
celibate scholars, looking at the auspicious
and also doing
puja to Brahmins,

41 ‘Always imparting dharma, always not
accepting anything,
and sleeping half the night, also not
sleeping in the day,

42 ‘To the poor, helpless, aged, weak, distressed,
women, always
indeed approving sharing and distributing
(possessions),

43 ‘The sad, frightened, anxious, terrified,
disease-afflicted,
robbed and endangered, they always comforted.

44 ‘Following dharma indeed, not injuring
one another,
and well-disposed to work, serving gurus
and the aged,

45 ‘To the manes, devas and guests indeed
they offered puja
as prescribed, eating the leftovers, always
engaged in truth and ascesis.

46 ‘None ate good food alone, none went into
others’ wives.
They were as kind towards all creatures as
to themselves.

47 ‘Never in open space, not in beasts, not
in the non-vaginal
and not on holy days did they ever
like to discharge semen.

48 ‘Ever giving and dextrous, sincere, and
indeed ever
enthusiastic and unegoistic,
most friendly. Patience,

49 ‘Truth, charity, ascesis, purity,
compassion, not
harsh in speech and not offensive to friends—
all were in them,
O *prabhu*-lord!

50 ‘Sleep, sloth, ill-will, envy and negligence,
discontent and
depression and craving, never entered them.

51 ‘I have been together with those *Dānavas*,
sons of Danu,
with such qualities previously since people
were created,
not till the end of a single yuga.

52 ‘Then on reversal of *kāla*-Time, their qualities
reversed, not seeing
dharma gone, selves overcome with desire
and anger.

53 ‘When old assembly members narrated
true tales, those of
inferior qualities found fault and
mocked all the elders.

54 ‘The young, seated comfortably together,
when the aged
arrived, did not offer puja to them
by standing up
and greeting reverentially as
in the past.

55 ‘Indeed, while fathers lived, sons dominated
them. Taking service
with foes, they boasted of it shamelessly.

56 ‘Further, departing from dharma, by
forbidden acts
those who obtained maha-wealth, that they
desired to pursue.

57 ‘And loudly they shouted at night too, low
their home fires burned.
Fathers saluted sons and husbands
saluted wives.

58 ‘Mothers, fathers, the aged, acharyas,
guests, gurus, seniors
were not saluted; children were not nurtured.

59 ‘Not giving alms and offerings in worship
and eating food
oneself, not sharing in sacrifice with
the manes, devas,
guests and elders.

60 ‘Cleanliness was not observed by their cooks
in mind, word and
deed. Their food was left uncovered.

61 ‘Grains lay scattered, food for crows and rats.
Milk stood uncovered.
Ghee was touched with unclean hands.

62 ‘They kept one male servant and two maidservants.
Some *Dānavas*
had three cows, others four goats, some six horses,
seven elephants,
five buffaloes.[12]

63 ‘At night they always had prohibited
curd and ground meal.
Within ten days of a cow giving birth,
the senseless drank its milk.

64 ‘Cows were not milked regularly. Calves
could not suck teats.
Unprotected, poor wives were constantly
cursed and beaten.

65 ‘Brahmins, nourished by food of Shudras,
became shameless.
Grains got intermingled, not attended to
by their women.

66 ‘Humans played with cats, cocks and dogs. Thorny
trees grew in homes.
Creepers were used for sweeping,

67 ‘And branches of sacrificial fig
trees were used by
the wicked. Regularly they bathed in
well-water and
engaged in coitus during holy days.

68 ‘They ate sesame at night and slept
having eaten
oily food, living under the shade of
vibhītaka-
myrobalan and *karañja*-beech trees.

12 Sloka 63 onwards of the speech of Śrī includes verses occurring only in the Siddhāntavāgīśa edition, vol. 35, section 226, pp.2297-2310.

69 'Flowers of *karavīra*-oleander,
did they wear and,
deluded, ate lotus seeds and smelled
the flower.

70 'Not forever will the *Daitya*-demons
enjoy, deluded by
kāla-Time. They abuse paeans to Vishnu,
always hate him.

71 'The smoke of oblations is not there, nor
also the sound
of Vedas. Sacrifices are not performed
as before in every home.

72 'Pupils do not attend to acharyas;
sons behave like
fathers with their fathers. Leaving the
supreme deva
Vishnu of the Brahmins, they depend on
pāṣaṇḍa-heretics.

73 'Bereft of oblations to deities and
ancestors,
abandoning study of knowledge,
they enjoy eating
what is for devas and Brahmins.

74 'Spades, sickles, baskets, bell-metal utensils
lie scattered.
All household things and tools their women have
no regard for.

75 'They are petty, bereft of culture,
ignoble, feeding
the belly. Damaged walls and houses they
do not repair.

76 'Fallen from cleanliness and good conduct,
shameless, without
pleasure, they scratch their heads with both hands.

77 ‘Tethered animals, are not attended to
with fodder and water.
Again, they spread out, placed at windows.
In the midst of
parents-in-law they behave artificially
with husbands, gazing
shamelessly as at the ignobly born.

78 ‘While children looked on, fasting, they feed
themselves. Further,
all dependants are terminated by
the *Dānava*-demons.

79 ‘They cook *pāyasa*, rice-pudding, khichri,
meat, flour-cakes and
barley gruel for themselves alone and eat
useless meat randomly.

80 ‘All sleep till sunrise and regard the day
as night. Quarrels
prevail day and night in each and every house.

81 ‘The ignoble show no respect to
seated nobles.
Acting wrongfully against ashramites,
they hate one
another and miscegenation prevails
too, none maintain purity.

82 ‘And those who are Veda-knowing Brahmins
and those clearly
ignorant of Vedic hymns are treated
identically
with high esteem and disrespect.

83 ‘In dalliance, ornaments, dress, gait, stance,
glances, maid-servants
are inattentive, verily following
the way of the wicked.

84 ‘Women in male dress and men wearing
female dress
find supreme delight in sports, coitus and
entertainment.

85 ‘Past donations by illustrious
forefathers to
the deserving were resumed and not
returned due to
atheism even by those for whom it
was possible
to follow another livelihood.

86 ‘A friend asked by friend in doubt about some
wealth, for sake
of a hair-breadth’s gain, loots that wealth.

87 ‘Traders are eager to seize the property
of others. Unseen
among the noble classes, Shudras are
rich in ascesis.

88 ‘Some study, not observing vows, others
observe useless vows.
Disciples do not serve gurus. Some gurus
are friends of disciples.

89 ‘Fathers and indeed mothers are worn out
working as if
in festivities. Bereft of authority,
the aged beg sons for food.

90 ‘There the Veda-knowing wise, sea-like in
gravity, turn to
farming and such vocations. Fools enjoy
food at obsequies.

91 ‘Every morning enquiry is made
about the welfare,
arrangements made, commissions executed
that pupils send off, by gurus.

92 ‘In front of parents-in-law, daughters-in-law
chastise servants,
and, calling their husbands, lecture and
command them.

93 ‘And, also, striving to keep sons in good
humour, also,
distributing (their wealth) out of anger,
fathers verily
live in misery.

94 ‘If wealth is consumed in flames, or robbed, or
seized by a Raja,
seeing that, out of hatred, supposed friends mock.

95 ‘They are ungrateful, atheists, sinners,
touch gurus’ wives.
Following fathers-in-law, all sons
abandon fathers,

96 ‘And, “Our birth is our own doing,” such is
their saying, engaged in
eating prohibited food, transgressing
propriety,
impetus destroyed.

97 ‘Because of their such behaviour and
other perverse
conduct, I do not, Indra of devas,
hold dear *Dānava*-
demons. This is my intention.

98 ‘You, I am myself approaching. Desire
me, O spouse of
Śacī! I, adored by you, O lord of
gods, will be placed
at the head by the deities.

99 ‘Where I am, there, beloved by me,
distinguished
by me, surrendered to me,
seven devis
and I the eighth wish to stay eight-fold.

100 'They are: *Āśā*-Hope, *Śraddhā*-Faith, *Dhṛti*-
Constancy,
Śānti-Peace, *Vijiti*-Gain, *Sannati*-
Complaisance,
Kṣamā-Endurance and the eighth *Vṛtti*-
Avocation,
who leads them, O *Pākaśāsana*-Indra,
slayer of Pāka!

101 'They and I, discarding the Asuras,
have come to your realm.
Among the gods shall we live whose souls are
devoted to dharma.'

102 Bhīṣma said,
"The Devi having spoken thus, its sense
delighted the two,
Nārada, rishi of the three worlds and
Vāsava-Indra,
slayer of Vṛtra-the-Obstructor.

103 'Then *Anala*-Agni's *sakhi*-comrade
Vāyu-wind
began to blow gently in the mansions
of devas, bearing
supernal fragrance, refreshing, delighting
all the senses.

104 'In a pure and revered spot almost all
the gods were present
wishing to see *Maghavan*-bountiful-
Indra seated with Lakshmi.

105 'Then *Sahasralocana*-thousand-eyed-
Indra reached heaven
possessing Śṛī, with his friend, the rishi
of the gods,
by a chariot yoked to tawny horses,
in the assembly
of gods and was received with reverence
by the gods.

106 ‘Then Nārada, considering in his
mind the signs made
by thunderbolt-wielder-Indra and
devi Śrī, he
whose prowess was seen by the immortals,
praised her arrival
there as auspicious, bestowing maha-wealth.

107 ‘Then the clear and bright heavens rained
amṛta-ambrosia
in the abode of *pitāmaha svayaṁbhuva*
the grandfather
Self-Born-Brahmā. Not struck, kettle-drums played
and all quarters
became pellucid and bright.

108 ‘According to season, *Vāsava*-Indra
rained on crops.
None ever deviated from the path
of dharma and
the many seas, mines of gems, adorning
bhū, the earth, roared
melodiously the victory of
the heaven dwellers.

109 ‘Humans were celebrated for pleasing
rituals, kept
to the auspicious path of the virtuous.
Men, immortals,
kinnara-centaurs, *yakṣa*-spirits and
rakshasas became
wealthy, happy and famous.

110 ‘Untimely not a flower, why a fruit,
fell from a tree
shaken by the wind. All cows gave milk as
desired. None ever
spoke cruel words.’

111 (Bhīṣma said)
"This tale of the adoration of *Śrī*-
Lakshmi by all-
wishes-granter *Śakra*-mighty-Indra
with deities, one
who reads in assemblies of Brahmins
desiring wealth,
he obtains *Śrī*-Lakshmi.

112 "Urged by you, best of Kurus, the supreme
signs of rise and fall here,
all that today have I proclaimed. You should
examine the principles
and decide."

113 "Remembering that beyond the range of
intelligence
and senses within one's own range, abiding
in all acts, Hari
remover of maha-sins, those people who
recollect and
offer puja, are cleansed of all sins.[13]

114 "Always observing restraint and rules, self-
contained, realising
the truth of Vishnu, like the devas, they,
finally freed,
obtain the Supreme.

115 "Thus, O Indra of Rajas, always
devoted to
japa, silent recitation, oblations,
ever intent
on Vāsudeva, absorbed in knowledge
and dhyana,
always enjoying the dharma of giving,
foster your subjects
specially honouring and serving
always those intent
on knowledge and dhyana."

13 Slokas 114-116 occur only in the Siddhāntavāgīśa edition, vol.35, section 226, pp.2309-2310.

SECTION TWO HUNDRED THIRTY

1 Yudhiṣṭhira said,
"What character, what conduct, what knowledge, what enterprise
obtains Brahman's eternal station that transcends prakriti?"

2 Bhīṣma said,
"One practising moksha-dharma, eating little, senses conquered,
obtains Brahman's station that transcends prakriti, is eternal.

3 "About this is narrated the ancient *itihāsa*-history
of the conversation between Jaigīṣavya and Asita,
O Bharata-scion!

4 "The maha-wise, all-dharma-knowing, anger-and-joy-less
Jaigīṣavya was asked by Asita-Devala,

5 "This exists within Mahādeva and within the Devi.
So, hear it, Indra of Rajas, that imparts knowledge and destroys sins.[14]

6 'Praise does not please, nor blame enrage you. What is this wisdom
of yours? Whence have you obtained it and what is its essence?'

7 "Thus asked by him, the maha-ascetic said to him these
decisive, profound, pure, excellent words:

8 'The highest end, the supreme goal, the peace of pious conduct
I am describing to you, as you have indeed asked me,
O *dvija*, twice-born!

14 This shloka is from the Siddhāntavāgīśa edition, vol. 35, section 227, p. 2311

9 ‘They who are always the same to those who
blame and those who
praise them, Devala, and those who conceal
their vows and good acts.

10 ‘Those who do not wish to retort to a
speaker set upon
abusing them, do not wish to hit back at
the assailant
(when injured), are indeed wise.

11 ‘Not grieving over what is not obtained,
acting only
in the present time, not grieving over
what is past, not
remembering them sorrowfully.

12 ‘Approached by the venerable out of
desire for wealth,
O Devala, the vow-observant, mighty,
accomplish it as able.

13 ‘Ripe in knowledge, maha-wise, anger
conquered, senses
controlled, they never offend by mind, word
and deed.

14 ‘Unenvious of one another,
never causing
injury, the composed are never
tormented by
the prosperity of others.

15 ‘Excessive praise or blame of others, they
do not speak, nor
do praise and blame ever disturb them.

16 ‘Ever tranquil, they are engaged in the
welfare of all
creatures, not angered, not joyous, not
offending ever.

17 ‘Unknotting the heart’s ties they roam at ease.
No friends have they,
and they are not friends of others.

18 ‘Their foes are none and they are not foes of
any. A mortal who
acts thus lives always at ease.

19 ‘They who indeed follow dharma are
knowers of dharma,
O best of the twice-born! They who fall from
its path thrill and shudder.

20 ‘Abiding on that path why shall I blame
any who revile
or what reason be thrilled by praise?

21 ‘Whatever humans wish, that path do they
approach. Praise and
blame cause me no loss nor gain.

22 ‘As if with *amṛta*-ambrosia
the truth-knower
is refreshed with insult. Regarding it
like poison, are
the discriminating alarmed with homage.

23 ‘Insulted, sleeps at ease both here and
hereafter, one
freed from all sins. He who insults is
in bondage.

24 ‘Some wise men pray for the supreme end.
By resorting
to this vow, those people progress happily.

25 ‘One who has conquered all senses,
accomplishes
all rites all at once and obtains the place
of Brahman that
transcends prakriti, is eternal.

26 ‘No devas, no *gandharva*-heavenly
musicians,
no *piśaca*-ogres, no rakshasas
are there who can enter,
one after another, the station,
the supreme end, he obtains.’

27 "Having heard these words of the sage then,
Devala, all dilemmas
destroyed, wished to become his follower.[15]

28 "Now another ancient tale of wise
Jaigīṣavya,
replete with all wisdom, hear, O Raja,
attentively.

29 "He who is called Lord of all worlds, revered
by all the worlds,
eight-fold in form, the cosmos embodied,
splendrous, obtaining
whom the twice-born are not depressed, not grieved,

30 "Whose innate power permeates and is
linked to all the mobile
and immobile, that atman of all is
the deva, the supreme *Īśvara*.

31 'North-east of Mount Meru adorned with all
gems, unthinkable,
stainless, is a place full of flowers of
all seasons,

32 'Decorated with trees, always wafted
by heavenly
breeze, with many hosts of spirits, revered
by all devas.

33 'There tribes of *Vidyādharas*, *Gandharvas*,
Apsaras, *Lokapāla*-
guardians of the four quarters, seas, rivers,
mountains, lakes,

34 'Vālakhilya rishis, *yajña*-sacrifices,
stobha-*Soma*-chants,
havya-oblations and subjects came and
worshipped the Deva.

15 Slokas 27-60 are only in the Siddhāntavāgīśa edition, vol. 35, section 227. 27-60, pp.2316-2322.

35 ‘There Rudra Mahadeva, the Great God,
along with Devi
indeed, dwelt, the bull-bannered, resplendent,
with eyes like *Soma*
the moon, Surya and Agni.

36 ‘There, looking at the Deva, the Devi,
his support, brilliant
as the starry night, Umā Devi,
modestly asked
the supreme lord:

37 ‘What is *artha*-cause, what is *artha-śakti*,
power of cause, tell
me their meaning, Bhagwan!’ Thus asked by her,
Deva Maheśvara said,

38 ‘I am *artha*, the Cause; you are *śakti*,
my power. I enjoy
and you are indeed the enjoyed.
O maha-blessed,
understand the forms! You are Prakriti,
I am the Transcendent.

39 ‘I am Vishnu, I am Brahmā, I am
also *yajña*,
sacrifice, indeed. Between you and me
no difference exists,
that is the supreme meaning. Yet we know
difference exists.
What do you wish to ask me?’

40 “When he had said this, the lovely lady
said, ‘Who is greater?
Mahadeva, tell me who you know is
the best to be saluted?’

41 “At that time appeared the great sage Jaigīṣavya,
learned, radiant
like fire. Smiling, he said loudly thus:
‘It is the Cause.’

42 ‘It is superior to non-transcendent
śakti-power
which permeates various forms and
qualities and
lies within them as lumps of clay lie
beneath water.’

43 “Hearing these words, the Devi angrily
asked Śaṅkara,
‘Who is this that dares to interrupt you
and speak thus?’

44 “Hearing this, exited the intelligent
maha-sage, learned,
rich in yogic powers, to his heavenly
ashram through the sky.

45 “Then all-sin-destroying bhagwan Hara
laughed and said,
‘Devi, be calm! This is Jaigīṣavya,
the maha-sage.

46 ‘My bhakta and indeed my *sakhi*,
close friend, and my
disciple, a maha-sage, renowned as
Jaigīṣavya,
having said this, has departed,
Auspicious One.’

47 “Hearing this, furious, she said, ‘What is
proper has not
been done by him. O Deva, you have disturbed
me and so has the sage.

48 ‘Suddenly, O Supreme Deva, he
appeared between
us, not hearing us.’ Bhagwan Mahadeva,
piṇāka-bow-wielder said,

49 ‘A sage who is indifferent, a yogi,
staying sheltered
by me, ever free from opposites
(joy and grief),
intelligent, equable in form and conduct.

50 ‘Therefore, forgive him, Devi! He should be
protected by you.’
“This said, that Devi said, ‘That mahatma sage,

51 ‘Without expectations, I wish to see,
O Death-Destroyer!’
‘So be it!’ then said the Deva, quickly
mounting the bull.

52 “Paeaned by devas, *gandharva* hosts,
the Lord of the Cosmos,
undecaying, immortal, pure-of-atman,
he went where the
maha-sage was.

53 “From here and there the maha-famed one
gathered heroic bands.
Then, as if going for collecting his
upper garment, the sage,

54 “Came forward to Mahadeva, offered
proper puja
and again stated the previous words
with a needle and thread.

55 “Bhagwan Śambhu, the benevolent, said
to him, ‘What shall
I grant you, O sage? Whatever you wish,
all that you can
get from me, O Jaigīśavya!’

56 “Without looking at the god of gods, the
maha-sage said,
‘Nothing unobtained do I truly see,
O Bull-bannered
One. I am fulfilled, I am successful.
You may proceed
for your work.’

57 “Pleased, laughing, Śarva-Mahadeva
again told him,
‘You must accept a boon from me. Let me
hear about an
excellent boon from you.’

58 “Jaigīśavya said to him, ‘You have to
listen to me.
Thread follows the needle, Mahādeva!’

59 “Then, laughing, bhagwan Śaṅkara, glanced
at Gaurī and,
pleased, proceeded to his abode revered
by all devas.

60 “Now have I narrated, O Raja, what
you had asked me.
Yogis, ever free of opposites, are
in all ways like the Self-Born.”

SECTION TWO HUNDRED THIRTY-ONE

1 Yudhiṣṭhira said,
“Dear to all people, gladdening all
entities, endued
with all good qualities, is there such
a man on earth?”

2 Bhīṣma said,
“Now I shall narrate to you, as you have
asked, O best of
Bharatas, the discussion between
lovely-haired
Keśava-Kṛṣṇa and Ugrasena
about Nārada.

3 “Ugrasena said, ‘That Nārada whose
praises people
wish to sing, I believe he must be full
of good qualities.
I ask you. Tell me!’

4 “Vāsudeva-Kṛṣṇa said, ‘O ruler
of Kukuras,
what I believe, hear that as I describe,
the good qualities of
Nārada in brief, O ruler of men!

Translated by Pradip Bhattacharya

5 ‘Because of good character, he does not
have body-destroying
egotism. Scripture and character are
one (in him). Therefore,
is he worshipped everywhere.

6 ‘Discontent, anger, frivolity, fear
these are not in
Nārada. He does not dawdle, is heroic.
Therefore is he
worshipped everywhere.

7 ‘Nārada is an ascetic indeed.
His word does not
alter either from lust or from greed.
Therefore is he
worshipped everywhere.

8 ‘He is thorough in spiritual method,
patient, upright,
senses-conquered, sincere, and truth-speaking
Therefore is he
worshipped everywhere.

9 ‘In energy, fame, intelligence,
in planning and
in humility, birth and ascesis
(he is) eminent.
Therefore is he worshipped everywhere.

10 ‘He is pleasant in conduct, enjoys well, eats
well, is very
considerate, is pure, also well-spoken,
and unenvious.
Therefore is he worshipped everywhere.

11 ‘Engaged in welfare, certainly no sin
exists in him.
Never is he pleased at other’s
misfortunes.
Therefore is he worshipped everywhere.

12 ‘By Vedic revelation and *ākhyāna*-
legends, he tries
to accomplish his purpose. He endures,
never scorns anyone.
Therefore is he worshipped everywhere.

13 ‘Being equable to all, there is none
liked and none disliked
in any case. He shapes speech to minds.
Therefore is he
worshipped everywhere.

14 ‘Knowing many scriptures, colourful in
speech, he is
a pandit, not lazy, not false, not mean,
not angry, not greedy.
Therefore is he worshipped everywhere.

15 ‘Not for wealth, not for dharma or desire
has he quarrelled
in the past. All his faults are uprooted.
Therefore is he
worshipped everywhere.

16 ‘He is firm in bhakti, atman unblemished,
versed in scriptures,
not cruel and past the fault of delusion,
Therefore is he
worshipped everywhere.

17 ‘Unattached to all company, he appears
to be concerned
indeed. He never doubts for long, speaks well.
Therefore is he
worshipped everywhere.

18 ‘He is not set on the useless, never
does he praise himself,
is unenvious, resolute in discourse.
Therefore is he
worshipped everywhere.

19 'He knows the meaning of the Vedas and
its parts, is skilled
in sacrifices, skilled in yoga, a
kavi-seer-poet.
He is always full of bhakti, learned.
Therefore is he
worshipped everywhere.[16]

20 'He knows properly the three gunas,
properties of things
the five sacrifices (to Brahman, devas
the manes, humans,
and creatures). Therefore is he worshipped
everywhere.

21 '(He observes) people's varied ways of life
and also their
nature uncritically, skilled in the
art of social
interaction. Therefore, is he worshipped
everywhere.

22 'Not criticising any traditional
doctrine, himself
subsists on ascesis. Not wasting time,
he is self-controlled.
Therefore, is he worshipped everywhere.

23 'Painstaking, wise, unsatiated with
dhyana, keeping
vows and not heedless. Therefore is he
worshipped everywhere.

24 'He is modest and intent on wise
policy for
others' good, not probing others' secrets.
Therefore is he
worshipped everywhere.

---

16 This sloka and the next are only in the Siddhāntāvāgīśa edition, vol. 35, section 228, p.2327

25 'Not happy gaining wealth, also not pained
by not gaining,
of steady intelligence, he is unattached.
Therefore, is he
worshipped everywhere.

26 'He is endued with all good qualities,
is dextrous, pure,
undejected, knows *kāla*-Time and knows
the system. Who
will not hold him dear?'[17]

27 "This said, commending him, Ugrasena
went to his residence.
Kṛṣṇa remained there in solitude on
a begemmed bed."

SECTION TWO HUNDRED THIRTY-TWO

1 Yudhiṣṭhira said,
"The origin and end of all creatures
I wish to hear,
O Kuru-scion, their thoughts and acts and
times, also the
spans of life in different yugas.

2 "And the truth of the world in full
and the coming
and going of creatures, and indeed from
where is creation
and destruction.

3 "Differences, the theory of differences,
and the opinions
of others, also of what type are the
triple states
(childhood, youth, age), O grandfather!

17 The Siddhāntāvāgīśa edition, section 228, vol. 35, pp. 2329-2332, has 11 more slokas recounting Kṛṣṇa's complaint to Nārada about callous friends and relatives, which is a shorter version of section 81 (30 slokas) of the *Shanti Parva*.

4 "O best of the virtuous! If your mind
be inclined to
favour us here, this that I have asked, Sir,
tell me that, Sir!

5 "Earlier, by hearing the narration
of the excellent
words Bhṛgu spoke to the Brahmin rishi
Bharadvāja,
my intellect has become excellent.

6 "It has become totally dedicated
to dharma and
rests in a heavenly state. So I ask
you again. Pray,
Sir, speak of that!"

7 Bhīṣma said,
"Here to you I shall repeat an ancient
itihāsa-history
of what bhagwan Vyāsa told his son when
asked by him.

8 "Having studied the Vedic compendium
with all the branches and
the Upanishads, wishing to pursue
the duties of
a *brahmacārī*, celibate student,
and seeing his
expertise in visioning dharma,

9 "Vaiyāsaki Śuka, son of the
dark-island-born-editor,
Kṛṣṇadvaipāyana Vyāsa, asked him
about this uncertainty
to sever his doubt about the implication
of dharma.

10 'This universe consists of knowledge and
Brahman and yoga and
speech. Do the three (past, present, future)
follow That, or does That
again follow them?

11 'Why such a division? Perhaps this state
of supreme bliss
is without any indicators? What
is the difference
between knowledge and the to-be-known? What
is this state that
indicates difference? Those that are
indicators
of knowledge are indeed also the master's.

12 What are knowledge of sacrifice and its
indicators?
Who is their doer? And the duties a
Brahmin should perform,
that you should tell me, Sir!'

13 Bhīṣma said,
"Asked by the son, to him the father
explained all that,
learned in the past and the future,
omniscient,
knower of all dharmas:

14 'Virtuous son, you have asked. I am
narrating exactly.
Listen attentively about that which
envelops the cosmos.[18]

15 'From action's origin to the cause's end,
from cause's end to
action's origin, knowing both types of
knowledge, the supreme,
auspicious truth,

16 'Celebrated as Brahma—that the wise
see. Filled with the
energy of Brahma, a supernatural
entity is
the cause of all beings.

---

18 Slokas 14-41 are from the Siddhāntavāgīśa edition, vol.35, section 229, pp.2336-2343.

17 ‘That existed at the beginning. So it is known as *pradhāna*-Originator. The wise know that prakriti has three gunas, is *Vaishnavī* maha-maya the great illusion.

18 ‘Like It, (this is) origin-and-end-less, unmanifest, undecaying, eternal, beyond speculation, unknowable, before Brahma, modifiable.

19 ‘That *pradhāna*-prime is mentioned as endued with triple subtle gunas, simultaneously united with gunas and independent, that is agitated by its own will; is vast.

20 ‘That prakriti is triple powered, characterised by causation and not independent always, joined to the base of knowledge.

21 ‘Called *svabhāva*, innate nature, she assumes illusive forms and approaches various *jīvas*, individuals for the purpose of their enjoyment.

22 ‘As merely by being together (with earth) the stirring of smell takes birth in the mind, so it is with the infinite (prakriti) and the transcendent, the smriti declares.

23 ‘Having created, that enters it, then agitates it, standing apart, (producing) the trifold sattvic and rajasic and tamasic (from) *mahān*-vast (intellect).

24 The principle of *pradhāna* springs from
the vast principle of
mahān-intellect, declares smriti. The
pradhāna principle,
thus sprung, envelops the principle of
mahat-intellect.

25 Whatever is dependant on *kāla*-Time
is overwhelmed.
That *kāla*-Time is a portion of
paramātman,
the Supreme Spirit. It is indeed the
unprovable
puruṣa-being. Thus it is sung.

26 '*Mahān*-intellect has triple gunas,
is known as
pradhāna-prime too, thus it is heard,
consisting of
the triple sattvic, rajasic and tamasic.
The trifold
ahaṁkāra-ego sprang from the principle,
mahat-intellect.

27 'Tamasic ego is named as *bhūtādi*,
original being.
That originator of all beings
is called tamasic.

28 'That *bhūtādi* got modified producing
tanmātra, subtle
elements, then. The subtle element
śabda-Sound
created *ākāśa*-Space with sound as
its indication.

29 'Space, characterised by sound, enveloped
the subtle element
of sound. Pressured by that, tamasic ego
created the subtle
element of *sparśa*-Touch.

30 ‘Then space with the subtle element sound,
enveloped the subtle
element, touch. Pressured, it created
vāyu-Wind. Thus it is heard.

31 ‘Then the subtle elements touch and wind
enveloped the
subtle element, *rūpa*-Form. Pressured
thereby, it created
Agni; thus it is heard.

32 ‘Then the subtle element form creating
Fire, enveloped it.
Pressured thereby, it created the subtle
element, *rasa*-Taste.

33 ‘*Teja*-Agni, born of the subtle
element Form,
enveloped the subtle element Taste.
Pressured thereby,
it created Water. Thus it is heard.

34 ‘Again, Water, consisting of the subtle
element of
Taste, enveloped the subtle element of
of Taste. Pressured
thereby, (came) the subtle element of
gandha-Smell then.

35 ‘Created, the subtle element of
Smell then enveloped
karakā, hail-stone. Pressured thereby,
kāṭhinya-solidity
was created. *Pṛthivī*-Earth took birth
from that, born of
the subtle element of Smell.

36 ‘All this universe is constituted
of water, for
water pervades all this. These *bhūta*-
elements, *pṛthivī*-
earth and others, were thus born, it is heard.

37 'Food represents the collectivity and
individuality
of these elements, is the opinion
of the wise. The
respective subtle element of each
is part of it,
thus is the declaration of smriti.

38 'Senses are called modifications of
energy. Their
presiding devas are the ten *vaikārika*,
the modified.
The eleventh is mana-mind. Its deva
is *vaikārika* too,
smriti declares.

39 'The originator of these is *kāla*,
Time, existent
in various divisions and the
Supreme Atman
exists in separate gunas as
the atman in
creatures. The One indeed splitting trifold
does various acts.

40 'Brahmā creates the beings; immutable
Nārāyaṇa
protects; Rudra, embodiment of the
cosmos, destroys.
Thus wise *kāla*-Time acts.

41 'Also, think of *kāla*-Time as pervading
them, consisting
of the triple gunas, eternal.
It is unmanifest,
unthinkable, proceeding with different
indicators.
kāla-Time consists of these, distinct and
separate, so it is heard.

42 'Origin-and-end-less, unborn, divine,
undecaying,
immutable, eternal, beyond speculation,
unknowable,
Brahma exists first.

43 'Fifteen *nimeṣa*-eye-blinks make a *kāṣṭhā*
and indeed thirty
kāṣṭhās are to be counted as a *kalā*;
thirty *kalās*
plus one-tenth of a *kalā* make a *muhūrta*.

44 'Thirty *muhūrtas* make *ahorātra*,
a day-and-night,
the numbers established by sages.
Thirty days and
nights are declared *māsa*, a month; twelve months
are called *saṁvatsara*, a year.

45 'Mathematicians say a year has
two halves, the northern
and the southern courses of the sun.

46 'Surya divides day and night for the
human world. Night
is for all creatures to sleep; day for action.

47 'A month (of humankind) is a day and
night of the manes.
The division is thus: the dark fortnight
is their day for
active exertion; the bright fortnight is
their night for sleep.

48 'A year (of humankind) is a day and
night of devas.
The division is thus: their day is the (sun's)
northern course from
winter to summer solstice. Night is the
southern course.

49 'This day and night I have stated earlier
of the world of
devas, by those numbers I shall speak of
Brahmā's day and night.

50 'By their years shall I explain in sequence
the *Kṛta*-Four
(throw of dice), *Tretā*-Three, *Dvāpara*-Two
and *Kali*-One yugas.

51 ‘Four thousand years is said to be the
Kṛta-Satya yuga.
Of as many hundreds is its evening
and similar
is its twilight.

52 ‘The other three (yugas), with evenings and
twilights decrease
by a thousand and by a hundred each
respectively.

53 ‘These sustain forever the eternal worlds.
This (cycle) do
Brahma-knowers, *tāta*, dear one, know as
eternal Brahma.

54 ‘All four feet have dharma and *satya*-truth
indeed in the *Kṛta*
yuga. No doctrine or object arises
through *adharma*.

55 ‘In the other (yugas) scriptural dharma
gradually declines,
losing a foot in each. *Adharma* waxes
through theft, untruth
and deception.

56 ‘Disease-free, all needs met, four hundred years
is life-span in *Kṛta*.
In *Tretā*, their life-span decreases by
a foot, one-fourth.

57 ‘In successive yugas, Vedic discussions
decrease, one has heard,
and likewise life-span, expectations, and
indeed the fruits
of Vedic study.

58 ‘Dharma in *Kṛta* yuga is otherwise,
and different
in *Tretā* and *Dvāpara*. In *Kali* yuga,
it is otherwise.
Dharma is as done according to ability.

59 ‘Ascesis is supreme in *Kṛta* yuga.
In *Tretā* knowledge
is foremost. In *Dvāpara* sacrifice
indeed it is said;
in *Kali* yuga donation indeed (is best).

60 ‘These twelve thousand years the *kavi*-seers know
as a yuga.
A cycle of such thousand is called a
day of Brahmā.

61 ‘Brahmā’s night is the same, at whose beginning
Īśvara, Supreme Lord
of the universe, during universal
dissolution,
engrossed in the spirit, sleeps. He awakens
at its end.

62 ‘Those who know that thousand yuga span that
is Brahmā’s day
and his night of a thousand yugas are
people who know
day and night.

63 ‘Awake when night ends, Brahmā modifies
the indestructible
(prakriti) and creates the being *mahat*,
the great principle
(intellect) from which comes *mana*-mind
containing the manifest.’

SECTION TWO HUNDRED THIRTY-THREE

1 “Vyāsa said, ‘Brahmā, full of energy,
is the seed of
this entire cosmos. From that One Being
are both mobile
and immobile creatures.

2 ‘Awakening at dawn of day, it creates
the universe by *avidyā*-
ignorance (prakriti). First indeed is
the maha-being
(intellect) whence swiftly issues *mana*-mind,
consisting of the manifest.

3 ‘Superior here and brilliant,
seven (entities)
are created by the mind. Far-reaching,
moving variously,
it is characterised by desire and doubt.

4 ‘Mind creates, modifying itself, wishing
to create. From
it *ākāśa*-Space takes birth. Its guna,
quality, is
held to be *Śabda*-Sound.

5 ‘Space, being modified, produces
all-scents-bearing,
pure, mighty *vāyu*-Wind. Its guna,
quality, is
held to be *sparśa*-Touch.

6 ‘Wind, also, being modified,
the element
jyoti-Light, darkness dispersing, shining,
is produced there
whose *guna*-quality is called *rūpa*-Form.

7 ‘From Light also, being modified,
occurs *āpa*-Water
consisting of *rasa*-Taste. From Water
comes *bhūmi*-Earth,
with the *guna*-quality of *gandha*,
smell. This is called
the first creation.

8 ‘The guna-property of each preceding
is obtained by
those succeeding. As long as each exists,
its guna-property
remains till then, smriti declares.

9 ‘Someone sensing *gandha*-smell in Water
  says it is Water’s
from lack of skill. It should be known indeed as
  pṛthivī-Earth’s,
mixed in *āpa*-Water and *vāyu*-Wind.

10 ‘These seven *puruṣa*-entities
  (five elements,
intellect and mind) with many distinct
  energies, are
wholly unable to create subjects
  without comingling.

11 ‘These mahatmas unite, resorting to
  one another
(forming the body). What takes shelter in
  the body is
called *puruṣa*-Being

12 ‘Mingling, the body is made, taking form,
  containing sixteen
components (five elements, ten senses,
  and mind). Then (in it)
enters the entity *mahān*-Intellect
  with its karma.

13 ‘Along with all entities, ascesis
  was practised by
the original Creator of the
  maha-entities. So
it is called *prajāpati*, lord of beings.

14 ‘Verily, It created the creatures.
  It indeed is
the supreme *puruṣa*-being. *Aja*,
  the Unborn, birthed
Brahmā, devas, rishis, the *pitṛ*-manes,
  humankind,

15 ‘Worlds, rivers, seas and the quarters, mountains,
  trees, men, *kinnara*-
centaurs, rakshasas, birds, animals, snakes,
  the imperishable
and perishable, the mobile and immobile.

16 'Whatever karma they did in the earlier
creation, is obtained.
Indeed, that is obtained when created
again and again.

17 'Violence or non-violence, mildness
or fierceness,
dharma or adharma, truth or untruth,
whatever is
decided by *dhātā*-Ordainer from
these, that the person likes.

18 'The multifariousness in maha-
entities, sensory
objects, images, and the mandates of
creatures is ordained
indeed by *dhātā*-Ordainer.

19 'Some karma-knowing people say *puruṣakāra*
human effort
(is chief in work) while other learned Brahmins
say it is *daiva*,
destiny and materialists that
it is *svabhāva*,
one's innate nature.

20 '*Pauruṣa*-prowess, *daiva*-destiny
and *svabhāva*,
innate nature, fructify karma. The
three seen separately
is never wisdom.

21 'Thus, this is not how the universe of
creatures was created,
say the karma-based, not impartial.
The impartial are
sattva-based.

22 'Ascesis is the ultimate bliss for
living beings.
Its roots are *dama*-serenity and
śama-self-control.
By it, one obtains all that mind desires.

23 ‘By ascesis is obtained that Being
who creates the
universe. Being in That, one becomes
master of all beings.

24 ‘By ascesis, rishis study the Vedas
day and night and
origin-and-end-less eternal speech
was released by
svayaṁbhuvā, the Self-Born.

25 ‘The names of rishis are as created
in the Vedas,
and the varied forms of creatures and their
courses of action.

26 ‘Indeed, initially as in the words
of the Veda,
so did that *Īśvara*-God construct. Names
of the rishis
are created from the Veda. When its
night ends, the Unborn
creates them and indeed names them.

27 ‘Different names for ascesis, rites,
sacrifices
for worldly success and for fulfilling
the atman ten ways
are declared in the Vedas (Vedic study,
domestic life,
austerities, daily rituals, sacrifices,
public works, yoga,
charity, serving gurus, samadhi).

28 What has been said by those with spiritual
insight into
the Vedas about the incomprehensible,
mentioned in the
words of the Vedas and in what has been
yoked at the end
(Vedanta) can be perceived by *kramayoga*,
methodical practice
(of the ten ways of yoga).

29 'The diverse emotions of those separated,
yoked to opposites,
are born of karma. Realising the
tman's fulfilment,
one often destroys it by force.

30 'Brahma should be known as dual: the Brahma
that is *śabda*-sound and
that which is the Supreme. Those well-versed in
Brahma that is sound
can proceed to Brahma that is Supreme.

31 Killing is the sacrifice of the
Kshatriya;
and pouring oblations the sacrifice
of the Vaishya;
service the sacrifice of the Shudra;
and ascesis
the sacrifice of the Twice-born class.

32 'These sacrifices were prescribed in
Tretā yuga
not in *Kṛta-Satya* yuga. In *Dvāpara*
they were destroyed
and in *Kali* yuga.

33 '(In *Kṛta*) men following the dharma
of a single
divinity, regarding the *Ṛk*, *Sāma*,
Yajus verses
and rites to obtain desired things as
separate from
ascesis, indeed practised only ascesis.

34 'In *Tretā* all the maha-strong ones who
appeared controlled
all that was mobile and immobile.

35 'In *Tretā* the Vedas, sacrifices,
the *varṇā*-order of
social classes, were in harmony. In
Dvāpara yuga
life-span reduces.

36 ‘The Vedas are visible and not
visible in full
in *Kali* yuga. At places sacrifice
and the Vedas,
oppressed solely by adharma, disappear.

37 ‘The dharma of the *Kṛta* yuga is
now displayed
established in self-controlled Brahmins
devoted to
ascesis, devoted to the scriptures.

38 ‘They, along with dharma and vows also,
follow dharma
from yuga to yuga. Those established
in their own dharma
and the well-versed in Veda change as does
the yuga.

39 ‘As in the world during monsoons by rains
many creatures
are born, mobile and immobile, so it
is with dharma,
yuga after yuga.

40 ‘As seasonal signs in many forms in
rotation are
visible only seasonally, so,
indeed, it is
with Brahmā, Hara-Shiva and others.

41 ‘*Kāla*-Time, arranges the manifoldness
and is origin-
and-end-less. I have told you before that
it creates and
devours creatures.

42 ‘It puts creatures in their birth-places,
controls, sets rules.
By their own natures indeed exist many
yoked to dualities.

43 'Creation, *kāla*-Time, sacrificial
rites, Vedas, the Cause,
the act, the fruits of acts have I told you,
son, all indeed
that you had asked me.'"

SECTION TWO HUNDRED THIRTY-FOUR

1 "Vyāsa said, 'Now shall I tell, about the
withdrawal, as
night begins on passing of day, which
Īśvara-God
does of this (cosmos), making it very
subtle, into his spirit.

2 'In the sky Surya and seven tongues of
flame burn.
Then all this cosmos wholly wrapt in those
flames blazes violently.

3 'All *pṛthivī*-Earth's mobile and immobile
creatures, they dissolve
and merge into earthiness.

4 'Then, all these mobile and immobile having
dissolved, *bhūmi*,
the Earth, tree-and-grass-less, looks like the back
of a tortoise.

5 'And when *āpa*-Water absorbs *gandha*,
smell, the guna
of *bhūmi*-Earth, then, *gandha*-smell seized,
bhūmi-Earth is
envisaged for dissolution.

6 'Then *āpa*-Water surging in maha-
roaring waves
submerges all this indeed, prevails
and moves about.

7 'And when *āpa*-Water's guna, *tāta*-
child, is seized by
jyoti-Light, then *āpa*-Water, *guna*-less,
merges with *jyoti*-Light.

8 ‘When *Āditya*-Surya is stationed at
the zenith hidden
by tongues of flames, all this sky, indeed, filled
with flames, blazes.

9 ‘And when *jyoti*-Light’s guna *rūpa*-Form
is seized by *vāyu*-Wind,
then *jyoti*-Light disappears into *vāyu*-Wind
which is maha-turbulent.

10 ‘Then, dwelling in its roots, *vāyu*-Wind
finding its own
attribute, shakes the ten directions,
up and down and
transversely.

11 ‘And when *ākāśa*-Space seizes *vāyu*-
Wind’s guna *sparśa*-
Touch, then *vāyu*-Wind disappears, *ākāśa*-
Space alone remains
with silent sound,

12 ‘Without *rūpa*-Form, *rasa*-Taste, *sparśa*-
Touch, *gandha*-Smell,
and no shape. Only *ākāśa*-Space resounds
in all the worlds
existing as *nāda*-Sound.

13 ‘*Śabda*-Sound, the guna of *ākāśa*-
Space, (is absorbed)
by *mana*-Mind characterised by
manifestation.
Unmanifest *mana*-Mind and what it
manifests are
withdrawn into that Brahman.

14 ‘*Mana*-Mind having enveloped its own
guna, *candramā*-Moon
swallows it. *Mana*-Mind having ceased, its
spirit remains
established in *candramā*, the Moon.

15 'And that (unmanifest Mind), after a
long time, *saṁkalpa*-Will
overpowers. *Citta*, the Intellect,
swallows up
saṁkalpa-Will and that is *jñāna*,
higher knowledge
unsurpassed.

16 '*Kāla*-Time devours that *vijñāna*,
Wisdom, and *bala*-Might
(devours) *kāla*-Time, it is heard. Then
kāla-Time devours
bala-Might and that is overpowered
by *vidvān*, the
One-with-knowledge.

17 'Then that *ghoṣa*-Sound of *ākāśa*-Space
vidvān, the One-
with-knowledge, makes its own. That is the
unmanifest
supreme Brahman. That is eternal,
unsurpassed. Thus
all beings are indeed withdrawn into
Brahman.

18 'Properly, fully, is narrated thus,
beyond doubt, this
that is to be understood, consisting
of knowledge, seen
by yogis with supreme atmans.

19 'Thus again and again unmanifest Brahman
expresses itself and
withdraws. Thousand yugas long is the day.
The night is similar.'"

SECTION TWO HUNDRED THIRTY-FIVE

1 "Vyāsa said, 'What you had asked about
the totality of
entities, that have I related. What
is to be done
by a Brahmin, that I shall tell you as asked.

2 ‘*Jātakarma*, rites after birth, and others
with *dakṣiṇā*,
donation, to *samāvartana*,
graduation,
must be done under an acharya
expert in the Vedas.

3 ‘Studying the entire Veda, engaged
in serving the guru,
one becomes free of debt to the guru
and graduates
as a knower of sacrifices.

4 ‘With the acharya’s permission he enters
one of the four
ashramas and lives performing its duties
till liberated
from the body.

5 ‘He may produce progeny by a
wife, or, again,
practise *brahmacarya*-celibate study,
or live in the forest
near the guru, or, again, adopt the
ascetic’s dharma.

6 ‘*Gṛhastha*, household life, indeed is called
the root of all the four
(ashramas). There, by cooking faults, verily
the self-restrained
succeeds everywhere.

7 ‘Having progeny, knowing the Vedas,
by sacrifices
he is freed from the three debts (to the manes,
rishis and gods)
for heaven. He may enter another
ashrama after
being purified through karma.

8 ‘On this earth the place that is known as most
sacred, there he
should dwell. Living there he should prove himself
eminent and famous.

9 ‘Maha-ascesis, or mastery of
knowledge, or
sacrifices or donations increase
a Brahmin’s fame.

10 ‘So long as in this world his fame-augmenting
deeds exist, till
then a person obtains the eternal world
of the virtuous.

11 ‘He should teach, study, officiate in
sacrifices
and offer sacrifices, not accept
gifts, nor ever
donate in vain.

12 ‘Maha-wealth from officiating at
a sacrifice,
or from a student, or from a daughter’s
in-laws when received
should be spent in sacrifices, or gifted,
never consumed alone.

13 ‘For a householder there is no other
instruction than
to accept gifts for the sake of devas,
rishis, the manes,
gurus, the aged, the sick, the hungry.

14 ‘Those in hiding from persecution or
striving their
utmost to prosper should be gifted the
maximum of
one’s earned wealth.

15 ‘To the deserving the conformable
there is never
ungivable. Even Uccaihśravas,
the (celestial) steed
is conveyable to the good and wise.

16 ‘Persuasively and wisely, Satyasaṁdha,
maha-vow-observer,
by his own life saving a Brahmin’s life,
went to heaven.

[XII:235:17–24]

17 ‘Saṁkṛti’s son Rantideva to
mahatma Vasiṣṭha
presented lukewarm water and was
exalted in highest heaven.

18 ‘Indradamana of Atri’s lineage
having given
varied wealth to a worthy person, that
intelligent
ruler of earth won worlds without end.

19 ‘Uśīnara’s son Śivi, sacrificing
his body and his son,
dear as his heart, for a Brahmin’s sake, went
to highest heaven.

20 ‘Kāśi’s king Pratardana, gifting his
own eyes to a
Brahmin, obtained unequalled fame here and
in the other world.

21 ‘By gifting a divine, most fortunate
golden umbrella with
eight ribs, Devāvṛdha went to heaven
with his subjects.

22 ‘Sāṁkṛti of Atri’s lineage, having
instructed his pupils
about guna-less Brahman , that maha-
energetic
went to the highest worlds.

23 ‘Powerful Ambarīṣa, donating
Brahmins eleven
million cattle, went to heaven with
his subjects.

24 ‘Sāvitri, by giving up divine ear-rings,
and Janamejaya
his body for the sake of Brahmins
went to best worlds.

25 'Vṛṣadarbha's son Yuvanāśva by
donating all
gems, desirable women and delightful
residences
was indeed placed in heaven.

26 'Nimi the kingdom of Videha, and
Jamadagni's
son (Paraśurāma) *vasuṁdharā*
the earth, also
Gaya land and towns, gifted to Brahmins.

27 'When repeatedly clouds did not rain, all
creatures were given
life by Vasiṣṭha, as *Prajāpati*,
lord of creatures,
does for subjects.

28 'And Karandhama's son, lord of men
Marutta by
giving his daughter to Aṅgirasa,
went swiftly to heaven.

29 'Brahmadatta, Raja of Pāñcāla,
best of the intelligent,
by giving the treasure *śaṅkha* to
the foremost of
the twice-born, won (supernal) worlds.

30 'Also, Raja Mitrasaha by giving
his beloved
Madayantī to mahatma Vasiṣṭha,
went to heaven with her.

31 'The maha-famous royal rishi
Sahasrajit,
discarding his precious life for a
Brahmin's sake, went
to unsurpassed worlds.

32 'By gifting a golden house filled with all
desired objects
to Mudgala, Śatadyumna, ruler
of *mahī*-earth
went to Swarga.

33 ‘Known by the name Dyutimān, powerful
    Raja Śālva
by gifting his kingdom to Ṛcīka
    went to unsurpassed worlds.

34 ‘The royal rishi Madirāśva by
    giving away
his slender-waisted daughter to
    Hiraṇyahasta
went to regions praised by devas.

35 ‘The royal rishi Lomapāda by
    giving away
his daughter Śāntā to *prabhu*-lord
    Ṛśyaśṛṅga
got vast amounts of all desired things.

36 ‘Raja Prasenajit, by gifting a
    hundred-thousand
cows with calves, that maha-energetic
    went to unsurpassed worlds.

37 ‘They and many others by donations
    and by ascesis
mahatmas of virtuous conduct,
    senses-conquered,
went to Swarga.

38 ‘The fame of their deeds will remain established
    as long as *medinī*,
the earth, remains. By gifts, sacrifices
    and procreation
they verily obtained heaven.’”

SECTION TWO HUNDRED THIRTY-SIX

1 "Vyāsa said, 'The *trayī*-triple Vedas,
Vedic hymns
and branches should be examined,
the *ṛca*, *sāma*,
varṇa-sounds, *akṣara*-letters, also
yajus, *atharvaṇa*,
for Bhagwan-God, dwells in the six acts they
contain (performing and
officiating at sacrifices,
studying, teaching,
giving and accepting gifts).

2 'Those skilled in Vedic discussion and those
skilled in spiritual
matters, endued with sattva, maha-blessed,
see creation
and dissolution.

3 'Thus acting according to dharma, like
the disciplined,
without injury to creatures, the twice-born
should wish to live.

4 'Taking worldly knowledge from the good,
disciplined, expert
in shastras, performing rites according to
his prescribed dharma in
the world, keeping his word,

5 'Established in these six acts, that householder
is twice-born, with faith
always performing the five sacrifices
(*brahma*-study,
deva-oblations, *pitṛ*-libations,
nṛ-hospitality,
bhūta-feeding non-humans),

6 *dhṛtimān apramattaś ca dānto dharmavid ātmavān /*
vītaharṣabhayakrodho brāhmaṇo nāvasīdati //
'Steadfast and not careless, liberal,
knowing dharma,
self-possessed, beyond joy, fear and anger,
that Brahmin does not perish.

7 ‘Donation, study, sacrifices,
ascesis, modesty,
sincerity and self-restraint, these
develop energy,
and destroy sins.

8 ‘Sins washed away, intelligent, eating
sparingly, senses
conquered, having overcome desire and
anger, wishes
for the place of Brahman.

9 ‘Agni and Brahmins he worships and
offers devas
pranam, avoids speaking ill, violence
linked to adharma.

10 ‘This is the traditional conduct prescribed
for a Brahmin.
Doing acts following traditional
knowledge
brings success in karma.

11 ‘The five senses are the terrible waters
very difficult to
cross, greed the banks, anger the unapproachable
mire of the river
(of life), that the intelligent crosses.

12 ‘Desire and anger stirred up, exceedingly
stupefied,
by what the maha *vidhi*-Ordainer
prescribes, by that
irresistible force, the universe
is borne in the
current of its nature, revolving constantly.

13 ‘*Kāla*-Time is a maha-river covered
with years as eddies,
months as waves, seasons as current, fortnights
as vines and grass,

14 'The rise and fall of eyelids as froth, days and
nights as velocity,
desire as frightful crocodiles, Vedas
and sacrifices as rafts,

15 'Dharma as islands for creatures, wealth and
pleasure its roar,
truth as steps of the banks, non-injury
the trees it bears,

16 'Yugas as lakes in its midst. It springs from
Brahmā
dragging creatures created by the
Creator to
the abode of Yama, lord of the dead.

17 'This the intelligent and calm cross by
the boat made of
wisdom. Lacking this boat, what will the
unaware do?

18 'It is logical that the wise cross, not
other people.
From afar indeed the wise sees the merits
and faults everywhere.

19 'The sceptical, lustful, fickle-hearted,
little aware,
unwise, cannot indeed cross, nor can the
idle cross.

20 'Boatless, he gets stupefied with maha-
faults. Seized by the
crocodile of desire, knowledge cannot
be his boat.

21 'Hence, for the sake of emerging from it,
the discriminating
strive. This emergence is his who is a
Brahmin (Brahma-knower).

22 ‘Born in a pure family, he should be
suspicious of
three acts (teaching, officiating at
sacrifices,
and accepting gifts) and perform three acts
(study, sacrifice,
donate). Thereby, he keeps floating, crosses
over by wisdom.

23 ‘One who is consecrated (by rites),
is liberal,
is regular, disciplined in spirit,
is wise, soon succeeds in
this world and the next.

24 ‘The householder should live according to
these, not being
angry, unenvious, always perform
the five sacrifices
(*brahma*-study, *deva*-oblations,
pitṛ-libations
nṛ-hospitality, *bhūta*-feeding
non-humans) and
eat the left-overs.

25 ‘He follows acts and callings of the good,
behaves like the
cultured, desires a calling that injures
none, is blameless.

26 ‘Knowing scriptural and worldly principles,
cultured, discriminating,
acting according to the dharma of
his class, by his
acts not creating confusion with that
of others,

27 ‘Active and trustful, liberal, wise,
unenvious,
skilled in discriminating between
dharma and adharma,
one crosses all that is difficult to pass.

28 ‘Steadfast and not careless, liberal,
knowing dharma,
self-possessed, beyond joy, fear and anger,
that Brahmin is not cast down.

29 ‘This is the traditional occupation
laid down for Brahmins.
Doing acts by acquiring knowledge, he
succeeds everywhere.

30 ‘The undiscriminating desiring
dharma does adharma
here and, as if grieving, he does adharma
that is like dharma.

31 ‘(Thinking) “I am doing dharma,” does
adharma, and
wanting adharma does dharma. Both are
childish. Not knowing
karma, that embodied is subjected
to birth and death.’

SECTION TWO HUNDRED THIRTY-SEVEN

1 “Vyāsa said, ‘Whether he likes it or not
in his mind, emerging
and submerging, the one possessing
knowledge, possesses a boat.

2 ‘The steadfast, by the boat built of wisdom,
take across the
ignorant. The ignorant cannot take
across others
or themselves by any means.

[XII:237:3–8]

Translated by Pradip Bhattacharya

3 'The sage, faults removed, yoked to yoga should
be yoked to the twelve (means
of yoga): *deśa*-clean, smooth place, *karma*-acts
conducive to yoga,
anurāga-liking for yoga, *artha*-
goals of yoga,
upāya-asanas, *apāya*-renunciation,
niścaya-certainty,
cakṣu-focussed eyes, *āhāra*-pure, frugal
food, *saṁhāra*-
withdrawal, *mana*-mind and *darśana*–
equable vision.

4 '*Cakṣu*-eyes focused, acting wisely,
viewing by the mind.
One wishing for excellent knowledge
controls speech and
mind by intelligence. One wishing for
tranquillity
controls the atman by knowledge.

5 'By observing these, a person very
cruel, whether
knowing all the Vedas, whether ignorant
of *ṛca*-hymns,
not doing *japa*, silent recitation,

6 'Whether dharmic, a sacrificer,
whether a sinner,
whether a tiger among men, whether
bearing impotence,

7 'He indeed crosses this maha-dangerous
sea of age and death.
Thus by being yoked in yoga alone
till the end and
desiring to know too, he transcends Brahman
that is *śabda*-sound.

8 'Dharma is the seat (of the yoga-chariot),
modesty its shield,
asanas and renunciation the pole,
apāna-breath
the axle, *prāṇa*-breath the yoke, wisdom
and life-span the reins,

9 ‘Consciousness its lovely crest, pleasing
conduct its wheel’s rim,
sight, touch, scent and hearing the horses,

10 ‘Wisdom its wheel’s nave, all shastras the whip,
knowledge the driver,
kṣetrajña, the individual atman,
the steady rider,
faith and restraint its fore-runners,

11 ‘Renunciation the track it follows,
serenity,
purity and dhyana the goal. This splendid
chariot with
jīva-atman thus attains the world of Brahmā.

12 ‘Thus for a person in hurry, wishing
to be yoked to
this chariot, desiring to reach the
imperishable,
I shall speak of the speedy process.

13 ‘Controlling speech, he accomplishes
dhāraṇā
concentration, on the seven (Earth,
Water, Fire, Wind,
Space, Mind, Intellect) and their
pradhāraṇā,
objects, near and far from them (scent, taste, form,
touch, sound, ego,
and intelligence).

14 ‘Successively he (masters) the powers
of Earth, Wind,
Space and Water, Light, Ego and Intellect.
Gradually he
obtains the powers of the Unmanifest.

15 ‘(Now I shall describe) the realisation
of a person,
among the yoga-yoked, thus yoked to
(the twelve means of)
yoga too and of the success this person
yoked to yoga
obtains with insight into his self.

16 ‘Being churned, by his subtle vision he sees
these forms: as in
winter, fine mist pervades the sky.

17 ‘Thus, when freed from the body, is the first
form that occurs.
When the mist dissipates, the second form
is visible.

18 ‘Then the atman sees in (the heart’s)
ākāśa-sky
as if the form of *jala*-water. And
when *āpa*-water
passes away, the form of *vahni*-Fire
displays itself.

19 ‘When this disappears, *pītaśastra*-Wind
is wanted, (so
called as it sucks up all objects). It displays
its form as that
of gossamer.

20 ‘Then, acquiring the aerial whiteness
and subtlety too,
the consciousness of *aja*, the unborn,
unmanifest
Brahman indeed obtains its colourlessness
and subtlety.

21 ‘And when these have happened, the fruits that
emerge, hear from me.
Endued with the earth’s power, he is able
to create at will.

22 ‘Like *prajāpati*, lord of creatures,
unperturbed,
from his body he can create subjects.

23 ‘With but a toe, or finger, or with
a hand, or foot
can shake the earth, one mastering the
guna of *vāyu*
the Wind, thus smriti declares.

24 ‘Becoming *ākāśa*-Space, he has its
colour and vanishes
hiding his colour. Also, (mastering
Water), at will
he drinks up water-bodies.

25 ‘(Having mastered) *teja*-Fire, this form
cannot be seen,
nor be restrained. By conquering this
ahaṁkāra
the Ego, the five (elements) are brought
under control.

26 ‘Intelligence, the atman of the six
(five elements and ego)
when conquered, produces for one complete,
flawless insight.

27 ‘Then the Manifest merges into the
Unmanifest Atman
whence emanates the world and is named
the Manifest.

28 ‘My explanation of that Unmanifest
hear in detail
from me. Further, first what is said in
Sāṁkhya philosophy
understand from me.

29 ‘Twenty five principles are dealt with
equally in
both Yoga and *Sāṁkhya* (five elements,
five senses, five
sense-objects, five sense-organs, ego, mind,
intellect, prakriti
and *purūṣa*, the witness). Hear from me
their special features.

30 ‘It is said that *vyakta*-Manifest is
thus indeed: it
is born and grows, decays and dies. These are
its four characteristics.

31 'That which is the opposite of this is
called *avyakta*-
Unmanifest. In the Vedas and the
shastras, two atmans
are also mentioned (*jīva*-individual
and *parama*-supreme).

32 'The other born with four characteristics
relates to *caturvarga*,
collection of four goals (dharma, wealth, desire,
and moksha). *Vyakta*,
the Manifest is born of *avyakta*,
the Unmanifest
indeed and is both intelligent and
inferior (ignorant).
Sattva (*kṣetra*-body) and *kṣetrajña*,
knower-of-the-body,
these two are thus described too.

33 'In the Vedas both atmans are attached
to sense-objects.
Withdrawal from sensory objects is
the sign of success
(in achieving moksha) in the *Sāṁkhya*.

34 'Non-attached and non-egotistic,
non-dualistic,
doubts-severed, not angered, not hating,
not speaking untruth,

35 'Abused or hit, remains friendly, never
thinks ill (of others),
controls the three rods of speech, act and mind,

36 'Is equal to all creatures, he succeeds
in reaching Brahman.
Not desiring, nor not-desiring, existing
only for the journey,

37 'Uncovetous, untroubled, restrained,
not active, not inactive,
whose mind and senses are not unfocussed,
resolves unabandoned,

38 'Who befriends all creatures equally,
regards a stone,
a lump of clay and gold equally, regards
liked and disliked
equally, is composed, regards praise and
blame equally,

39 'Is free from wanting all desired things,
firmly vowed
to *brahmacarya*, celibate study,
non-violent
towards all creatures, such a one is
Sāṁkhya-wise, freed.

40 'Now understand from me the reasons for
liberation
by Yoga. One who transcends yogic powers
and moves on is freed.

41 'Thus have I told you of the intelligence
born of dhyana free from
doubts. Thus one, becoming free from opposites,
can attain Brahman.'"

SECTION TWO HUNDRED THIRTY-EIGHT

1 "Vyāsa said, 'Now, the composed, abiding
in peace, seize the boat of
knowledge, floating and sinking (in life's waters),
resort to knowledge alone.'

2 "Śuka said, 'What is that knowledge or science
by which both (life and death)
are overcome? Is it the dharma marked
by action or
indeed that of withdrawal?'

3 "Vyāsa said, 'He who sees that existence
came by *svabhāva*,
innate nature, without soul and consciousness,
fosters that repeatedly
among all by wisdom free from logic.

4 'Those who firmly believe that the cause
(of creation)
is the nature of things, like blowing hard
on grass and chaff,
they gain nothing at all.

5 'Those of little intelligence who resort
to this side, knowing
svabhāva-inherent-nature as the cause,
they never obtain
the excellent.

6 '(Belief in) *svabhāva*, inherent nature,
is an act of
the deluded mind and destroys them. This
svabhāva and
the other state will be explained.

7 'Here farming, other work and harvesting
crops, making vehicles,
seats and houses are done by the wise (not
happening by itself).

8 'Playgrounds and houses and medicines for
diseases are
announced by the wise and executed
by the knowledgeable.

9 *prajñā saṁyojayaty arthaiḥ prajñā śreyo 'dhigacchati*
rājāno bhuñjate rājyaṁ prajñayā tulyalakṣaṇāḥ //
'Wisdom achieves goals, wisdom obtains
welfare. By wisdom
Rajas of equal qualities enjoy
kingdoms.

10 'Superior and inferior among
creatures are perceived
indeed through *jñāna*-knowledge. *Tāta*-son,
from *vidyā*-knowledge
comes creation, *vidyā*-knowledge is the
supreme goal.

11 'The birth of all creatures of various kinds
is fourfold: from
wombs, from eggs, sprouted, also sweat-born are
observed.

12 'The mobile are noticed to be superior
to the immobile.
This is logical, as exertion is
the speciality
that makes them superior.

13 'The many mobile are said to be of
two kinds: multiped and
biped. The many biped are superior
to the multiped.

14 'Bipeds are said to be of two types:
land-dwellers and
others. Among these, land-dwellers are
superior
as they eat cooked food.

15 'Land-dwellers are said to be of two types:
average and
inferior. The average are superior
as they reflect
upon the dharma of their class.

16 'The average are said to be of two types:
dharma-knowers
and others. The dharma-knowers are
superior
as they reflect on what should be done and
what should not be done.

17 'Dharma-knowers are said to be of two
types: Veda-knowers
and others. The Veda-knowers are
superior
as the Vedas are established in them.

Translated by Pradip Bhattacharya

18 ‘Veda-knowers are said to be of two
types: the expounders
and others. The expounders are superior,
as they reflect
upon all dharmas.

19 ‘It is by them that knowledge of the Vedas,
fruits of rituals
of all dharmas is spread. Along with sacrifices,
the entire Vedas
flow from the mouths of expounders.

20 ‘Expounders are said to be of two types:
atman-knowers
and others. Atman-knowers are superior
as they reflect
upon birth and non-birth.

21 ‘One knowing dharma is dual (proactive
and inactive),
he has all knowledge, knows all dharmas,
he is a renunciant,
true in resolve, he is enduring, he
is *īśvara*, Lord.

22 ‘In whom the knowledge of Brahman is
established,
him devas know as a Brahmin, deeply
versed in Brahman-
as-sound and beyond, resolute.

23 ‘Within and without, *adhiyajña*,
the Supreme Self,
and *adhidaiva*, the individual
self, those who know,
revere them. They are devas, *tāta*-son,
they are twice-born.

24 ‘In them this universe, entire beings
and the world is
placed. Like the state of their majesty,
nothing at all is there.

25 'They, transcending birth, death and all karma, are lords of all
fourfold creatures, *svayaṁbhuva*, Self-Born.'"

SECTION TWO HUNDRED THIRTY-NINE

1 "Vyāsa said, 'These are the occupations traditionally
prescribed for the Brahmin. The knowledgeable indeed succeeds
in work done everywhere.

2 'Even there occurs no such doubt about decision for
action (namely): which karma is from one's innate nature
or, again, is karma from knowledge?

3 'There if desire of knowing here be for the knowledge of
puruṣa, the Supreme Being, I will describe this through
inference and experience. Listen to that.

4 'Some say *pauruṣa*-prowess is the cause of man's acts. Some
praise *daiva*-destiny and other people *svabhāva*-habit.

5 'Karma by *pauruṣa*-prowess, *daiva*-destiny and
fruit-seeking *svabhāva*-habit, these three are separate
(causes of action), or jointly, say some.

6 'Thus these are not so and also both are and also both are not,
those established in work speak in dissimilar ways. Those established
in sattva see impartially.

Translated by Pradip Bhattacharya

7 ‘In *Tretā*, *Dvāpara* and in *Kali* people
are doubt-ridden.
In *Kṛta* yuga they practise ascesis,
are tranquil and
abide in *sattva*.

8 ‘Then all saw no difference in *Ṛk* hymns
Sāma chants and
Yajus rites. Seeing desire and dislike
as separate,
they remained doing ascesis.

9 ‘United to the dharma of ascesis,
devoted to
constant ascesis, of keen understanding,
they obtained all
that their minds desired.

10 ‘By ascesis is obtained That which
creates the cosmos,
and then becoming That one becomes
lord of all creatures.

11 ‘That stated in Vedic discussions is
inexplicable
for Vedic rishis. Expressed again in
Vedanta, it
is perceived in a regular manner.

12 ‘Killing is the sacrifice of Kshatriyas,
oblations the
sacrifice of Vaishyas, smriti declares,
service the sacrifice
of Shudras, *japa*, silent recitation,
the sacrifice of Brahmins.

13 ‘By performing prescribed duties and
Vedic study,
one is a twice-born. Whether one does anything
else or does not do,
being friendly to all, is called a Brahmin.

14 ‘At the beginning of *Tretā*, were all
Vedas, sacrifices,
social classes and ashramas. As life-span
reduced, they declined in
Dvāpara yuga.

15 ‘In *Dvāpara* the Vedas are in confusion
and in *Kali*
yuga's end sometimes they are visible,
also not visible,
again and again.

16 ‘Habitual dharma decays and there,
by *adharma* are
tormented cattle and land, water, herbs
and their juices.

17 ‘Into *adharma* vanish the Vedas,
Vedic dharma
and the ashramas. The habitual
nature of the
immobile and the mobile gets perverted.

18 ‘As rain by showers on the ground grows
all creatures, so
the Vedas do all their branches, yuga
after yuga.

19 ‘*Kāla*-Time unfolds multiplicity,
and is origin-and-
end-less. Earlier I have told you that
it brings together
and separates.

20 ‘This *Dhātā*-Ordainer is the birthplace,
destruction and
control of creatures. In it numerous exist
subject to their
habits, created with opposites.

21 ‘Of *sarga*-creation, *kāla*-Time,
dhṛti-constancy,
Vedas, *kartā*-doer, *kārya*-deed,
kriyāphala,
fruits-of-acts, these have I told you,
tāta-son, as
you had asked me.’”

SECTION TWO HUNDRED FORTY

1 Bhīṣma said,
“Thus spoken to, (Śuka) profusely praised
the supreme rishi’s
instructions and to ask questions
about the meaning
of moksha-dharma, began:

2 “Śuka said, ‘How does one with progeny,
Veda-knowing,
a sacrificer, eminent in wisdom,
unenvious,
attain that inapprehensible Brahman,
not based on tradition?

3 ‘By ascesis, by *brahmacarya*,
celibate study,
by renouncing all, by the intellect,
whether in *Sāṁkhya*
or in Yoga? I ask this; tell me!

4 ‘Also, concentration of the mind and
the senses is
attained by what means by a person, that
you should explain.’

5 “Vyāsa said, ‘Without knowledge and ascesis,
without controlling
the senses, without renouncing all, none
achieves success.

6 ‘All the (five) maha-entities are the
first creation
of *svayaṁbhuva*, the Self-Born.
Abundantly
are they contained in living beings
and the embodied.

7 ‘The bodies of the embodied are from
bhūmi-earth, the liquid
parts from *jala*-water, the eyes are
declared from *jyoti*-light,
prana, *apāna* (and other vital
breaths) abide in *vāyu*-wind,
and vacancies from *ākāśa*-space.

8 ‘Vishnu is in movement, *Śakra*-mighty-
Indra is in strength,
Agni honours food in the stomach,
The directions and hearing
are in the ears, Sarasvatī and speech
are in the tongue.

9 ‘Ears, skin, eyes, tongue and indeed nose the fifth
are called the senses
of perception, the doors for acquiring
sensory objects.

10 ‘*Śabda*-sound, *sparśa*-touch and *rūpa*-form,
rasa-taste, and
gandha-smell the fifth, are sensory objects,
perceived as distinct
by the mind.

11 ‘Mind controls the senses as a driver
controls horses.
Also, Mind is always controlled by the
individual’s
atman sheltered in the heart.

12 ‘As the lord of all these senses is
mana-Mind, so
does the individual control and
despatch *mana*-Mind.

[XII:240:13–19]

Translated by Pradip Bhattacharya

13 'Senses, sensory objects, their innate
nature, consciousness,
mind, both prana-*apāna*, the vital
breaths, and *jīva*,
the individual soul, always exist
in the embodied's body.

14 'Shelter there is none for *sattva*-spirit,
in guna, sound,
nor in consciousness. It is energy
that creates
sattva-spirit, not the gunas ever.

15 'Thus the seventeenth in the body
surrounded by
sixteen gunas (five senses, five sense-
objects, five vital
breaths and mind) the intellectual
Brahmin perceives
by the mind that Atman in his atman.

16 'Not visible to one's eye, nor also
to all the senses,
lit up brightly by the lamp of the mind
that maha-Atman
is revealed.

17 'That without sound, touch, form, without taste, scent,
changeless, bodiless,
without senses, oneself observes in the body.

18 'The Unmanifest immortal sheltered
in this manifest
mortal body whoever perceives, he
after dying
succeeds in becoming Brahman-like.

19 'Brahmins of noble descent and knowledge,
a cow, an elephant,
a dog and indeed a dog-eater (untouchable)
pandits view impartially.

20 'It is he that dwells in all creatures mobile
and immobile,
the one maha-Atman by which all this
is pervaded.

21 'Its atman in all creatures, and all creatures
in its atman
when the individual atman sees,
then it is absorbed
into Brahman.

22 'So long as atman of the Vedas is
in the atman,
till then the atman is in the Supreme
Atman. He who
is always thus aware, succeeds in
being immortal.

23 '(Those who) become the atman of all creatures,
pursue all creatures'
welfare, even devas are stupefied,
failing to track the path
of the seekers of the (supreme) station.

24 'Like the tracks of birds in the sky and
aquatic creatures in
water are not seen, so it is with the
very great atmans.

25 *kālaḥ pacati bhūtāni sarvāṇy evātmanātmani /*
yasmiṁs tu pacyate kālas taṁ na vedeha kaś cana //
'Time cooks all creatures indeed within
itself. In what
Time itself is cooked, that none knows at all.

26 'That is not above, not diagonally
and not below,
not again on any side, not in the middle.
It is not found
(by the senses) at all anywhere.

27 'All these worlds are within That, nothing is
outside That. He, coming
thousandfold, like an arrow released from
a bowstring,

28 ‘Cannot reach the ends of that Cause, even
speeding like
the mind. Nothing exists that is more subtle,
more solid than It.

29 *sarvataḥpāṇipādāntaṁ sarvatokṣiśiromukham /*
sarvataḥśrutimal loke sarvam āvṛtya tiṣṭhati //
‘Everywhere are its hands and feet,
Everywhere are its eyes, head and mouth,
Everywhere are its ears in the universe;
Enveloping everything it exists.

30 ‘That is even minuter than the minutest
That is greater than the greatest.
That definitely dwelling within all beings
is not visible.

31 ‘Imperishable and perishable are
the dual states
of this (Supreme) Atman. The perishable
is in all creatures;
the Imperishable is divine, immortal.

32 ‘Entering this house of nine doors (the body)
the *haṁsa*-soul
settles as controller, lord of all creatures,
mobile and immobile.

33 ‘Resorting to new bodies prone to decay,
destruction, many forms,
those who see the other shore call *haṁsatva*,
soul-hood, of the Unborn.

34 ‘Called *haṁsa*-soul and undecaying,
unchangeable,
it is that Indestructible. The one
possessing knowledge
who attains that Indestructible
escapes life and birth.’

SECTION TWO HUNDRED FORTY-ONE

1 "Vyāsa said, 'Good son, asked by you here
what I have told
duly and properly relates to
the *Sāṁkhya* school.

2 'Now I am explaining all those acts to
be done in Yoga.
Listen to that. Uniting intelligence,
mind and all senses
intent upon the atman, *tāta*-son,
that is knowledge unsurpassed.

3 'That by calmness, by restraint, by spiritual
practice, by enjoying
the atman, by intelligence, by doing
pure acts should be understood.

4 'Wholly uproot the five obstacles that
kavi-seers know
in yoga: *kāma*-desire, *krodha*-anger,
lobha-greed, *bhaya*-fear
and *svapna*-sleep the fifth.

5 'Conquer anger by serenity,
desire by discarding
expectation. By cultivating
sattva, the steadfast
should uproot sleep.

6 'Protect by firmness the penis and stomach;
by eyes, the hands
and feet; by mind the eyes and ears and by
acts mind and speech.

7 'By non-negligence discard fear, greed by
cultivating
the wise. Thus these obstacles in Yoga
should be conquered,
always being unwearied.

8 ‘Agni and Brahmins should be worshipped,
and gods pranam-ed.
Avoid angry, injurious speech that
distresses the mind.

9 ‘Glorious Brahman is the seed of all
this, the *rasa*,
essence. From that One are created
creatures both
mobile and immobile.

10 ‘Dhyana, *adhyayana*-study, *dāna*-charity,
satya-truth, *hrī*-modesty,
ārjava-sincerity, *kṣamā*-patience,
śauca-cleanliness,
purified food, control of the senses,

11 ‘These augment energy and reduce sins.
By these all goals
are achieved and knowledge is produced.

12 “Be impartial among all creatures,
subsist on whatever
is gained or not gained, wash away sins,
be energetic,
frugal in diet, conquer the senses,
having subdued
desire and anger, seek to attain
Brahman’s station.

13 ‘Having composed mind and senses in
concentration,
meditate in early night and late night
holding the mind
in the atman.

14 ‘In the living being with five senses
should there be a
single opening in a sense, then, like
water escaping through
a hole in a leathern bag, wisdom flows out.

15 ‘Now first the mind—as a fisherman seizes
fish—then the ears,
eyes, tongue and nose does the yoga-knower seize.

16 ‘Then having subdued these, the striving
ascetic should
establish them in the mind. Similarly,
removing purposes,
hold the mind in the atman.

17 ‘Uniting the five organs of knowledge,
the striving ascetic
should establish them in the mind. When they,
with mind the sixth,
dwell in the atman,

18 ‘Stay there placidly, then is Brahman
revealed like a
smokeless blazing fire, like the radiant
āditya-Surya,

19 ‘Like blazing lightning in the sky he sees
Atman, the Supreme
Spirit, in his atman. Then all appears
in it and, pervading
all, it appears in everything.

20 ‘It is seen by mahatma Brahmins,
intellectual,
resolute, maha-wise, engaged in the
good of all beings.

21 ‘Thus, for a fixed time practising strict
observance of
vows, sitting in isolation, one attains
equality
with *akṣara*, the Undecaying.

22 ‘Bewilderment, errors, mental revolutions,
scents, sounds, sights,
marvellous tastes, touches, coolth and warmth,
wind-like form,

23 ‘Also genius and appendages
are experienced
in yoga. Disregarding them, the
truth-knower should
indeed recede into his atman.

24 'The silent sage does practise of yoga
thrice daily. On
a mountain-top, in a temple, in front of
a tree, (he) yokes (with Atman).

25 'Gathering all the senses together,
as in a treasure-chest
in a store-room, one should think single-
mindedly of the eternal,
not let the mind sway from yoga.

26 'The means by which the fickle mind can be
controlled, that should
be practised by the yoked and never be
swayed from that.

27 'Vacant mountain caves and temples of gods
and empty houses
do the single-minded turn to for dwelling.

28 'He should not mix with others in acts, words
or also mentally,
be indifferent, eat frugally, regard
gain and loss equally.

29 'One who praises him and one who blames him,
both should be regarded
equally, not seeking the good of one
and evil of the other.

30 'Not rejoicing at gain, not worried over
loss, impartial
towards all creatures, his dharma should be
mātariśvana-the-wind's
(touching all equally).

31 'Thus fully composed, looking impartially
everywhere,
the virtuous constantly in yoga
for six months,
crosses over to *śabdabrahma*,
Brahma-as-Sound.

32 ‘Seeing people distressed by pain (pursuing wealth), he should regard
a clod, a stone and gold the same. Avoiding this path (of wealth),
desisting, he is not deluded.

33 ‘Whether from a low class, or a woman, if craving dharma,
they also by this path can reach the supreme goal.

34 ‘The Unborn, Ancient, Undecaying, Eternal, that
man attains by stilled senses. Minuter than the minutest,
greater than the greatest, that Atman is seen by the yoked atman.’”

35 (Bhīṣma said,) “These properly spoken words by the maharishi
and mahatmas, those intellectuals who, having reflected
in their minds, follow, are absorbed into *parameṣṭhi*,
the Supreme Self, till all things end in dissolution.”

SECTION TWO HUNDRED FORTY-TWO

1 “Śuka said, ‘When these declarations of the Vedas are, “Do karma!”
and “Renounce it!” in which direction does one go by knowledge and
where does one go by karma?

2 ‘This I wish to hear. That, Sir, kindly tell me! They mutually
differ and are contradictory.’

3 Bhīṣma said,
"Thus addressed, Parāśara's son said in
reply to his son,
'Karma and knowledge to you will I
explain, subject
to destruction and indestructible
(respectively).

4 'The direction one goes by knowledge and
where one goes by karma
hear, son, single-mindedly. Their difference
is cavernous.

5 '"Dharma is," who declare thus, to them those
who say, "It is not,"
similar to that (former) side is this
(pain) I feel now.

6 'Two are the paths established here in the
Vedas: the dharma
indicated by *pravṛtti*-proactive
and that of *nivṛtti*,
inactive, spoken memorably.

7 'Acts bind the living being; knowledge
liberates it.
Hence an ascetic seeing the other
shore does not do karma.

8 'By acts, after death one is born as a form
constituted
of sixteen components (five senses, five
sensory objects,
five elements, mind). By knowledge one is
born as the eternal,
unmanifest, immutable Self.

9 'Karma is praised by a class of humans
of little intelligence.
Hence they delight in serving the mesh of
the body.

10 'Those who, experts in realising dharma,
have obtained supreme
understanding, they do not praise karma,
as drinkers from rivers
(do not praise) wells.

11 'The fruit obtained from karma are happiness
and sorrow, birth and death.
By knowledge that is obtained, going where
there is no sorrow.

12 *yatra gatvā na mriyate yatra gatvā na jāyate /*
na jīryate yatra gatvā yatra gatvā na vardhate //
'Going where one does not die;
Going where one does not get born;
Going where one does not age;
Going where one does not grow.

13 *yatra tad brahma paramam avyaktam ajaraṁ dhruvam/*
avyāhatam anāyāsam amṛtaṁ cāviyogi ca //
'Where is that supreme Brahman, unmanifest,
undecaying,
eternal, unimpeded, effortless,
immortal and
inseparable.

14 'Where dualities, mental conceptions
and acts impede
no more, equable everywhere, friendly
to all, and engaged
in the welfare of all creatures.

15 'The man of knowledge is different,
tāta-son, and
the man of karma is otherwise. Know
that like the new
moon seen existing as a subtle phase
(not destroyed,
so is the wise man).

16 'Now, of this a rishi (Yājñavalkya) has spoken
elaborately
(in the *Bṛhadāraṇyaka* Upanishad).
The new-born moon
is seen like a curved thread in the sky.

17 ‘Consisting of eleven modifications
(five senses, five
sensory objects, mind) endowed with the
collection of
material elements, is the embodied.
Know that, *tāta*-son,
as the one composed of karma-guna.

18 ‘The deva that dwells there like a water-
drop on a lotus leaf,
know that well as *kṣetrajña*, knower of
the body, eternal,
won by renunciation.

19 ‘Tamas, rajas and sattva—know these as
the gunas of
jīva, the individual. The *jīva*-
individual’s
guna should be known as atman. The atman
is from *paramātmā*,
the Supreme Spirit.

20 ‘Consciousness is said to be the guna
of *jīva*, the
individual. It exerts and makes
all exert. Superior
to it, say knowers of the body, is
that which has created
the seven worlds.

SECTION TWO HUNDRED FORTY-THREE

1 “Śuka said, ‘The creation continuing
from *kṣara*-destructible,
with gunas and senses, and the creations
from the power
of *buddhi*-intellect, doing dhyana
on these is auspicious
for the atman.

2 ‘Now again, indeed, in this world, the good
conduct, rational
behaviour, that the good practise, that
I wish to be described.

3 ‘In the Vedas it is said, ‘Do karma!’
and ‘Renounce it!’
How do I understand them thoroughly?
That you should explain to me.

4 ‘By the guru’s instructions I know the
way of the world,
am purified. Having purified the
intelligence,
the atman liberated, I shall discard
the self without pain.’

5 “Vyāsa said, ‘The course of conduct first
prescribed by Brahmā
himself, that was practised in the past by
the virtuous
and the supreme rishis.

6 ‘It is by *brahmacarya*, celibate
study, that the supreme
rishis conquer the worlds. Seek the best for
the atman in
your heart, setting the mind on the atman.

7 ‘In forests, eating roots and fruits, being
refined by very great
ascesis, roaming holy sites and not
harming creatures,

8 ‘Visiting huts of forest ashramites
at the time they
are smokeless and the sound of husking hushed,
for alms, one succeeds
in becoming Brahman-like.

9 ‘Not praised, not praising others, discarding
good and bad, roam
singly in the forest, eating whatever
is given.’

10 “Śuka said, ‘These Vedic statements, according
to public talk,
are in conflict. Is one authoritative,
or the other?
In conflict, what is the shastraic validity?

11 'This I wish to hear, bhagwan. Kindly tell me.
By not obstructing
actions, how can this occur?'

12 Bhīṣma said,
'Thus addressed, in reply said this the rishi
(Vyāsa) son of
the fragrant one Gandhavatī-Satyavatī,
to his son then,
honouring the speech of his limitlessly
energetic son.

13 "Vyāsa said, '*Gṛhastha* the householder,
brahmacārī
the celibate student, *vānaprastha*
the forest hermit, and
bhikṣuka the mendicant, through their
(respective) prescribed acts,
all proceed to the supreme end.

14 'One who practises these ashramas
as prescribed,
free of desire and hate, he is highly
esteemed hereafter.

15 'These four are the steps of the ladder
established in
Brahman. By resorting to that ladder
one is highly
esteemed in the world of Brahmā.

16 'A fourth of the life-span as an
unenvious
brahmacārī, celibate student,
should stay with the
guru or guru's son, the learned in
dharma and wealth.

17 'By doing excess work, he should study
with the guru,
striving to succeed. He should be sincere,
not slanderous;
if summoned, take refuge with the guru.

18 'He should sleep after and rise before the
guru in his dwelling
and do the duties to be done by a
pupil or by a servant.

19 'Completing all these works, indeed he should
stand beside (the guru).
He should be an all-purpose servant and
adept in all work.

20 'He should be pure, dextrous, full of good
qualities,
occasionally say what is agreeable.
he should look at
the guru unagitatedly, senses-conquered.

21 'Till he (the guru) has eaten, he should not eat
Till he has drunk, he should not drink
Till he has sat, he should not sit
Till he has slept, he should not sleep.

22 'With palms upturned, he should gently touch
the guru's feet,
pressing the right with his right, the left with
his left.

23 'Greeting the guru, he should speak thus:
"Bhagwan, teach me!
This shall I do, bhagwan! This also have
I done. O Brahman!
Also, whatever you say again, I
shall do."

24 'Thus taking permission for all, he should
offer the guru wealth.
And having done all that he should again
inform the guru.

25 'Those scents and also tastes a *brahmacārī*,
celibate student,
should not resort to, he may after
return (from his
guru's ashram). Thus is the decision
in dharma.

26 ‘Whatever rules have been prescribed at length
for *brahmacārīs*,
celibate students, all those should be fostered,
staying near the guru.

27 ‘Thus he, having brought the guru satisfaction
to the utmost
of his strength, the disciple should pass from
that ashrama,
enter others thus, performing their duties.

28 ‘Passing a fourth of the life-span with Vedas,
vows and fasts, having
given the guru *dakṣiṇā*-fee, he
should, return (home) as prescribed.

29 ‘(Then) united to a wife gained by dharma,
producing the (home) agni,
he should spend the second part of life-span
a *gṛhamedhivrat*,
vowed to the rites a householder observes
with his wife.’

SECTION TWO HUNDRED FORTY-FOUR

1 “Vyāsa said, ‘For the second part of the
life-span the householder
should stay at home united with a wife
gained by dharma,
producing the (home) agni, observing
virtuous vows.

2 ‘Householder’s occupations have been told
as four by *kavi*-seers.
The first is *kusūladhānya*, storing
paddy in a granary
to last three years. The next is *kumbhīdhānya*,
storing in jars
to last for six days or a year,

3 'The third *aśvastana*, enough for a day,
    not the next.
The fourth subsists adopting *kāpotī*,
    the pigeon's mode
of post-harvest gleaning. Of these, each is
    superior
to the preceding in winning worlds by dharma.

4 'The first should perform six acts (sacrifice,
    officiate
at sacrifices, study, teach, donate
    and accept gifts).
The second should perform three (sacrifice,
    study, donate).
The third should perform two (study, donate).
    The fourth should perform
the Brahma-sacrifice (study Vedas).

5 '*Gṛhamedhivrata*, vows observed by
    the householder
with his wife, are considered great here.
    Not for self (alone)
should food be cooked, nor should animals be
    killed in vain.

6 'Whether animate or inanimate,
    it ought to be
consecrated with *yajuṣa* rites (for
    sacrifice). Never
in the day does he fall asleep, nor in
    the first or last
part of the night.

7 'Not in-between morning and night does he
    eat; nor does he
invite his wife (for coitus) out of her
    season. No Brahmin
ever stays in his house unfed, unhonoured.

8 ‘And such guests should always be offered puja
with *havya*-oblations
and *kavya*-libations (for gods and manes),
as are purified
by Vedic knowledge and vow-observance,
know the scriptures,
are masters of the Vedas,

9 ‘Live the dharma of their class, are controlled,
active, devoted to
ascesis. For honouring them *havya*-
oblations and
kavya-libations also, are prescribed.

10 ‘Not using a razor and ignorant
of the dharma
of their class, abandoning *agnihotra*,
the sacred household fire,
doing what displeases the guru,

11 ‘Indeed it is instructed that with all
creatures (food) should be
shared here. Similarly, the householder
should give to those
who do not cook (sanyasis).

12 ‘Always should he be a *vighasāśi*
vighasa-eater,
and always eat *amṛta*. *Amṛta*
is the remains
of food offered in sacrifice, which is
the equal of oblations.

13 ‘One who eats left-overs of dependants,
he is called a
vighasāśi. *Vighasa* is what remains
after dependants
have eaten. *Amṛta* is the left-overs
of sacrificial offerings.

14 'He should be devoted to his wife,
restrained,
unenvious, senses-conquered. With
ṛtvik, Vedic priests,
purohita, family priests, acharyas,
maternal uncles,
atithi-unexpected visitors,
dependants,

15 'The aged, children, the sick, doctors,
paternal relatives,
those related by marriage, friends, mother
and father, daughters-in-law,
brothers, sons, wives,

16 'Daughters and the servant class he should
never quarrel.
Being free from disputes with them frees him
from all sins.

17 'By conquering these, he wins all worlds,
beyond doubt. The
acharya is lord of Brahmā's world, the
father is lord
of the world of *Prajāpati*,

18 'The guest of Indra's world, the *ṛtvik*,
Vedic priest, of
the world of devas, sisters and daughters-
in-law of the
world of apsaras, paternal relatives
of the world of
Viśvadeva deities,

19 'Relatives by marriage and friends, of the
regions of the quarters,
the mother and the maternal uncle
of *pṛthivī*-earth.
The aged, children, the sick, the wasted
have influence
over *ākāśa*-space.

20 ‘The eldest brother is the father’s equal;
wife and son are
one’s own body, servants are one’s shadow,
and the daughter
is most pitiable.

21 ‘Hence, though scolded by them, he should always
bear it un-anguished.
The learned person of virtuous conduct
should be devoted to
domestic dharma, conquering weariness.

22 ‘Do not perform dharma by doing acts
bound to wealth. Of
the householder’s three types of occupations
(storing paddy,
not storing, gleaning) the best is the last.

23 ‘Similar to them indeed, among one
another, (in
sequence) are said to be the four ashramas.
One should strive after
the rules prescribed for them in all tasks.

24 ‘The worthy *kumbhīdhānya* (storing paddy
in jars, enough
for six months, or a year), *uñcha*-gleaning
practitioners,
the *kāpotī*-pigeon (storing for a day),
where these dwell, that realm prospers.

25 ‘Ten generations of forefathers and
ten of descendants are
purified of those who live the householder’s
occupations free of anxiety.

26 ‘They obtain ends like the worlds of the
cakracara,
emperors whose chariot-wheels roll
unimpeded
everywhere, or the end ordained for
the senses-restrained.

27 ‘Householders of noble minds attain the
beneficial world
of Swarga. In the Vedas it is seen that
Swarga has vehicles
bedecked with flowers.

28 ‘The world of Swarga is established for
self-controlled householders.
By Brahmā it has been ordained as the
ladder by which one is
liberated. Sequentially attaining
the second (ashrama
of domesticity), one is highly
honoured in the world of Swarga.

29 ‘Thereafter is the supremely noble
ashrama called the third
(*vānaprastha*) of discarding the body,
living in the forest,
superior to the householder’s. Hear
how they torment the body.’”

SECTION TWO HUNDRED FORTY-FIVE

1 Bhīṣma said,
“The householder’s occupation, as
prescribed by the
intellectuals, I have told you. What
was said thereafter,
attend to that, O Yudhiṣṭhira!

2 “Sequentially crossing that (domesticity),
one enters the
excellent third, weary of the vow
of living in
union, to live in the *vānaprastha*
ashrama (forest-life).

3 “Listen, *pārtha*, son of Pṛthā-Kuntī,
bhadraṃ te, bless you, of
those whose atmans shelter all worlds, who act
after prior reflection
and are residents of holy lands.

4 “Vyāsa said, ‘When the *gṛhastha*-householder sees himself wrinkled and
grey, and has children of his children, then indeed he should
find shelter in the forest.

5 ‘The third part of life-span should be lived in *vānaprastha* (forest)
ashrama, there indeed tending agni, worshipping deities.

6 ‘Observing rules, he should eat sparingly in the day’s sixth part,
not be careless, attend to that sacred agni, those cows
and all those parts of sacrifices (as in domesticity).

7 ‘(He should live on) uncultivated rice, barley, wild rice
and *vighasa*-left-overs. He should also pour oblations
in the five sacrifices (Vedic study, oblations to deities,
libations to manes, hospitality, feeding non-humans).

8 ‘In *vānaprastha* ashrama too these four kinds of
occupations are declared in smriti. Some clean up at once
after a meal (not storing for the future). Some store for a month.

9 ‘Some store for a year, some for twelve years, doing for the
sake of doing puja to *atithis*, unexpected guests,
and for accomplishing rituals and sacrifices.

10 ‘In monsoons they are under open skies; in autumn in water;
and in summer they are amidst five fires; always eating sparingly.

11 'They roll on the ground, or stand on their toes,
remain on earth
or on mats, consecrate themselves by bathing
for libations.

12 'Some use teeth as mortar (eat unground grain)
while others pound
with stones, during the bright fortnight only
drink grain-gruel decoction,

13 'Only during the dark fortnight drink and
eat in due sequence.
Some, firm-vowed, live only on roots, some
only on fruits,
some only on flowers,

14 'Living according to the rules of the
vaikhānasa
(forest-recluse) doctrine chosen. These and
many other
observances are there for those wise men.

15 'The dharma of the fourth (ashrama),
Upanishad-based,
is said to be common for all. Coming
after *gṛhastha*,
domesticity and *vānaprastha*,
forest life, it
is different from them.

16 'In this very yuga, *tāta*-son,
omniscient
Brahmins—Agastya, the seven rishis,
Madhucchanda,
Aghamarṣaṇa,

17 'Sāṁkṛti, barley-eater Sudivātaṇḍi,
Akṛtaśrama,
Ahovīrya and Kāvya, Tāṇḍya, wise
Medhātithi,

18 'Śala, Vāka and Nirvāka, Śūnyapāla,
Kṛtaśrama—
thus knowing this dharma, then reached Swarga.

19 ‘*Tāta*-son, those who have kept dharma in view
are the *Yāyāvara*,
vagrant, group, many rishis of fiery
ascesis, with
expert insights into dharma,

20 ‘And innumerable other Brahmins
resorting to
the forest: the *Vaikhānasa*, *Vālakhilya*,
Sikatā and others.

21 ‘By practices they were joyless, devoted
to dharma, had
conquered the senses. Keeping dharma in
view, they all resorted
to the forest. They are seen apart from
asterisms as
groups of invincible luminous
celestial bodies.

22 ‘When weakened by age and tormented by
diseases, when
the fourth part of life-span is left, *vānaprastha*
ashrama should
be discarded, performing *sadyaskāra*,
the day-long sacrifice,
giving as *dakṣiṇā*-fees all possessions.

23 ‘He should worship the atman, enjoy
the atman, sport
in the atman; resting in the atman,
establish the sacred
agni in the atman having renounced
all attachments.

24 ‘Oblations should always be poured here in
sadyaskāra,
the day-long sacrifice. Always should the
sacrificer
sacrifice till sacrifice in the atman
does not occur.

25

‘He should sacrifice thoroughly to the
triple agni
in his atman indeed for his own
liberation.
Uttering *yajus* formulae, he should
take five or six
mouthfuls of food without criticism,
offering that
to prana and other vital breaths.

26

‘Then the meditative sage living in the
forest should remove head
and body hair, nails, be purified by
pious acts and
go at once from that ashrama to the
next (sanyasa) ashrama.

27

‘That twice-born who, granting freedom from fear
to all creatures,
takes to sanyasa, after death he obtains
radiant worlds
and the Infinite.

28

‘Of good conduct, sins washed away, no wish
to act here or
in the next world, without anger and
delusion, beyond
amity and enmity, the atman-knowing
man is as if indifferent.

29

‘Rules do not pain the self-controlled. He,
following the
rules of his (sanyasa) ashrama, offers
oblation according
to the mantras enthusiastically.
The atman-worshipper
attains the desired end undoubtedly,
devoted to
dharma, senses-conquered.

30 'Besides that, supremely excellent,
possessed by good
qualities, higher than the other three
by its practices,
the fourth, called the supreme ashrama,
listen as I
declare it, the supreme, final goal.

SECTION TWO HUNDRED FORTY-SIX

1 "Śuka said, 'Living here as such in the
vānaprastha-forest
ashrama, by yoking one's atman to
the best of one's power
how to attain the supreme station craved for?'

2 "Vyāsa said, 'Having been sanctified
in these ashramas,
thereafter what should be done for the
supreme goal, that
I shall tell you. Listen!

3 'Having cooked away all defects in the
three social states,
wander forth into the supreme state,
unsurpassed, of
parivrajyā, wandering renunciant.

4 'So, becoming thus, live practising it.
Hear about it.
Practise daily alone, indeed, without
companions
for the sake of success.

5 'Roaming alone, who sees (the One in all)
he is neither
rejected, nor rejects. Agni-less, homeless,
perchance resorts
to villages for the sake of food.

6 '*Aśvastanavidhāna*, not providing
for the future,
the silent ascetic, endued with soul,
eats little, follows rules
for eating, takes food once daily.

7 '(Carrying) a human skull, (sheltering at)
the base of trees,
(wearing) rags, companion-less, indifferent
to all creatures,
these are the signs of a *bhikṣu*-mendicant.

8 One into whom words enter as stones fallen
into a well,
never returning to the speaker, he
dwells in the ashrama
of *kaivalya*-liberation.

9 'Never should he look at nor listen to
those who abuse.
Especially, about Brahmins he
should never speak ill.

10 'What is for the welfare of Brahmins, that
indeed he should
say always. Remaining silent when abused
makes the medicine for him.

11 'He who, always alone, like the Complete,
exists in the sky, and
regards a crowded place as vacant, him
devas know as a Brahmin.

12 'He who covers himself with anything,
he who eats anything
and sleeps anywhere, him devas know
as a Brahmin.

13 'Like a snake fearing people, regards
satisfaction
as *naraka*-hell and women as corpses,
him devas know
as a Brahmin.

14 'He who is neither angered, nor delighted
when abused or praised, grants
freedom from fear to all creatures, him devas
know as a Brahmin.

15 'Not welcoming death, not welcoming life,
he should indeed
await *kāla*-Time as a servant does
commands.

16 'Unafflicted should be his consciousness
and unafflicted
should be his speech. Freed from all sins, foeless,
what should he fear?

17 'He has nothing to fear from all creatures,
creatures have no
fear of him. Freed from his body, there is
nothing to fear.

18 'As the elephant's footprints engulf
footprints of
all other legged creatures indeed,

19 'Similarly, in ahimsa is engulfed
the sense of all
dharmas. He who practises ahimsa
abides in a
state of immortality.

20 'The non-violent one, impartial,
truthful, steadfast,
senses-controlled, the refuge of all
creatures, attains
an end unsurpassed.

21 'Thus, one content with wisdom, fearless, wise
is not overcome by
the state of *mṛtyu*-death. He transcends
mṛtyu-death.

22 'The silent, meditative ascetic
freed from all attachments,
abiding like space (all-pervading, still),
possession-less,
roaming alone, tranquil, him devas know
as a Brahmin.

23 'He who lives for the sake of dharma, and
whose dharma is
indeed the welfare of others, whose days
and nights are for
the sake of virtue, him the devas know
as a Brahmin.

24 'One without expectations, un-impelled
to strive, not bowing,
not flattering, unfallen, whose desire
to act has been
annihilated, him the devas know
as a Brahmin.

25 'All creatures delight in happiness, all
are very afraid of
sorrow. Distressed by the fear produced,
the man of faith
should not do such acts.

26 'Granting creatures freedom from fear as gift
exceeds all gifts
attained here. The person who renounces
vehemence from
the start, freeing all creatures from fear, he
obtains the Infinite.

27 'He who does not pour oblations into
his (own) open
mouth, is famed in the world as the navel
of the cosmos.
The limbs of his body and acts, complete
and incomplete,
all become *Vaiśvānara*-Agni indeed.

28 'That which emanates from the heart in
the span of thumb
and forefinger, into that the atmaṇ
worshipper pours
as oblation prana and other vital
breaths By that oblation
into the sacred agni established within
himself, (gratifies)
all worlds, including the divine.

29 'Those who realise that *suparṇa*, the
divine bird of
lovely plumage, the individual
atman, triply
encircled in triple elements, is
the primary,
supreme goal, they are honoured highly in
all worlds. Approved
by devas they go to the world of virtue.

30 'The Vedas and knowable things and all
rituals, unuttered
meanings and the supreme goal, he who knows
all are in the atman
in the body, him devas surely
constantly desire.

31 'On earth, yet not attached to it, and
immeasurable
in the heavens, the golden one that is
egg-born, in the centre
of the egg, a feathered bird in space, he
who knows it in
his body is lit up with rays (of knowledge).

32 'Ever revolving, undecaying, changing
all, six seasons
its nave, twelve months its spokes, (moon-phases its)
excellent joints,
into whose mouth the cosmos moves,
that *kālacakra*,
wheel of time, lies within the heart-cave.

33 ‘That which pleases all, is the body of
the cosmos, it
pervades all the worlds here. Sacrificing
to that here gladdens
devas. They, satisfied, gratify
the (sacrificer’s) mouth.

34 ‘Full of energy, eternal in form,
ancient, he obtains
eternal fearless worlds, whom no creature
ever fears and
who never fears any creature.

35 ‘Not blameworthy, nor blames others, he is
a Brahmin indeed who
can see the Supreme Atman. Illusions
dispelled, sins cleansed
he is not attached to any object
here or hereafter.

36 ‘Without anger and delusion, regarding
a clod and gold
equally, casting away sorrow, beyond
amity and
enmity, ignoring praise and blame,
pleasant and unpleasant,
roaming like one indifferent that is
the *bhikṣuka*-sanyasi.’”

SECTION TWO HUNDRED FORTY-SEVEN

1 “Vyāsa said, ‘The modifications of
prakriti surround
kṣetrajña, the individual atman.
It they know not,
but it knows them.

2 ‘By these it does acts here, through the senses
and mind, the sixth,
as a (charioteer does) by well-tamed,
well-controlled, strong
excellent horses.

Translated by Pradip Bhattacharya

3 ‘Superior to the senses are sense-objects.
Superior to sense-objects is Mind.
Superior to Mind is Intelligence.
Superior to Intelligence is atman; *mahān*-Intellect.

4 ‘Superior to *mahān*-Intellect is *avyakta*-Unmanifest
Superior to *avyakta*-Unmanifest is the Immortal.
Nothing at all is superior to the Immortal.
It is the summit; it is the supreme end.

5 ‘Thus, secret within all creatures, that Atman
is invisible.
By their keen and subtle intelligence
seers of the nature of
reality perceive it.

6 ‘In the inner atman, by the intelligence,
merging the senses
and mind the sixth and all sense-objects, not
thinking varied thoughts,

7 ‘By dhyana having abstained from worldly
acts, the mind fulfilled with
knowledge, ego-less, tranquil-souled, then one
obtains the immortal station.

8 ‘Whose self is ruled by all the senses,
his awareness
disordered, by thus surrendering his
self, that mortal
obtains *mṛtyu*-death.

9 ‘Abandoning all desires, rest the
consciousness in
sattva. By merging the consciousness with
sattva, then one
wears out *kāla*-Time.

10 ‘By pellucidity of the consciousness,
yati, the striver,
discards good and bad. Atman contented,
established in
the atman, he obtains endless happiness.

11 'That pellucidity's signs are as one
contented sleeps
happily, or as in a windless space
a lighted lamp
does not flicker.

12 'Thus, in the first and last hours of the night
yoking one's atman to
that Atman, eating sattvic food, atman
purified,
that Atman is seen in one's atman.

13 'The secret of all the Vedas, not
understood by
tradition, nor by scriptures, but that which
everyone can
convince oneself of, this shastra instructs, Son.

14 'Of all tales of dharma and true tales,
it is the wealth.
Having churned ten thousand *ṛk*-hymns, this
amṛta, nectar
of immortality, has been extracted.

15 'Like butter from curd and like fire from wood
in the same way
this knowledge of the wise have I extracted,
son, for your sake.

16 'To disciplined *snātaka*-graduates,
son, declare this shastra,
(not) to those not serene, not restrained,
not ascetic.

17 'Do not tell it to those not knowing the
Vedas and
unsubmissive; not the envious,
insincere, and
not those who behave inexplicably,

18 'Not those consumed by the shastra of logic,
and who betray.
To one praising others, who is praiseworthy,
tranquil, ascetic,

19 'To a dear son and a loyal disciple,
this secret dharma
should be declared, never to any other.

20 'Even if a man should gift the gem-filled
mahī-earth, this
indeed is superior, so believes
the truth-knower.

21 'Now a more profound secret *adhyātma*,
the spiritual,
superhuman, which maha-rishis perceive
and is sung in
Vedanta that you are asking me, I
shall respond to.

22 'Speak what else is in your mind, whatever
doubts there are. Hear
me, present before you, son! What should I
tell you further?'"

SECTION TWO HUNDRED FORTY-EIGHT

1 "Śuka said, 'Of *adhyātma*, the spiritual,
tell me in detail
again indeed! That *adhyātma*-spiritual,
what is it like,
O Bhagwan, best of rishis?'

2 "Vyāsa said, 'That *adhyātma*-spiritual,
tāta-son, which
is known to humans here, that shall I expound
in detail to you.
Listen to the explanation of that.

3 '*Bhūmi*-earth, *āpa*-water and *jyoti*-light,
vāyu-wind and
indeed *ākāśa*-space, these maha-
elements are
in all creatures like waves in the sea.

4 ‘As here a tortoise stretches out its limbs
and withdraws them
again, so the maha-elements are
transformed into lesser forms.

5 ‘Thus composed of them is all this mobile
and immobile.
Their creation is from them and on
destruction, they
dissipate into them.

6 ‘The Creator has placed these five maha-
elements in
all things unequally, *tāta*-son, which
is why they so appear.’

7 “Śuka said, ‘This inequality among
bodies, how can
that be noticed? Which are the senses and
which the gunas?
How can they be observed?’

8 “Vyāsa said, ‘This I shall tell you properly
here, the philosophy.
Listen here to the truth single-mindedly,
as it really is.

9 ‘Sound, hearing and openings (in the body),
the three originate
from *ākāśa*-Space. Prana-vital-breaths,
movement and touch,
the three are gunas of *vāyu*-Wind.

10 ‘*Rūpa*-Form, eyes and digestive fire, the
three are created
from *jyoti*-Light. *Rasa*-Taste, tongue and
liquids, these three
are gunas of Water.

11 ‘Scent, nose and the body, these three are
gunas of *bhūmi*-Earth.
Thus have I explained the group of senses
and the five elements.

12 ‘Of *vāyu*-Wind *sparśa*-Touch, of *adbhya*-Water *rasa*-Taste, and
of *jyoti*-Light *rūpa*-Form is called (the property), *śabda*-Sound
originates in *ākāśa*-Space, *gandha*-scent is the guna
of *bhūmi*-Earth, the smriti declares

13 ‘*Mana*-Mind, *buddhi*-Intelligence and *bhāva*-innate nature,
these three are born from their own selves, and (though) higher than the gunas,
yet do not transcend gunas, is the opinion.

14 ‘As the tortoise having stretched out its limbs withdraws them,
similarly Intelligence, having created the
group of senses, withdraws them.

15 ‘What is seen from above the soles of the feet to the top of the
head, that which does so is indeed the excellent intelligence.

16 ‘The intelligence leads the guna-properties to the senses.
It is intelligence that is involved in all (five) and
mind the sixth. In the absence of intelligence where are the gunas?

17 ‘Humans have five *indriyāṇi*-senses. *Mana*-mind is
called the sixth. *Buddhi*-intelligence, is indeed called the
seventh and *kṣetrajña*-atman, the eighth.

18 ‘The eyes (and other senses) perceive; *mana*-mind doubts;
buddhi-intelligence determines; *kṣetrajña*-atman
is called *sākṣī*-witness.

19 'Rajas, Tamas and Sattva, these three are
born from their own
nature. Equally present in all creatures,
By their properties
they are noticed.

20 'When the self is noticed united to
some cheer, serene,
as if pure, that should be regarded as Sattva.

21 'When body or mind is found joined to distress,
then that is Rajas
in action, constantly captivating
the embodied.

22 'When one is joined to stupefaction, or
something is unclear,
incomprehensible, irrational,
that is regarded as Tamas.

23 'Rapture, cheer, bliss, composure, consciousness
at ease, whether
occurring suddenly or for any
cause are sattvic guna.

24 'Pride, false speech, greed, delusion and impatience,
occurring from
any cause or without cause, these are signs of Rajas.

25 'And bewilderment, negligence and
lethargy, sleep, ignorance,
however they occur, should be known
as qualities of Tamas.'"

SECTION TWO HUNDRED FORTY-NINE

1 "Vyāsa said, '*Mana*-mind issues forth states;
buddhi-intelligence
determines about them; *hṛdaya*-heart
knows liking and
disliking. Threefold is the impulse to act.

2 ‘Sensory objects are superior
to senses; *mana*,
mind, is superior to sensory
objects; *buddhi*,
intelligence, is superior to
mana-mind; atman
is considered superior to *buddhi*,
intelligence.

3 ‘*Buddhi*-intellect is man’s atman. When
buddhi-intellect
within itself and by itself forms
different ideas,
it becomes *mana*-mind.

4 ‘From the different actions of the senses,
buddhi-intellect
is modified gently. Listening,
it becomes hearing;
touching, it is called tactility.

5 ‘Seeing, it becomes sight; tasting, it
becomes flavour;
smelling, it becomes scent. *Buddhi*-intellect
is modified variously.

6 ‘*Indriyāṇi*-senses, thus are they called.
The Invisible (self)
governs them. *Buddhi*-intellect exists
in a person in three states,

7 ‘Sometimes finds gladness, also sometimes grieves,
sometimes is joined
neither to joy, nor to grief here.

8 ‘It, composed of states, transcends these triple
states, as waves of
the sea, lord of rivers, overflow the
maha-shores.

9 ‘When desiring something, then it becomes *mana*-mind. All
these that are separate should be thought of as established
in *buddhi*-intellect. The mighty senses must be conquered
completely indeed.

10 ‘Of all (senses), indeed, sequentially whichever does
not conform to rules (remains different) settles on the
undivided *buddhi*-intellect in the form of *mana*-mind.
While existing there, (it) also follows rajas and sattva.

11 ‘These states that exist, all are indeed part of those three
(sattva, raja, tama), conforming as spokes of a chariot-wheel
attached to the rim, move with it.

12 ‘Man should turn senses into lamps by the excellent *buddhi*-
intellect as the indifferent obtain yoga by willed desire.

13 ‘Thus knowing this about innate nature, the knowledge-endued are
not confused, not grieving, not rejoicing and ever free from envy.

14 ‘The atman cannot be seen with senses chasing desire,
by those engaged in wickedness, uncontrolled, not one with the
Supreme Atman.

15 ‘When by the mind they are firmly reined in, then the atman
is revealed as is a jar by a lit lamp.

16 ‘As indeed when darkness is removed, all
is lit up for creatures,
so, understand, it is with This (atman).

17 ‘As an aquatic bird is not moistened
moving in water
so the liberated yogi’s atman
is not stained
by the faults of the gunas.

18 ‘Thus, indeed, one of perfected wisdom
moving amidst
flawed worldly things, unattached to all is
not stained at all.

19 ‘Renouncing acts done in the past, he who
loves the atman always,
becomes the atman of all creatures, not
attached to the path of gunas.

20 ‘The atman brings forth sattva and other
gunas too at times.
The gunas do not know the atman; it
always knows the gunas.

21 ‘It is the witness of the gunas and
the creator
as it truly is. Know this subtle
difference between
sattva and *kṣetrajña*-atman:

22 ‘One creates gunas; one does not create
gunas. Both are
distinct in nature and are always united,

23 ‘As fish is other than water, yet both
remain united;
and as gnat and fig too are united
together,

24 ‘As a stalk is different from a clump
of grass, yet are
together, similarly indeed together
do they rest on
each other, though distinct.’”

SECTION TWO HUNDRED FIFTY

1 "Vyāsa said, 'It is sattva-essence that
creates gunas.
Kṣetrajña-atman, stays behind it. Gunas
get modified.
Īśvara-atman, the ruler, is as if
indifferent to all.

2 'Joined to their innate nature is all that
gunas create.
As a spider creates thread from itself,
so do gunas like thread.

3 'Destroyed, activities not perceived,
they (gunas) do
not cease. Thus one considers; they cease,
thus another.

4 'Considering both these, one should determine
according to
one's intelligence. By such decisions
the one lying
in the womb becomes great.

5 'Obtaining the origin-and-end-less
eternal, the human
should roam, not angry, not rejoicing and
ever discarding malice.

6 'In this way, the firm heart-knot full of
thoughts from the intellect
transcended, be at ease, not sorrowful,
doubts severed.

7 'Tormented like persons fallen from land
into a swollen river
sinking, know the state of the ignorant
in this world is such.

8 'But not distressed is the learned who knows
the true nature
of reality, walking on land. Thus
it is with one who knows
the atman is composed of knowledge.

9 ‘The person thus understanding the coming
and going of all creatures
and reflecting at leisure properly,
gains excellent serenity.

10 ‘This ability Brahmins, especially,
are born with. Knowledge of
atman and such serenity are enough
for that dedication.

11 ‘Having realised this, one becomes *buddha*,
enlightened.
What other signs mark the enlightened?
Having known this,
the knowledge-endowed are content and
achieve liberation.

12 ‘No maha-fear exists for the wise like
the very great
fear occurs for the ignorant. No higher end
exists at all
than the eternal that the wise obtain.

13 ‘Some persons condemn suffering people.
Noticing that,
others grieve. Seeing that, the well-versed do
not grieve. They know
both the done (evil) and the undone (good).

14 ‘What is done without desire, that destroys
what was done in the past.
From both of those neither pleasant nor
unpleasant occurs
to one who acts thus here.’

SECTION TWO HUNDRED FIFTY-ONE

1 “Śuka said, ‘That dharma than which no dharma
exists here higher,
which is superior to all dharmas,
that, Sir, pray tell me!’

2 "Vyāsa said, 'I am now telling you of
the ancient dharma praised
by rishis, superior to all dharmas.
Hear that here single-mindedly.

3 'The tormenting senses rushing outwards
everywhere
should be controlled carefully by the
intelligence,
as a father controls his childish children.

4 'Concentrating the mind and the senses
is the supreme
ascesis indeed. That is superior
to all dharmas.
It is called the supreme dharma.

5 'Having collected them all and *mana*-mind
the sixth by the
intelligence, stay like one self-contented,
not thinking many thoughts.

6 'When withdrawing from grazing (among
sensory objects)
they return home, then will you yourself will
see the supreme
eternal Atman.

7 'The universal Atman, the mahatma,
is like a smokeless
pāvaka-agni. That is seen by
mahatma Brahmins
who possess knowledge.

8 'As laden with fruits and flowers, a many-
branched maha-tree
is unaware where its flowers are and
where its fruits,

9 'Similarly the atman does not know
whence it has come
and where it is going. Another is
the inner atman
that surveys all.

10 'Lit up by the lamp of knowledge the atman
sees the Atman in it.
You, having beheld in your atman that
Atman, become
egoless, omniscient.

11 'Becoming free from all sins like a snake
sloughing its skin,
having obtained supreme knowledge, be here
sinless, distress-free.

12 'Flowing everywhere, terrible is
this river that
runs through the world. The five senses are its
crocodiles, *mana*-
mind's intentions its banks,

13 '*Lobha*-greed and *moha*-delusion the
its grass cover,
kāma-desire and *krodha*-anger its
reptiles, *satya*-truth
its jetty, *anṛta*-untruth its surges,
krodha-anger
its mud. This river is greater than others.

14 'Risen from *avyakta*-Unmanifest,
rapid, it is unfordable
by unperfected atmans. By knowledge
cross this river
teeming with desires as crocodiles.

15 'Going to the sea of samsara, its
unfathomable depth
is generation. It rises, *tāta*-son,
from one's birth. The
tongue is its dangerous whirlpools.

16 'It is crossed by learned Brahmins
resolute, of
accomplished wisdom. Crossing it, be
wholly liberated,
atman purified, atman-knower, cleansed.

17 ‘Having ascended to the highest
intelligence,
proceed to become Brahman-like, crossing
over all suffering,
atman placid, spotless.

18 ‘As from atop a mountain, perceive creatures
on land, not being
angry and not rejoicing, also not
be cruel in thought. Then
will you be able to see the origin
and the end of all creatures.

19 ‘Thus, indeed, among all dharmas superior,
believe the wise,
sages who see the truth, is this dharma
the best of dharmas.

20 ‘Having known about the pervading atman,
son, by this instruction,
expound to self-controlled, submissive,
well-wishers.

21 ‘This secret knowledge of the atman is
the secret of all secrets,
excellent. What I have spoken, *tāta*-son,
is my realisation,
witnessed by me.

22 ‘Not female, not male, nor, indeed, neuter;
grief-less, joy-less
is Brahman, essence of past, present, future.

23 ‘Male or female, having known Brahman
no rebirth occurs.
For the sake of avoiding birth has this path
has been laid down.

24 ‘All the diverse views that exist, as they are,
have I told you,
son. They exist and do not exist.

25 'When asked by a beloved, meritorious
son, the pleased father
for the sake of welfare should impart this
to his son what I have
told you here, my good meritorious son.'

SECTION TWO HUNDRED FIFTY-TWO

1 "Vyāsa said, 'Not following scents, tastes
and other pleasures,
not obtaining ornaments enhancing
those and others,
not craving honour, achievements and fame,
that, indeed, is
the conduct of a discerning Brahmin.

2 'Studying all the Vedas, serving
(the guru), observing
brahmacarya, celibate study, (knows)
the *ṛca*-hymns,
yajusa-rites and *sāma*-chants, not by
them is he a twice-born.

3 'Regarding all creatures like blood relatives,
knowing all, Veda-versed,
desire-less, by that one does not die,
he is a Brahmin.

4 'Sacrificing to obtain desires and
performing
sacrifices with liberal *dakṣiṇā*-
donations,
do not ever obtain Brahminhood outside
the prescription.

5 *yadā cāyaṁ na bibheti yadā cāsmān na bibhyati /*
yadā necchati na dveṣṭi brahma saṁpadyate tadā //
'When one fears none and none fears one;
when one neither
desires nor detests, then one obtains Brahman.

6 'When one does not intend evil
to all creatures
by act, by thought, by speech, then one
obtains Brahman.

7 *kāmabandhanam evaikaṁ nānyad astīha bandhanam /*
kāmabandhanamukto hi brahmabhūyāya kalpate //
'Desire is indeed the sole bondage,
there is no other
bondage here. Freed from the bond of desire
one succeeds in
becoming like Brahman.

8 'Freed from desire, like *candramā*, the moon,
emerging from
smoky clouds, dispassionate, the resolute
patiently waits
in expectation of his time.

9 'As the sea being filled up remains steady
when waters enter it,
so is one into whom all desires enter
(without disturbance).
He obtains peace, not one who loves desires.
He is beloved
of desires; not he who loves desires. By
desires, indeed,
that embodied one reaches Swarga.

10 *vedasyopaniṣat satyaṁ satyasyopaniṣad damaḥ /*
damasyopaniṣad dānaṁ dānasyopaniṣat tapaḥ //
'The secret underlying the Vedas
is *satya*-truth.
The secret underlying *satya*-truth
is *dama*, self-control.
The secret underlying *dama*, sense-control,
is *dāna*-donation.
The secret underlying *dāna*-donation
is *tapa*-ascesis.

11 *tapasopaniṣat tyāgas tyāgasyopaniṣat sukham /*
sukhasyopaniṣat svargaḥ svargasyopaniṣac chamaḥ //

'The secret underlying tapa-ascesis
is *tyāga*-renunciation.
The secret underlying *tyāga*-renunciation
is *sukha*-happiness.
The secret underlying *sukha*-happiness
is Swarga.
The secret underlying Swarga
is *śama*-tranquillity.

12 'Wash away mental grief, distress along
with craving by
being content, willing for sattva, the
excellent sign of peace.

13 'Griefless, unattached, calm, self-contented,
(gracious), best of
atman-knowers, one possessing all these
six signs, hastens
towards purity.

14 'Endued with sattva's six gunas (truth,
self-control,
donation, ascesis, renunciation
and serenity),
the wise who learn the three (*śravaṇa*-
instruction,
manana-reflection and *nididhyāsana*-
meditation)
they know the atman in the next world and
similarly know it here.

15 '(By knowing) the uncreated,
indestructible,
existing in its own nature,
unimpaired,
the spirit, the one of virtuous
wisdom enjoys
unchanging happiness.

16 'Having prevented the mind from straying
and fixing it
wholly (on the atman), the satisfaction
one gains, one is
unable to by other means.

17 *yena tṛpyaty abhuñjāno yena tuṣyaty avittavān /*
yenāsneho balaṁ dhatte yas taṁ veda sa vedavit //
'That which satisfies those who have not eaten,
That which satisfies those without wealth,
That which grants strength without liquids,
He who knows That (Brahman),
He is the Veda-knower.

18 'Well-guarding the doors of his covered senses,
(he who) reflects, he is
a cultured Brahmin; he is called *ātmarati*,
who delights in the atman.

19 'Remaining devoted to the supreme
truth, wearing out
desires, his happiness follows all
around, like the
form of the lunar month.

20 'The meditating sage who does not
pursue the (five)
elements with their sensory objects
and gunas,
by happiness his sorrows are removed
as darkness is
by *bhāskara*-Surya.

21 'One transcending acts, transcending the
destruction of
gunas, unattached to worldly matters,
that Brahmin
decay and death do not possess.

22 'When he, wholly free becomes firmly
equable, then, living
in the body, he transcends the senses
and sensory objects.

23 'Reaching the Supreme Cause, having transcended acts,
having well-reached the most supreme, there are no rebirths for him.'

SECTION TWO HUNDRED FIFTY-THREE

1 "Vyāsa said, 'Bearing dualities, seeking moksha, having
followed dharma and wealth, to that disciple the qualified
speaker should first narrate this sublime topic.

2 '*Ākāśa*-Space, *maruta*-Wind, *jyoti*-Light, *apa*-Water
and *pṛthvī*-Earth the fifth, creation and destruction and
kāla-Time are in all five-elemental-creatures.

3 '*Ākāśa*-Space is intervening vacancies. *Śrotra*, the sense of hearing
consists of that (space). Its guna is *śabda*-sound, should
know those knowing the rules of the shastra of forms.

4 'Feet (motion) consists of *maruta*-Wind, so too prana-*apāna*,
the vital breaths. The organ of *sparśa*-Touch, (skin) and *sparśa* (touch)
should be known to consist of it.

5 'Then, digestive fire, visibility and eyesight consist of
jyoti-Light. Its guna should be known as *rūpa*-Form. Dark,
fair and others consist of it.

6 'Moisture, minuteness, fluids are taught to be of *apa*-Water. Blood,
marrow and all that is oily should be known to consist of it.

7 ‘*Jihvā*-Tongue, the organ of *rasa*-Taste,
and *rasa*-Taste
are considered gunas of *apa*-Water.
Solids are of
the *pṛthvī*-Earth element: bones, teeth and nails,

8 ‘Beard, moustache, hair on the body and the
head, veins, tendons
and skin. The organ of *ghrāṇa*-Smell named
as nose is so considered.

9 ‘And the sense *ghrāṇa*-Smell should be known as
made of *pṛthvī*-Earth.
Each successive element contains the
gunas of the
preceding one and its own.

10 ‘Sages believe the group of five elements
have further products,
(*avidyā*-Ignorance, *kāma*-Desire
and *karma*-Acts).
Mana-Mind is the ninth of these and
buddhi-Intelligence
is declared the tenth.

11 ‘The inner atman is the eleventh
and is called the highest
of all. *Buddhi*-Intelligence consists
of resolve. *Mana*-
Mind consists of analysis. Known
by inference from acts,
that *jīva*-individual soul,
is named *kṣetra*-body.

12 ‘He who sees all possessed by all these states
of *kāla*-Time
as unstained, is wise. He never falls
into delusion.’”

SECTION TWO HUNDRED FIFTY-FOUR

1 “Vyāsa said, ‘Delivered from the body,
the embodied
in subtle form is perceived by shastra-
knowers by acts
prescribed by shastras.

2 ‘As sunrays move together and are
visible moving and
still, even so, freed from the body,
moves in the worlds,
the superhuman *sattva*-essence.

3 ‘As reflections of Surya’s rays are noticed
in water, so too
one endowed with *sattva* discerns the reflection
of *sattva* (in all).

4 ‘Those subtle (forms) of *sattva*-essence, freed
from bodies, knowers
of truth, senses-controlled, see by their truth,

5 ‘Sleeping and waking, all one’s thoughts linked to
dualities
of *pradhāna*-prakriti and rajas
born of acts, discard!

6 ‘In the day as in the night and in the
night as in the day
the *sattva*-atman always stays under
control of yogis
practising yoga.

7 ‘Their eternal individual atman
ever endued
with sevenfold subtle qualities
(ego, intellect,
and five senses) roams, ageless, deathless.

8 ‘The knower of one’s own body and
other bodies (the atman),
overcome by mind and intellect,
even while in dreams,
it experiences joy and sorrow.

9 ‘There he suffers sorrow, there he enjoys joy, and there becoming
angry and greedy he falls into danger.

10 ‘Also, there he becomes gratified obtaining great
wealth, does virtuous acts there, also sees as if awake.

11 ‘*Aho*! This (atman) despite being within a womb, dwelling
for ten months in the stomach, it is not digested like food.

12 ‘Thus that atman in creatures, portion of the exceeding
energy, dwells in the heart. Those overcome by both rajas
and tamas cannot perceive it in the body.

13 ‘Becoming expert in shastra and yoga, those who wish to
obtain their atman, transcend the body, the formless, also
the adamantine (causal).

14 ‘Various practices have been prescribed for the fourth ashrama.
In yoga, samadhi has indeed been described by
Śāṇḍilya (in *Chāndogya* Upanishad) as *śama*-peace.

15 ‘Knowing the seven subtle entities, and *maheśvara*,
the Great God with six qualities (omniscience, omnipotence,
omnipresence, contentment, autonomy, eternal alertness)
and the task of *pradhāna*-prakriti, one reaches the
Supreme Brahman.’”

SECTION TWO HUNDRED FIFTY-FIVE

1 *hṛdi kāmadrumaś citro mohasaṁcayasaṁbhavaḥ /*
krodhamānamahāskandho vivitsāparimocanaḥ

"Vyāsa said,
'In the heart is Desire,
a wondrous tree;
heaped Delusion its seed,
Anger and Pride its maha-trunk,
Purpose the basin at its base,

2 *tasya cājñānam ādhāraḥ pramādaḥ pariṣecanam /*
so 'bhyasūyāpalāśo hi purāduṣkṛtasāravān //

'Ignorance its roots,
Negligence its irrigation,
Malice its leaves,
Past Wicked Acts its pith,

3 *saṁmohacintāviṭapaḥ śokaśākho bhayaṁkaraḥ /*
mohanībhiḥ pipāsābhir latābhiḥ pariveṣṭitaḥ //

'Bewilderment and Worry its twigs,
Grief its branches,
Fear its shoots.
Delusion-causing Thirst
Is the vines entwining it.

4 *upāsate mahāvṛkṣaṁ sulubdhās taṁ phalepsavaḥ /*
āyāsaiḥ saṁyataḥ pāśaiḥ phalāni pariveṣṭayan //

'The rapacious sit around this fruitful tree,
Shackled in iron chains,
Adoring it,
Hoping for its fruits.

5 *yas tān pāśān vaśe kṛtvā taṁ vṛkṣam apakarṣati /*
gataḥ sa duḥkhayor antaṁ yatamānas tayor dvayoḥ //

'He who, having overcome these chains,
Severs that tree,
He, restrained in mind,
Reaches the end of grief (and joy), both those.

6 *saṁrohaty akṛtaprajñaḥ saṁtāpena hi pādapam /*
sa tam eva tato hanti viṣaṁ grastam ivāturam //

'The unwise, nourishing this tree with distress,
He is indeed slain by it
As poison taken kills the patient.

7 *tasyānuśayanٰ.ūlasya mūlam uddhriyate balāt /*
tyāgāpramādākṛtinā sāmyena paramāsinā //
'The root of the roots attached to it
Is uprooted forcibly
By a renouncer, non-negligent,
With the supreme sword of serenity.

8 *evaṁ yo veda kāmasya kevalaṁ parikarṣaṇam /*
vadhaṁ vai kāmaśāstrasya sa duḥkhāny ativartate //
'Thus one who knows that desires only harass,
That deadly indeed is the desire-shastra,
He transcends sorrows.

9 'The body is called a fort; *buddhi*,
Intelligence,
is declared to be the mistress. There, for
buddhi-Intelligence,
the one named *mana*-Mind in the body
considers what is useful.

10 'The senses are the fort's people. They act
for objects outside.
There two dreadful vices exist named
tamas and rajas.

11 'On those objects subsist the residents
with the lords of the fort.
By perverse entrances, on those objects,
indeed, the two vices subsist.

12 'There redoubtable intelligence is
said to be of
the same nature as mind. The resident-
senses fearing
the mind, they also become unstable.

13 'When *buddhi*-Intelligence settles on
an object, *mana*-Mind
does not sit around that. The object which
is different,
mana-Mind settles on that.

14 ‘When separated from *buddhi*,
Intelligence,
mana-Mind remains by itself.
There, thus exposed,
rajas pervades the vacancy.

15 ‘Then mind establishes friendship, unites
with rajas, and
it, seizing the people of the fort, presents
them to rajas.’”

SECTION TWO HUNDRED FIFTY-SIX

1 Bhīṣma said,
“Son, observe again the enumeration
of the guna-properties
of elements that fell from the mouth of
Dvaipāyana,
the island-born, with great delight, blameless one,

2 “That the blazing *anala*-Agni-like
bhagwan told the
smoky-flame-like (son). Those instructions I
am now telling again, son.

3 “*Bhūmi*-Earth’s (properties) are stability,
wideness and hardness,
fertility, scent, density, power
and cohesion,
establishment, firmness.

4 “*Apa*-Water’s are coolth, taste, wetness,
fluidity, lubricity,
placidity, tongue, liquidity and
melting earthy things.

5 “Agni’s are irresistibility,
fieriness,
heat, cooking, illuminating,
purity, disease,
speed, sharpness and, tenth,
upward motion.

6 "*Vāyu*-Wind's are varying touch, dwelling
with speech, autonomy,
strength and speed, confusion and effort,
doing acts, birth.

7 "*Ākāśa*-Space's gunas are sound, pervasion,
vacancy, unsheltered
unsupported, unmanifest, unchanging,

8 "Unresistant, and modifications
of elements.
Fifty are the gunas declared constituting
the essence of
the five elements.

9 "Disturbance, reasoning, distinctness,
and creating,
imagination, patience, truth, untruth,
and speed,
these nine are verily the gunas of
mana-mind.

10 "Choice of likes and dislikes, deciding,
reconciling,
doubts and proof, are the five gunas of
buddhi-intelligence."

11 Yudhiṣṭhira said,
"Why does *buddhi*-intelligence have (just)
five gunas?
Why are the five senses gunas (of elements)?
Explain all this
subtle knowledge to me, grandfather!"

12 Bhīṣma said,
"It is said, sixty are the gunas of
elements, distinct to
the element, ever adherent. The
elements and
the adherents are created by the
Immutable.
Son, they are not said to be permanent here.

13 "That spoken, impelled by thoughts, Son, to you
now here, is not
known to you. Having obtained the entire
truth about entities,
be of calm intelligence from the
majesty of elements."

SECTION TWO HUNDRED FIFTY-SEVEN

1 Yudhiṣṭhira said,
"These rulers of *pṛthivī*-earth supine
on the ground were
maha-mighty, (yet) lifeless they lie
amidst armies.

2 "Each of them were terribly strong and had
the might of ten
thousand elephants. It is they that have
been slain in war
by men of equal energy and strength.

3 "None do I see who could kill these vigorous
ones in war earlier,
equipped with prowess, possessing energy
and strength.

4 "Yet these maha-wise are lying lifeless
and, 'The dead,' now
these words are used for these expired.

5 "These dead rulers of men were mostly
terrible in prowess.
There a doubt arises in me: Whence this
name, "The dead"?

6 "Who dies? Whence is death? Why does death take
away people here? Tell
me that, O immortal-like grandfather!"

7 Bhīṣma said,
"In the past in the *kṛta*-Satya yuga
tāta, dear one,
there was a Raja, Avikampaka.
He was distressed,
overcome by the enemy, steed-less
in battle.

8 "His son named Hari, in might like
Nārāyaṇa,
he was slain in battle with army and
with followers.

9 "That Raja, foe-subdued, full of grief for
his son, when
seeking peace, saw Nārada on earth.

10 "The lord of people acquainted him, as
had occurred, with
being seized by foes in battle and the
death of his son.

11 "Having heard his words, Nārada, rich in
ascesis, then
acquainted him with this tale that dispels
grief for sons.

12 "Nārada said, 'O Raja, now hear this
complete story
very elaborate, as it happened,
and also as
I had heard, O lord of *vasudhā*-earth!

13 'While creating progeny, maha-energetic
pitāmaha-grandfather
created numerous creatures who grew
exceedingly.
He could not put up with more progeny.

14 'No nook of the universe was there at all
not packed with creatures,
O unfallen from dharma! The three worlds
seemed swollen, breathless.

15 'In him the thought to destroy took birth,
O ruler of men!
Reflecting, he could not find the cause and
means of destruction.

16 'From his wrath, Maharaja, agni rose
from his apertures.
By it, O Raja, that *pitāmaha*,
Grandfather,
began to consume all the quarters.

17 'Then heaven, earth, sky and the universe
with the mobile
and immobile did *pāvaka*-agni
burn, born of the
Divine's wrath.

18 'There creatures, moving and still, were burnt
by the maha-
swift wrath of the angered Progenitor.

19 'Then immovable *Sthāṇu* of tawny
dreadlocks, lord of
Vedas and sacrifices, benignant
Shiva, slayer
of heroic foes, came to take shelter with
deva Brahmā.

20 'To *Sthāṇu* the immovable, arrived
there desiring
the welfare of creatures, then spoke the boon-
bestowing deva,
as if aflame, graciously:

21 "What desire should I grant today? You
deserve boons, that
is my belief. I will do what you like,
that is in your heart,
O benevolent *Śambhu*."

SECTION TWO HUNDRED FIFTY-EIGHT

1 ‘Immovable *Sthāṇu* said, “My work is
for the sake of
created beings, *prabhu*-Lord. Know this!
They have been created
by you indeed. Be not angry, *pitāmaha*-
Grandfather!

2 “The agni of your energy, O deva,
is burning all.
Seeing that, compassion fills me. Be not
angry, O *jagatprabhu*,
Lord of the Universe!”

3 ‘*Prajāpati*, lord of progeny, said,
“Not angry, and
nor do I wish that progeny should end.
For lightening
dharaṇi-earth’s load destruction is desired.

4 “This, verily, the devi, weight-distressed,
constantly urged
me for destruction, O Mahadeva,
sinking under the weight.

5 “When I could not find by intelligence,
reflecting much, how
I could destroy the excess, then anger
overcame me.”

6 ‘Immovable *Sthāṇu* said, “For destroying,
do not get angry
O Lord of devas! Be gracious! Do not,
indeed, destroy
the immobile and the mobile progeny.

7 “All pools, all grasses, herbs and creepers, the
mobile and the
immobile and fourfold creatures (sweat-born,
egg-born, womb-born
and vegetable),

8 “Are being turned to ashes. The entire
cosmos will be
eclipsed. Be gracious, O righteous Bhagwan!
This boon I choose.

9 “Destroyed, these progeny will not return
here indeed by
any means. Therefore, restrain this energy
by your own power.

10 “Think of some other means for the welfare
of progeny,
whereby all these living things are reduced,
O foe-destroyer!

11 “Nullity will occur with subjects and
their progeny
destroyed. I have been appointed
adhidaiva,
presiding deity, of this world here by
you, O *Īśvara*-Lord!

12 “From you, indeed, springs, O *Jagannātha*,
Lord of the Universe,
the mobile and immobile world. Pleasing
you, O maha deva,
I pray: May progeny be born cyclically!”

13 “Nārada said, ‘The deva, having heard
Sthāṇu’s words, restraining
mind and speech, seized that inner energy
of his again
indeed in the inner Atman.

14 ‘Then, withdrawing the agni, Bhagwan,
adored by the
worlds and people, that *prabhu*-Lord arranged
birth and death.

15 ‘That anger-born agni of his withdrawn,
then emerged from
all of the mahatma’s orifices
a woman,

16 'Wearing black-and-red robes, the interior
and lower part
of the eyes red, furnished with heavenly
earrings, adorned
with heavenly ornaments.

17 'She, having emerged from the orifices
indeed, stood to
the right. Then both devas, Lords of the Cosmos,
looked at that maiden.

18 'Then the deva, the original lord
of the worlds,
O protector of *mahī*-earth, addressing
her as "*Mṛtyu*,
Death," said, "Destroy these subjects!"

19 "It is you I thought of out of anger,
resolved to destroy.
Therefore, do you destroy all progeny,
with fools and pandits!

20 "Without exception, indeed, do you
destroy progeny,
O *bhāmini*, lovely lady, by my
command, and obtain
supreme benefit."

21 'Thus addressed, that devi *Mṛtyu*-Death,
lotus-garlanded
young woman, reflected sorrowfully,
shed copious tears indeed,

22 'And catching the tears in both palms, O lord
of people, for
the welfare of humankind she prayed
again indeed.'

SECTION TWO HUNDRED FIFTY-NINE

1 "Nārada said, 'Controlling her grief, that
very large-eyed
woman, spoke, joining palms in *añjali*,
bending like a vine.

[XII:259:2–10]

Translated by Pradip Bhattacharya

2 “Created by you, how can a woman
like me, O best
of speakers, be born for a karma so
terrible, dreadful to
all living beings?

3 “I fear adharma! Command me to do
dharma. You see
how frightened I am! Look upon me with
gracious eyes, O Lord!

4 “Children, the young and the old, blameless
living beings
I will not carry away. O Lord of
the living, namaste,
be pleased with me!

5 “(Those whose) loved sons, friends and brothers, also
mothers and fathers die,
will curse, O deva! Them do I fear.

6 “The tears wetting the wretched will always
scorch me eternally.
Intensely afraid of them, I approach
you for refuge.

7 “Into the abode of Yama, ruler
of the dead, O deva,
go sinners at the end. Be pleased, O boon-
bestower! Be gracious to me!

8 “This wish I truly desire, O *pitāmaha*-
Grandfather, of the worlds:
I wish to practise ascesis to please
you, O Lord of deities!”

9 ‘*Pitāmaha*-Grandfather said, “O *Mṛtyu*-
Death, I brought you
into existence for the purpose of
destroying progeny.
Go, destroy all progeny without
deliberating!

10 “This must be thus indeed; not otherwise.
Faultless-limbed,
sinless one, do as I have said.”

11 'Nārada said, "Thus addressed, O long-armed conqueror of
hostile forts, *Mṛtyu*-Death stood, not speaking, bowed, looking up at Bhagwan.

12 'Repeatedly addressed thus, she, *bhāminī*, the passionate
lovely lady, remained as if lifeless, staying silent.
Then the deva of devas, lord of lords,

13 'Himself became pleased, self-composed and, smiling, Brahmā,
lord of the worlds, looked upon all the worlds.

14 'When that invincible Bhagwan had restrained his anger,
that maiden left his vicinity, thus it is heard.

15 'Then, leaving without promising to destroy subjects,
swiftly, indeed, O Indra among kings, *Mṛtyu*-Death
arrived at Dhenuka.

16 'There that devi practised the most difficult ascesis, constantly
standing on one foot for fifteen billion years.

17 'To her, engaged thus in the severe-most ascesis there,
again, indeed, maha-energetic Brahmā spoke thus:

18 "Do what I have said, *Mṛtyu*-Death!" Ignoring that promptly, in
the same manner again, *tāta*-son, she on one foot for another seven,

19 'And thirteen billion years stayed, O honour-bestower! For
many billions of years, *tāta*-son, she roamed with deer.

20 ‘For twenty thousand years, best of men, she
took air for food,
O maha-wise one. Then, again, Raja,
she took to the
superior, excellent (vow of) silence,

21 ‘In water for eight thousand years, O lord
of the earth. Then
that maiden went to the river Kauśikī,
O bull of Bharatas!

22 ‘There again with air and water for food
she roamed, restrained.
Then the maha-blessed one went to the
river Gaṅgā
and to isolated Meru mountain,

23 ‘Staying immobile like wood, desiring
the welfare of
all creatures. Then on the summit of
Himavant, where
the devas had sacrificed,

24 ‘There on one toe, Raja, for another
billion years
she stayed then, striving to please *Pitāmaha*
Grandfather.

25 ‘After that, to her there said the Creator-
and-Destroyer-
of-worlds, “What is this you are doing, daughter?
Do what I had said.”

26 ‘Then said again *Mṛtyu*-Death to Bhagwan
Pitāmaha-Grandfather,
“I cannot carry off creatures, Deva!
Again do I seek
to please you!”

27 ‘To her, distressed by fear of adharma,
and praying again
indeed for grace, then, stopping her, the Deva
of devas spoke these words:

28 "No adharma will be yours, *Mṛtyu*-Death!
Control the progeny
śubhe, O auspicious one! What I have
said, *bhadre*, O gentle
one, can never become false here.

29 "Eternal dharma shall enter into
you here indeed.
I and the gods shall ever be engaged
in your welfare.

30 "And this other desire I grant you that
your mind wishes.
You shall not be blamed by subjects suffering
from diseases.

31 "In males you will become male in form;
in females, female in
form, and in the third, neuter."

32 'When he had spoken, Maharaja,
joining palms in
añjali, she again said, "No," indeed
to the mahatma,
immutable, lord of devas.

33 'Then the deva said to her, "*Mṛtyu*-Death,
destroy humankind!
So that no adharma touches you,
I will meditate
on that, *śubhe*, O auspicious one.

34 "It is you who are empowered and fit
and the first created
(of destroyers), *bhāminī*, gentle,
impassioned one,
following commands and blameless. Therefore,
implement my design.

35 "Those tear-drops I saw falling that you held
in your palms earlier,
they, as terrible diseases, shall torment
people when their
time comes O *Mṛtyu*-Death.

36 “In all living beings, at their final time,
engage desire
and anger jointly. Thus you will obtain
immeasurable
dharma and, treating all equally, no
adharma will touch you.

37 “Thus will you practise dharma and will not
immerse yourself
in adharma. Hence, gladly take up what
has come to you
and, engaging desire, destroy living
beings here.”

38 ‘Then she, named *Mṛtyu*-Death, afraid of
being cursed, said
thus: “Certainly!” Then on, stupefying
all living beings
in their final hour by engaging desire
and anger, she kills them.

39 ‘The tears *Mṛtyu*-Death had shed became diseases
afflicting the bodies
of humankind. That comes to all living
creatures at life’s
end. Hence, you should not grieve, understanding
this by your intelligence.

40 ‘All the senses of living beings at
life’s end, activity
having ceased, then return. Similar it
is with all humanity.
At life’s end, having ceased activity,
they return like the senses,
O lion among Rajas!

41 ‘That *vāyu*-wind, terrible, with terrific
sound, maha-power,
is life in all living beings doing
various functions in
diverse bodies on destruction of the
body. Therefore,
vāyu, the wind deva, is superior
among the senses.

42 ‘All devas are distinguished by the term "mortal" (when their
merit is exhausted). All mortals are distinguished
by the term "deva" (on acquiring enough merit). Therefore,
O lion among Rajas, do not grieve for your son! Your
son, obtaining Swarga, is rejoicing.

43 ‘Thus *Mṛtyu*-Death created by Deva destroys living
beings in this manner when their time comes. It is the tears she shed
that, as diseases, destroy living beings when their time comes.’"

SECTION TWO HUNDRED SIXTY

1 Yudhiṣṭhira said,
"All these humans are indeed apprehensive about Dharma.
What is this Dharma? Whence is Dharma? Tell me that, grandfather!

2 "This Dharma, is it what is done for benefit here
or for benefit in the next? Or, is dharma what is
for benefit in both? Tell me that, grandfather!"

3 Bhīṣma said,
"Good conduct, Smriti and Veda are the trifold signs of
Dharma. The fourth sign of Dharma is purpose, so say *kavi*-seers.

4 "Also, what has been declared as works is practised by high and low.
For the sake of living in the world, rules of Dharma have been made.
In both worlds, here and hereafter, it results in happiness.

5 “Not having skilfully obtained dharma,
the sinner is attached
to sin, and no sinner is freed from sin
even in distress.

6 “When one knows dharma, one is not a
supporter of sin.
Dharma rests upon one’s conduct. Depending
upon that, you will know.

7 “When, instructed in dharma, a thief steals
wealth and in kingless
anarchy enjoys robbing other’s
possessions,

8 “When others rob him of that, then wishes
for a king, then
he envies those content with their own wealth.

9 “Fearless, pure, one approaches the king’s door
without apprehension
seeing no wickedness within his atman.

10 *satyasya vacanaṁ sādhu na satyād vidyate param /*
satyena vidhṛtaṁ sarvaṁ sarvaṁ satye pratiṣṭhitam //
“Speaking the truth is good. Nothing is known
superior
to truth. By truth all is upheld. All is
founded on truth.

11 “Even fierce sinners keep different truths
to avoid injury
and quarrels and act depending on that.

12 “Laxity in faith with one another
destroys them
beyond doubt. ‘Other’s wealth should not be
robbed,’ thus is
the eternal dharma.

13 “The strong believe that was propagated
by the weak. When
made weak by *niyati*-destiny, they
indeed like it (dharma).

14 "No one here is exceedingly strong or
also happy.
Therefore, never act according to crooked
intelligence.

15 "There is no fear from the wicked, nor fear
from thieves, nor from
the Raja, (for one) not doing anything
(harmful) to anyone.
The pure abides without fear.

16 "The thief fears everyone, like a deer
entering a village,
and regards others as having done many
sins like himself.

17 "The pure ever obtains gladness, is
ever fearless
everywhere, not ever seeing his own
misconduct in others.

18 "'Give!' this is dharma, say those engaged in
the welfare of creatures.
That, believe those with wealth, is propagated
by the needy.

19 "When *niyati*-destiny makes them poor,
they like it (dharma).
No one here is exceedingly wealthy
or also happy.

20 "When one does not wish for oneself the evil
karma of others, one
should not do to others what he knows is
unpleasant for oneself.

21 "One who is an adulterer, what can
he say to another?
When another does what he did, he
cannot bear it,
thus is my opinion.

22 "Wishing to remain alive himself, how
can one kill another?
Whatever oneself wishes, one should think
of that for others.

23 "Excess objects of enjoyment should be
shared with the poor.
For this reason the Creator propagated
interest on loans.

24 "Where the devas abide, in time one should
stay established
there. Or, at the time of gain, abiding
in dharma is also good.

25 "What is obtained by pleasing all is dharma,
say the wise.
(The contrary is adharma). See, this
is the explanation
of the signs of dharma and adharma
O Yudhiṣṭhira!

26 "In the past the Ordainer ordained
the holding together
of the world be linked to the good of
excellent conduct
interpreting the subtleties of dharma
bound by rules.

27 "This indicator of dharma have I
declared to you,
O best of Kurus! Therefore, never let
your intelligence
act crookedly."

SECTION TWO HUNDRED SIXTY-ONE

1 Yudhiṣṭhira said,
"(You say) the subtleties of dharma's signs
are indicated by
the good. That inspires something in me that
I will speak of
based upon inference.

2 "The many questions in my heart,
they have been answered
by you. Now, O Raja, I am asking
another, not
as if to harass you.

3 “It is it (dharma) that creates and helps
to cross-over.
Dharma cannot be known by detailed study,
O Bharata dynast!

4 “Other is the dharma of one at ease
and another of one
in distress. In danger, how can it be
known by detailed study?

5 “Good conduct is believed to be dharma.
Conduct denotes
the good. How can one find what should be
cultivated
and not cultivated? Good conduct is
no indicator.

6 “Adharma that looks like dharma is seen
being done by
the ordinary. Some superiors
do dharma that
looks like adharma.

7 “Again, scholars indicate that its proof
is in shastras. But we
have heard thus: ‘Vedic declarations
reduce according to
the yugas.’

8 “Other is dharma in *Kṛta*-Satya
Yuga, another in
Tretā and in *Dvāpara*, other is
dharma in *Kali*
Yuga, as though made to match ability.

9 “‘Received doctrines are truth,’ this
saying is for
conciliating people. Superior
to received tradition,
the Vedas spread in all directions.

10 "If they indeed are proof of all, their proof
does not exist.
When proofs are no proof (as the Vedas change
over time) and are
contradictory, how can these be shastras?

11 "Overpowering dharma, the mighty
wicked shape various
distortions. Then they also perish.

12 *vidma caivaṁ na vā vidma śakyaṁ vā vedituṁ na vā /*
aṇīyān kṣuradhārāyā garīyān parvatād api //
"Whether we know or do not know it, whether
able to know
it or not, finer than a razor's edge
and grosser than
a mountain is it (dharma).

13 "First it appears like the (wondrous skyey)
city of *Gandharvas*.
Again, analysed by seers, it becomes
invisible.

14 "As small ponds for cattle and shallow field
channels dry up,
O Bharata-dynast, so smriti and
eternal dharma
neglected (over time), disappear.

15 "Some out of desire, some for dominion
and for other reasons
the wicked and many others engage
in vain in the
practice of dharma.

16 "That is Dharma which is swiftly absorbed
in the good indeed.
Others call them insane and also
ridicule them.

17 "Maha-people have turned towards dependence
on *rāja-dharma*,
the ruler's dharma. No conduct at all
appears good for all.

18 “By that (conduct) others profit while it obstructs another.
Yet again, another is seen to remain the same as he wishes.

19 “That (conduct) by which one profits, that also obstructs
another. All types of conduct are noticed to be not the
same indeed principally.

20 “The dharma undertaken for long by *kavi*-seers, you
have declared earlier. By that ancient conduct, established
order becomes eternal.”

SECTION TWO HUNDRED SIXTY-TWO

1 Bhīṣma said,
“About this is narrated the ancient *itihāsa*-history
of the talk Tulādhāra had about dharma with Jājali.

2 “Some Brahmin named Jājali lived in a forest, roaming
in the forest. Arriving at a seashore the maha-ascetic
practised ascesis.

3 “Disciplined, eating following rules, wearing rags, deerskin,
hair matted, dirty and muddy, that intelligent
silent sage passed many years.

4 “Sometime that maha-energetic, water-dwelling
Brahmin rishi, O lord of *mahī*-earth, began roaming
with the mind’s speed to view the worlds.

5 "Sometime, the silent sage thought, amidst water,
having viewed
till the very ocean's end, the *mahī*-earth
with forests and groves,

6 'None like me is here in the mobile and
immobile world.
Is there another who can be in water
and go to the sky with me?'

7 "He, visible to Rakshasas amidst
water, said thus.
The *piśāca*-fiends said to him, 'You should
not speak thus.

8 'Tulādhāra, maha-famous merchant
by dharma, is
in Vārāṇasī. Even he cannot
speak as you have,
O best of the twice-born!'

9 "Thus addressed, the maha-ascetic
Jājali replied
to those spirits, 'I shall see that wise,
famous Tulādhāra.'

10 "Thus spoken, the Rakshasas lifted that
rishi out of the sea
and said, 'Go, adopting this path, O best
of the twice-born!'

11 "Thus addressed by the spirits, Jājali
went, dejected.
In Vārāṇasī reaching Tulādhāra
spoke these words."

12 Yudhiṣṭhira said,
"What good karma did Jājali do in
the past, *tāta*-father,
whereby he obtained supreme occult power?
That you should explain."

13 Bhīṣma said,

"He became yoked to very terrible
ascesis. The
maha-ascetic engaged in performing
ablutions in
the river morning and evening.

14 "The twice-born tended agni properly,
was devoted
to Vedic study. Knowing the rules of
vānaprastha
ashrama, Jājali blazed with lustre.

15 "Doing ascesis abiding in truth,
he never neglected
dharma. In rains he slept under the sky;
in autumn stayed in water,

16 "Bore heat and hot winds in summer, but did
not realise dharma.
He slept on varied painful beds and on
the ground by turn.

17 "Then sometime that silent sage during the rains
stood under the heavens
accepting on his head downpours from the
sky, again and again.

18 "Next, his wet locks became entangled,
O *prabhu*-lord,
soiled, accumulated with filth from constant
roaming in forests.

19 "Sometime, fasting, taking air only, that
maha-ascetic stood
like wood, not excited and not moving
at any time.

20 "As he stood there pillar-like, motionless,
Bharata dynast,
a pair of birds, *kuliṅga*-sparrows, built
a circular
nest on his head,O Raja!

21 “That Brahmin rishi, full of compassion,
overlooked the couple
making their nest there in his matted locks
with blades of grass.

22 “When that maha-ascetic did not move,
indeed, like a post,
then they, feeling secure, lived there happily.

23 “Now the rains departed; autumn arrived.
By the law of
procreation, overwhelmed with desire,
out of trust,

24 “There on his head, O Raja, the sky-roamers
laid eggs. That the fiery,
strict-vowed Brahmin became aware of.

25 “And, knowing it, that maha-energetic
Jājali did
not move. Ever steady in dharma, he
did not like adharma.

26 “Then, every day coming there to his
head, they, assured,
lived there very happily, O king!

27 “The eggs maturing, the birds’ progeny
emerged and grew
there. Yet Jājali did not quiver.

28 “Protecting the eggs of the *kuliṅga*-
sparrows, he, firm
in purpose, remained there indeed, soul of
dharma, motionless,
concentrated in meditation.

29 “Afterwards, in time they became birds
and that sage became
aware the birds’chicks had grown wings.

30 “Then, some day, seeing them winged there,
the firm-vowed, best
of the intelligent, became most pleased then.

31 "And, seeing them growing up for long,
the winged ones
were delighted. The birds stayed there fearlessly
in the round nest
with their progeny.

32 "Having grown wings, he saw the egg-born flew
and came back every
evening. The learned Brahmin Jājali
did not quiver.

33 "Sometime, the fledglings would fly out and
return again
and again, left by both mother and father.
Jājali did not quiver.

34 "Then they, roaming in the day, again
returned in the
evening, O ruler of men, for dwelling
there, those fledgelings.

35 "Sometimes the birds flew away for five days
and returned
on the sixth morning. Jājali did not move.

36 "Again, gradually, for many days
too, all the birds
did not return, when they had become full
of vitality.

37 "Once, flying away, the birds did not
return after
a month. Then, O Raja, Jājali left that spot.

38 "Then on their disappearance, arrogance
arose in Jājali.
'I am accomplished,' he believed. Then pride
entered him.

39 "Having seen the birds thus departed, that
firm in vow-observance,
noble soul then gloried in himself and
was greatly pleased.

40 "He bathed in a river and after
satisfying
hutāśana-agni (with oblations)
the maha-ascetic
worshipped the rising sun.

41 "Jājali, best of *japa*-reciters,
having nourished
cāṭaka-sparrows on his head,
then indeed split
the sky saying, 'I have realised dharma!'

42 "Then a skyey pronouncement occurred that
Jājali heard
well: 'In dharma you are not indeed
Tulādhāra's
equal, O Jājali!

43 'In Vārāṇasī is maha-wise
Tulādhāra
established. Even he is not entitled
(to speak) thus as
you have spoken, O twice-born!'

44 "He, distressed, overwhelmed with impatience
to meet Tulādhāra,
the silent sage roamed *pṛthivī*-earth,
O Raja, staying
wherever evening came.

45 "After a long time, he reached Vārāṇasī
city. There he
saw Tulādhāra selling merchandise.

46 "As the trader saw that learned Brahmin
arriving, he
stood up, gladly welcomed and offered
him puja.

47 "Tulādhāra said, 'That you were coming
O Brahmin, was
undoubtedly known to me. What I am
now saying, listen
to that, O best of the twice-born!'

48 'Living on the seashore you practised
maha-severe
ascesis, never knowing previously
what the term 'dharma' means.

49 'When your ascesis succeeded, O learned
Brahmin, chicks were
quickly born on your head and you nourished them.

50 'When they grew wings and began flying here
and there, then you
regarded birth of the *cataka*-sparrows
as "dharma." Then you heard
a skyey declaration about me,
O best of the twice-born!

51 'Then distressed, overwhelmed with impatience,
you have come here, Sir.
What can I do pleasing to you? Tell me that
O best of the twice-born!'

SECTION TWO HUNDRED SIXTY-THREE

1 Bhīṣma said,
"Then thus addressed by wise Tulādhāra,
that intelligent
Jājali, best of *japa*-reciters,
spoke these words:

2 'You sell all juices and all scents,
O trader's son,
plants, trees, herbs and their roots and fruits.

3 'How did you get this supreme understanding?
Whence did it come?
Acquaint me with all about it, O maha-
intelligent one!'

4 Bhīṣma said,
"Thus addressed by the famous Brahmin,
Tulādhāra
the Vaishya, knowing the truth of dharma
and wealth, spoke of
the subtleties of dharma, knowledge-sated,
to Jājali of severe ascesis.

5 “Tulādhāra said, ‘Jājali, I know
    the eternal
dharma with its secret that people know
    to be ancient,
benefitting all creatures and befriending.

6 ‘Not harming creatures or, again, harming
    least, that way of
life is the best dharma. By that do I
    live, O Jājali!

7 ‘With hewn wood and grass have I made this
    shelter. Lac,
padmaka wood, lotus-stems, turmeric
    and varied scents,

8 ‘Juices of many kinds, avoiding liquor,
    O Brahmin rishi,
I buy from others and resell without
    cheating.

9 ‘One who is friend to all and is engaged
    in the welfare
of all in mind, word and deed, he knows dharma,
    O Jājali!

10 ‘The work of others I do not praise,
    nor do I curse.
Like the sky, O Brahmin rishi, I watch
    the many-splendoured world.

11 ‘Not requesting or opposing, not
    hating and not
desiring, I remain equal among
    all creatures. See,
O Jājali, my vow!

12 ‘Free from agreeable and disagreeable,
    rejecting affection
and attachment, my scales stay balanced
    among all creatures, O Jājali!

13 ‘Know me well thus, O Jājali, best of
    the intelligent:
all people I regard equally. Clod,
    stone, gold are same to me.

14 'As the blind, deaf and mad are always
perfectly consoled,
the doors of their senses shut by devas,
so am I, seeing that example.

15 'As the old, sick and emaciated
disinterested
in worldly matters, so too the longing
to enjoy wealth
and pleasure are gone from me.

16 *yadā cāyaṁ na bibheti yadā cāsmān na bibhyati /*
yadā necchati na dveṣṭi tadā sidhyati vai dvijaḥ //
'When one fears none, when none fears him;
When one desires nothing, hates nothing,
Then does that twice-born attain success.

17 'When one does not behave sinfully with
all creatures by
mind, word and deed, then one obtains the
Brahmic state.

18 'Someone with no past and no future (acts),
and no dharma (undone),
of whom all creatures are fearless, he obtains
the fearless state.

19 'One whom all people fear like death's maw,
cruel in speech,
severe in punishment, he obtains
maha-fear.

20 'The aged, living as laid down with sons
and grandchildren,
the ahimsa conduct of those mahatmas
do I follow.

21 'Eternal dharma is destroyed,
stupefied
by improper conduct. By it the wise,
the ascetic and
the strong are bewildered.

22 ‘From conduct, O Jājali, the wise swiftly
obtain dharma
in the same way as the good, senses-controlled,
live, thinking no harm.

23 ‘Here, as in a river wood borne along
perchance,
as if accidentally, gets joined to
some wood,

24 ‘There other pieces of wood get joined
thereafter, then
grass, sticks, cowdung cakes sometime, without
design, (so do people).

25 ‘One from whom no fear is born in any
creature at all, anyhow,
he obtains fearlessness from all creatures
forever, O sage!

26 ‘Learned one, one whom all people fear like
a wolf, or as
water-dwelling creatures fear reaching the bank,
he obtains fear
from all creatures, O maha-intelligent one!

27 ‘Thus this conduct manifested, because of
which one has followers,
wealth and good fortune and everything else.

28 ‘Thus, them, indeed, have *kavi*-seers proclaimed
even in shastras.
They with little knowledge (practise it) for
glory; the skilled
for complete conclusion.

29 ‘By ascesis, sacrifices and
donations and
by words based on wisdom, what is obtained,
by granting fearlessness
those fruits can be obtained here.

30 ‘In the world one who has given all creatures
the *dakṣiṇā*,
donation, of fearlessness, he performs
all sacrifices,
obtains the *dakṣiṇā*-donation
of fearlessness.
There is no dharma superior to
ahimsa to creatures.

31 “One from whom no fear is born in any
creature at all,
anyhow, he obtains fearlessness from all
creatures, O maha-sage!

32 ‘One whom people fear like a snake in
the room, he never
obtains dharma in this world and the next.

33 ‘Becoming the atman of all creatures,
he sees all creatures as
himself. Even the gods, bewildered,
fail to track his footprints.

34 ‘The gift of fearlessness to creatures is
called the best of
all gifts. O Jājali, I tell you this
truly. Believe it!

35 ‘One indeed becomes fortunate, again
becomes unfortunate.
Having seen the evanescence of acts,
people always censure them.

36 ‘Dharma there is none without purpose; but
it is subtle,
O Jājali! For the sake of the past
and the future indeed
here has the doctrine of dharma been
propounded.

37 ‘Full of subtlety, many here are unable
to know it well.
Having perceived in the conduct of others,
it is learnt.

38 ‘They who castrate bulls, they who pierce their nostrils, make them
bear maha-loads, bind and oppress them,

39 ‘Having killed the living, eat. Them why do you not condemn?
As men they enjoy men suffering as slaves,

40 ‘Killing, shackling, imprisoning, making them work day and
night, though they know the suffering from killing and beating.

41 ‘In all creatures with five senses live devas *Āditya*-Surya,
Candramā-Moon, *Vāyu*-Wind, *Brahmā*, Prana, *Kratu*-Sacrifice
and *Yama*-Restraint.

42 ‘They sell living creatures, what to mention the dead! *Aja*-goat is
Agni; *meṣa*-sheep is Varuna; *aśva*-horse is Surya;
virāṭ is *pṛthivī*-Earth,

43 ‘Cow and calf are *Soma*-ambrosia. Selling these, there
is no success. What (harm in selling) oil, what in ghee and,
O Brahmin, in honey or in medicines?

44 ‘In lands without stinging insects, animals are reared in comfort.
They are dear to their mothers. Knowing this, many men, having attacked,
drag them to very miry lands with mad stinging insects.

45 ‘Draught animals are oppressed with loads, tormented against rules.
I do not believe foeticide is greater than their acts.

46 'Some consider agriculture is good,
but that occupation
is very terrible. The wood's iron
coulter (injures)
the earth, killing creatures living in it.
And notice, Jājali,
those yoked bullocks (suffering)!

47 '*Aghnya*-unslayable, thus are cows named.
Who should kill them?
Maha-sin is committed like Pṛṣadhra
(unknowingly)
killing a cow.

48 'Once rishis and *yatis*, self-controlled
ascetics, went
to Nahuṣa and petitioned, "You have
killed mother-cow
and *prajāpati*-bull, lord of progeny.

49 "Your undo-able act, Nahuṣa,
draws fear to us."
A hundred-and-one illnesses were flung
upon all creatures.

50 'Those maha-fortunate rishis in
public indeed,
O Jājali, said, "You are a foetus-
killer, Nahuṣa.
We will not pour oblations in your fire."

51 'Having spoken thus, all those mahatma
seers of the meaning of
truth, rishis and *yati*-self-controlled-
ascetics calmed down quickly.

52 'Such inauspicious and terrible
conduct prevails
here, O Jājali, only because
traditional.
You (though) skilled, do not understand.

53 ‘Consider the rationale of a dharma.
Do not follow
the way of the world. Those who injure or
praise me, hear also
about that, O Jājali!

54 ‘Both are, perhaps, even the same for me.
Neither do I
like, nor dislike. It is Dharma like this
that the wise praise.

55 ‘It is full of justification and
yati-self-controlled-
ascetics too follow it. Practitioners
of dharma always
examine it skilfully.’”

SECTION TWO HUNDRED SIXTY-FOUR

1 “Jājali said, ‘The dharma you propagate
while holding scales
shuts Swarga’s doors and obstructs creatures’
livelihood.

2 ‘It is agriculture that produces
food, by which you,
too, live. By animals and plants mortals
live, O merchant!

3 ‘From them originates sacrifice.
You speak atheism.
This world will indeed not exist giving up
livelihood alone.’

4 “Tulādhāra said, ‘I am now speaking,
O Jājali,
of livelihood. No atheist am I, Brahmin,
nor do I condemn
sacrifice. But knowers of sacrifice
are very rare.

5 'I bow to the sacrifice of Brahmins
and to people
understanding sacrifice. Brahmins,
having discarded their
own sacrifice have resorted to the
sacrifice of Kshatriyas.

6 'O Brahmin, covetous, hoarding property,
atheists have propagated,
untruths like truthful speech, not knowing
Vedic declarations,

7 'Thus: "This should be given; that should be given
(in sacrifices),"
with no final purpose. Hence theft and wrong
acts arise, O Jājali!
Hence, indeed, oblations obtained by good
acts content deities.

8 'By namaskar, oblation, Vedic study,
ghee and herbs,
puja of deities may be done, as ordained
in the shastras.

9 'From stored merit of sacrifices of
the wicked,
wicked progeny are born. From greedy,
the greedy take birth;
from impartial, take birth the impartial.

10 'As the sacrificer himself is, and
the priest, so are
the progeny. From sacrifice progeny
and subjects arise
like spotless water from the sky.

11 'Oblations poured into agni, O Brahmin,
rise to *Āditya*-Surya.
From *Āditya*-Surya, rain takes birth; from
rain food; then subjects.

12 'Therefore, in the past from well-observed (sacrifices)
all desires were gained. Uncultivated, *pṛthivī*-Earth
ripened (crops), plants appeared as wished. They never saw
sacrifices as producing fruits for themselves.

13 'Sacrificers sometimes doubting fruits of sacrifice, they
take birth as wicked, wily, greedy, needing wealth.

14 'He surely goes to the world of evil-doers by wicked deeds.
That man who, by unauthoritative statements about
authority does evil, he is wicked and ignorant
here always, O best of the twice-born!

15 '"This is duty," that Brahmin who considers as duty, is fearless.
He exists in the world as *Brahman* without further duty.

16 'Further, even if his work be without qualities, it
is superior, thus we have heard. Though damaged by all
creatures, fruits occur through self-restraint.

17 'Whose sacrifices are truth and self-control, not greedy, self-content,
renouncers of all products, are people in whom envy is dead.

18 'Knowing *kṣetra*-body and *kṣetrajña*-atman, they are
devoted to the sacrifice of the self. Studying *Brahman*,
Vedas, they satisfy the immortals too.

19 'The universe, the deities, all are *Brahman*
whom the Brahmin
embraces. When he is content, it contents
the devas, who
contented, content him, O Jājali!

20 'As one satiated with all kinds of
juices welcomes
none at all, so one contented with wisdom,
ever content,
realises happiness.

21 'Dharma is delight, dharma is happiness,
and fully resolved
(about duty) such wisdom-researchers say
"All is from the Truth."

22 'Some with material knowledge and
spiritual insight
wish to cross over to the other shore,
that is always very
holy, full of virtuous people.

23 'Having gone there, they do not grieve, do not
fall (from there), and
do not suffer. Those sattvic persons obtain
that place of *Brahman*.

24 'Not Swarga do they wish for, nor sacrifice
for fame and wealth.
They follow the path of the good with all
their might, with ahimsa.

25 'They know trees and herbs, fruits and roots (for
sacrifices).
Not for them do greedy priests craving wealth
conduct sacrifices.

26 'Themselves, indeed, regarding as objects
for sacrifice,
the twice-born again complete sacrificial
rituals desiring
to benefit subjects and creatures.

27 'Therefore, greedy priests conduct sacrifices
for evil persons and
obtain Swarga for people by practising
their own dharma. So, my
intelligence stays equable everywhere,
O Jājali!

28 'What the wise bulls of the twice-born always
use in sacrifices,
by that they go along the path of devas,
O maha-sage!

29 'One (who sacrifices for fruits) returns
from there; the wise
(not sacrificing for fruits) do not return.
They both proceed
along the path of devas, O Jājali!

30 'Bulls themselves get yoked to shafts and bear them;
cows milk themselves
for those whose mental powers are perfected.

31 'By means of self-appearing sacrificial
stakes, they perform
sacrifices with very abundant
dakṣiṇa-donations
He who is such a devout atman is
entitled to
sacrifice a cow.

32 'And those not such, should sacrifice with herbs.
Placing in front
the intelligence to renounce, I am
speaking to you
of such, O Brahmin!

33 'Expectation-less, undertaking nothing,
not offering namaskar,
not praising anyone, not weak (in dharma)
karma wasted,
him the devas know to be a Brahmin.

34 ‘Not reciting (Vedas) to others, not
sacrificing,
not giving to Brahmins, living a life
coveting sensual
pleasures— what end will he go to,
O Jājali!
Having performed this divinity
(renunciation)
that (fruit) of sacrifice is obtained.’

35 “Jājali said, ‘Never indeed have I
heard such principles
of ascetics. I ask you, O merchant,
about these abstruse matters.
Previously, in the past, this has not
been examined. Nor
has that excellent principle been
established by rishis.

36 ‘Indeed, in this sacred atman the brutish
do not obtain
happiness. By what acts of their’s will they,
O merchant, achieve
happiness? O maha-wise, tell me that!
Great faith have I in you!’

37 “Tulādhāra said, ‘Their sacrifices
are non-sacrifices.
They never have the right to sacrifice.
Ladle-full oblations
of ghee, milk and curd especially,
cow’s hair, horns, hooves.
complete a sacrifice indeed.

38 ‘According to these precepts, making faith
your wife, entrust her
(for making offerings). Rice-ball oblations
are, indeed, called
the flesh of all animals.

39 ‘All rivers are (sacred as) Sarasvatī,
all high rocks are holy.
O Jājali, the atman itself is
a tirtha! Do not,
certainly, roam the land for tirthas.

40 ‘By practising this kind of dharma here,
O Jājali,
investigating the rationale for
dharma, one attains
auspicious worlds.’

41 Bhīṣma said,
“This kind of dharma Tulādhāra
celebrated
that is full of rationality, always
followed by the good.”

SECTION TWO HUNDRED SIXTY-FIVE

1 “Tulādhāra said, ‘Whether the good or
the bad follow
this path, observing their acts well, know that
as it truly is.

2 ‘These many birds roaming all around, hawks
and others,
(including) those born on your head,

3 ‘O maha-Brahmin, call them! They are
entering their
nests. See, all have folded-in their wings and legs!

4 ‘The birds who were honoured by you, are
honouring you,
their father. Undoubtedly, you are their
father. Call your
sons, O Jājali!’

5 Bhīṣma said,
“Then the winged ones summoned by Jājali
spoke, uttering
divine words of dharma.

6 ‘Acts done of ahimsa and such (serve)
the here and hereafter.
Faith slain, indeed, O Brahmin, slays the man
who slew it.

7 ‘About this, knowers of the past relate
the song Brahmā sang
about the pure and without faith and the
impure with faith.

8 ‘The devas, reflecting, considered equal
the sacrificial
acts of a miserly Vedic scholar
and a generous usurer.

9 ‘After deep reflection, the devas
considered both
types of oblations of food equal.
Prajāpati,
Brahmā, lord of creatures, said to them thus:
‘You have done wrong.’

10 ‘*Śraddhā*-Faith purifies a generous
person’s offering;
the faithless vile other’s is destroyed.
The generous
one’s food is edible, not the miser’s
or the usurer’s.

11 ‘Only one *śraddhā*-faith-less is not entitled
to offer oblations
to devas. His food should not be eaten.
Thus the knowers
of dharma know.

12 ‘*Aśraddhā*, being without faith, is the
supreme sin. *Śraddhā*-Faith
liberates from sin. One with *śraddhā*-faith
discards sin as
a snake sloughs off its skin.

13 ‘Having *śraddhā*-faith, withdrawal from action
is greater than
all purities. One with *śraddhā*-faith who
refrains from faults
of character is indeed pure.

14 ‘What has he to accomplish by ascesis?
What by conduct?
What by (knowledge of) atman? The man full
of *śraddhā*-faith
is as his *śraddhā*-faith is (sattvic,
rajasic or tamasic).

15 ‘Thus has dharma been expounded by the
good knowing dharma
and wealth. We, on asking, obtained this from
a dharma-seer.

16 ‘Resort to faith, maha-wise Jājali!
Then will you obtain
what is supreme. One with *śraddhā*-faith,
acting with *śraddhā*-faith
is dharma indeed, O Jājali! One
steadfast on his
own path, he is the best, O Jājali!’

17 Bhīṣma said,
“Thus manifold matters of value were
stated by Tulādhāra.
Also, he spoke of the eternal dharma
he had realised fully.

18 “That twice-born one, having heard those famous,
splendid words of
Tulādhāra, O son of Kuntī, indeed
obtained peace.

19 “Then, not after a long time, maha-wise
Tulādhāra
and indeed he, having gone heaven, the
maha-wise sported there
happily, having reached their respective
stations, won as
the fruits of their own acts.

20 “The equable, those with faith, the self-
controlled, the pure
in consciousness, who perform sacrifices,
never indeed
do their sacrifices not fructify.

21 “*Śraddhā*-Faith is verily the sattvic
devi, daughter
of Surya, O ruler of men, and is
Sāvitrī, who
rouses and gives birth (to results). Speech and
mind are more
external than it.

22 “*Śraddhā*-Faith redeems speech cut-off
(in recitation)
and mind cut-off (in concentration),
O Bharata-dynast!
Śraddhā-Faith cut-off, a sacrifice
cannot be saved
by speech and mind.

23 “Thus many views of value were stated
by Tulādhāra
advising with appropriate examples.
What more do you
wish to hear now?”

SECTION TWO HUNDRED SIXTY-SIX

1 Yudhiṣṭhira said,
“Those who practise ahimsa are unaware
of bodily dangers.
How can the body exist, sustained by
(such) abstention?”

2 Bhīṣma said,
“So that the body does not weaken, nor
get overcome
by *mṛtyu*-death, engaging in action
accordingly,
becoming strong, practise dharma.

Translated by Pradip Bhattacharya

3 “About this is narrated the ancient
itihāsa-history
of what was sung by Raja Vicakhnu
out of pity for creatures.

4 “Seeing a bull cut at a stake and great
lowing of cows, looking
at cattle seized in a sacrificial
enclosure, that lord of
the earth (said):

5 ‘Blessings on all cows in the world!’ making
this utterance,
envisaged as a blessing, as the killing
was beginning.

6 ‘Men unsettled about limits, confused,
atheists, sceptics,
the undeveloped, highly praise killing.

7 ‘Manu, soul of dharma, said, “Ahimsa
in all acts.” Men
kill animals outside the sacrificial
altar out of
passionate desire.

8 ‘Therefore, scholars should act guided by proofs
in the subtleties
of dharma. Ahimsa towards all is
held to be the
supreme among dharmas.

9 ‘Having fasted, being firmly resolved,
ignore acts of
Vedic verses, regard practices (for fruits)
as misconduct.
The mean are incited by fruit.

10 ‘If, for the sake of sacrifice and trees
and sacrificial
stakes, men eat meats in vain, that is not a
dharma worth praise.

11 'Meat, honey, wine, fish, liquor, khichri are propagated by the
crafty (in sacrifices). These are not envisaged in the Vedas.

12 'From desire, delusion and greed arise the craving for them.
Brahmins are indeed aware of the presence of Vishnu in
all sacrifices. Rice-pudding and flowers are prescribed for
his worship in the smritis.

13 'Those trees are for sacrifices that are envisaged in the Vedas.
Also whatever is considered duty and others washed,
well-purified, by the maha-sattva, pure of state, all
should be offered to devas.'"

14 Yudhiṣṭhira said,
"The body and danger always dispute. A non-violent
person cannot act (fearing to harm others). How, then, will he
maintain his body?"

15 Bhīṣma said,
"Act so that the body is not exhausted and overcome
by death. For only an able body can practise dharma."

SECTION TWO HUNDRED SIXTY-SEVEN

1 Yudhiṣṭhira said,
"How to examine whether an act should be done promptly
or later? In all difficult tasks you are our supreme guru."

2 Bhīṣma said,
"About this is narrated the ancient
itihāsa-history
of what happened in the past to Çirakārī
of Āṅgirasa descent.

3 " 'O Cirakārī, slow-to-act, *bhadraṃ te*,
blessings upon you!
Bhadraṁ te, may all be well with you,
O Cirakārī, who
reflect long before acting. The *cirakārī*,
who deliberates long
before acting, is intelligent indeed,
never offends in action,'
(said Gautama about his son).

4 "Maha-wise Cirakārī was the son
of Gautama.
Late did he do all acts, after detailed
examination.

5 "Long did he reflect over things, long did
he keep awake,
long did he sleep, long did he take over
all work. Therefore
was he called *Cirakārī*, slow-to-act.

6 "He obtained the title 'lazy' and was
called 'foolish' by
those of little intelligence, lacking
far-sight.

7 "Sometime, for adultery, bypassing
other sons, his
furious father spoke thus: 'Kill this mother
of yours!'

8 "Having said this then, that learned Brahmin
Gautama, best of
japa-reciters, without reflection,
that maha-blessed
went to the forest.

9 “Saying, ‘So be it,’ Cirakārī, true
to his nature
of lengthy rumination over action,
thought over it for long.

10 ‘How can I carry out my father’s order?
How do I not
kill my mother? How will I not drown in
this, in the guise
of dharma, like the wicked?

11 ‘Father’s command is the supreme dharma.
The son’s dharma
is mother’s protection. A son’s state is
not independent;
How shall I here not suffer pain?

12 ‘Having killed a woman and a mother,
what person can
become happy? Also, by ignoring
one’s father, what
fame is obtained?

13 ‘Not to ignore the father is logical;
so is protecting
the mother. Both are equally logical.
How may I not
violate both?

14 ‘It is the father who places himself
in his wife as
seed for protecting conduct, character,
family and lineage.

15 I myself have been created by
father as son
again. Why should I not have this knowledge,
knowing of my birth?

16 'In the post-birth rite, what the father says
('Be hard as stone,
sharp as an axe') and the next rite (of the
sacred thread: 'You
you are my atman, named "son"') are enough
to prove firmly
the father's glory.

17 'The first guru, the supreme dharma,
bestowing nourishment
and instruction, hence the father is called
"Dharma". That the Vedas
too are certain of.

18 'The son gives only affection to the
father; the father is
all to the son. The body and all else
the father alone bestows.

19 'Hence, the father's words should be enacted
without any discussion.
Also, the sins of one who obeys the
father's words are destroyed.

20 'In eating, in fortune, in discharging,
in all instruction on
social conduct, in union with husband,
and in parting
of the hair (pre-birth rites, the father is
the protector).

21 *pitā svargaḥ pitā dharmaḥ pitā paramakaṁ tapaḥ /*
pitari prītim āpanne sarvāḥ prīyanti devatāḥ //
'Father is Dharma, father is Swarga,
father is supreme
ascesis. Father being pleased, all
deities are pleased.

22 'These harsh words that the father speaks serve as
blessings (for the son).
All sins are removed when the father applauds.

23 'From stalk, flower is freed; from tree, fruit is
freed; but despite pain from
affection for the son, the father does
not let go of affection.

24 'So far, these are reflections on the father's
significance
for the son. The father's place is not slight.
I shall now think
of the mother.

25 'This union of five elements in me
as a mortal,
in that mother is the cause, as are kindling
sticks for *pāvaka*-agni.

26 'Mother is the kindling stick for human
bodies, the cure
for all distress. Having a mother one
is protected.
Without her, one is unprotected.

27 'Nor does one grieve, nor also does senility
drag one. Also,
losing prosperity, one who enters
home calling, "*Amba*,
mother!" is restored.

28 'Teeming with sons and grandsons, one who is
sheltered by his mother,
though over a hundred years old, behaves
like a two-year-old.

29 'Competent or incompetent, whether
feeble or strong,
the mother indeed protects the son.
other is prescribed
as the nourisher.

30 'Then he becomes old, when he becomes
sorrowful, then
his world is empty, when deprived of his mother.

31 *nāsti matṛ samā chāyā nāsti matṛ samā gatiḥ /*
nāsti matṛ samaṃ trāṇaṃ nāsti matṛ samā priyā //

'No shade is there like the mother, no refuge
is there like the mother,
no protection is there like the mother,
no beloved
is there like the mother.

32 'From bearing in the womb she is *dhātrī*,
Bearer; for giving birth
she is said to be *jananī*, Birth-giver;
for developing limbs
she is *ambā*, Nourisher. By birthing
a heroic son,
she is *vīrasu*, Hero-bearer.

33 'For nursing the infant she is *śuśrū*,
Care-giver.
The mother is closest to one's body.
What rational
man, whose head is not hollow, would kill her?

34 'The desire of a couple uniting
for procreation, that
mother and father surely know. In
reality, it rests
in the mother.

35 'What the (child's) lineage is, the mother
knows. Whose (child) it is,
the mother knows. From conception itself
mother loves and
rejoices. Of the father, they are subjects.

36 *pāṇibandhaṁ svayaṁ kṛtvā sahadharmam upetya ca /*
yadi yāpyanti puruṣāḥ striyo nārhanti yāpyatām //

'Having themselves joined hands (in marriage),
and performing dharma
together, if men cause women to leave,
they do not deserve to be sent away.

37 *bharaṇād dhi striyo bhartā pātyāc caiva striyāḥ patiḥ /*
guṇasyāsya nivṛttau tu na bhartā na patiḥ patiḥ //

'From maintaining and nourishing his wife
he is *bhartā*
and as master is the wife's *pati*.
Without these gunas
the husband is neither *bhartā*-maintainer,
nor *pati*-master.

38 *evaṁ strī nāparādhnoti nara evāparādhyati /*
vyuccaraṁś ca mahādoṣaṁ nara evāparādhyati //

'Thus woman commits no offence. Man
indeed offends
and the maha-sin of adultery
indeed man commits.

39 'For women the husband is verily
supreme, the supreme
deity, says the smriti. To one (Indra)
identical to that
supreme's self (Ahalyā) gave herself.

40 *nāparādho asti nārīṇāṁ nara evāparādhyati /*
sarvakārya aparādhyatvān nāparādhyanti cāṅganāḥ //

'There is no offence in women. Man indeed
offends. Held guilty of
offence in every work, a woman
does not commit offence.

41 'When no indication is expressed by
a woman (Ahalyā)
for sexual gratification,
reminding her of that
is manifestly adharma, beyond doubt.

42 'Thus, as woman and mother she is placed
higher (than father).
Even irrational beasts know that she
cannot be slain.

43 'All deities combined in one place should be
known as the father.
Humankind and the deities enter the
mother, because
of her affection.'

44 “Thus Cirakārī deliberated
much over her.
After a long time had passed, his father
arrived there.

45 “Maha-wise Medhātithī Gautama,
steadfast in ascesis,
having deliberated at that time
that death of his
wife was a violation,

46 “He spoke, burning with great anguish, shedding
tears, enduring
by the grace of Vedas, burdened with remorse,

47 ‘*Puraṁdara*-destroyer-of-forts-Indra,
triple-world-lord,
reached my ashram resorting to the vow
of hospitality
to unexpected visitors, *atithi*,
taking a Brahmin’s form.

48 ‘Him with comforting words I welcomed,
honoured, beginning
with offering him *arghya*-offerings
and water for
his feet as per rule.

49 ‘I also said, “I am your subject,” thinking
I would be loved by him.
Of the impropriety that occurred
here, my wife is not guilty.

50 ‘Thus neither my wife, nor I, nor roaming
tridaśeśvara,
lord-of-the-thirty-gods-Indra, has
offended dharma.
My carelessness is the offender.

51 ‘Evil passion is born of jealousy,
say those who have
drawn up their semen. By jealousy have
I been flung to
sink in a sea of wicked action.

52 'I have slain a chaste wife, a woman and
ruled by me,
out of addiction. And she was to be
supported by
me as *bhāryā*. Who will now save me soon?

53 'Meanwhile, I ordered highly intelligent
Cirakārī.
If he today be *cirakārī*, slow-
to-act, he will
save me from this sin.

54 'Cirakārī *bhadraṃ te*! *Bhadraṃ te*
Cirakārī!
You are blessed twice over! If today
you have delayed
in acting, then are you (truly) Cirakārī.

55 'Save me, your mother and what I have earned
by ascesis
and yourself from sin and be today the
slow-to-act Cirakārī.

56 'Spontaneously you delay in action
because of your
ancient wisdom. Let that bear fruit today.
Today be
cirakārika, one slow to act!

57 'Long your mother hoped for you, long she
bore you in the womb.
Make your delay to act fruitful, Cirakārī!

58 'In distress he delays. Sleeps long though
prohibited.
From perceiving our long distress, (may he)
delay in action!

59 "Thus he, grieving, O Raja, the maha-
rishi Gautama
then saw his son Cirakārī standing
there nearby.

60 “Cirakārī, seeing his father, was
supremely sad.
Discarding the weapon, bowing down his
head, he tried to please him.

61 “Gautama, seeing his son’s head fallen
on the ground and
his wife beyond censure, was delighted.

62 “The noble-minded one never separated
from his wife and
also his meditative son, entering
his deserted ashram.

63 “Ordered to kill, the son stood weapon in
hand, passions subdued,
questioning, pondering over his task.

64 “He thought, seeing his son fallen at his feet,
it was out of fear,
to hide his anxiety for taking up
a weapon.

65 “Then long did the father praise him,
long did he smell his head,
long did he embrace him with both arms and
blessed him uttering, ‘Live long!’

66 “Thus that Gautama, full of love and joy,
praising his son
that maha-wise one spoke these words:

67 ‘*Bhadraṃ te*, bless you, Cirakārī!
May you always
be slow to act! If you are thus for long,
for long I shall not grieve.’

68 “Also, learned Gautama, best of sages,
spoke some *gāthā*-verses
related to the qualities of the
patient and those
who delay in action:

69 *cireṇa mitraṁ badhnīyāc cireṇa ca kṛtaṁ tyajet /*
cireṇa hi kṛtaṁ mitraṁ ciraṁ dhāraṇam arhati //

'After a long time, bond with a friend and
after a long time
discard a project. A friend made after
a long time should
last a long time.

70 *rāge darpe ca māne ca drohe pāpe ca karmaṇi /*
apriye caiva kartavye cirakārī praśasyate //

'In passion and in pride, in self-esteem
and in disputes,
in sinful acts and in unpleasant duty,
delayed action
is praiseworthy.

71 *bandhūnāṁ suhṛdāṁ caiva bhṛtyānāṁ strījanasya ca /*
avyakteṣv aparādheṣu cirakārī praśasyate //

'Relatives and friends, servants and women,
in vague offences
by them, delayed action is praiseworthy.'

72 "Thus that Gautama was pleased with his son,
O Bharata-dynast,
for the delay he made in doing his task,
O Kuru descendant!

73 "Thus in all tasks man, reflecting on that,
having decided
after a long time, does not regret for long.

74 "He who suppresses anger long, who acts
after long delay,
never does any act that brings remorse.

75 *ciraṁ vṛddhān upāsīta ciram anvāsya pūjayet /*
ciraṁ dharmān niṣeveta kuryāc cānveṣaṇaṁ ciram //

"Long should one serve the aged,
Long should one stay near and revere them,
Long should one practise dharma, and
Long should one be engaged in exploring it.

76 *ciram anvāsya viduṣaś ciraṁ śiṣṭān niṣevya ca /*
ciraṁ vinīya cātmānaṁ ciraṁ yāty anavajñatām //
“Long should one stay near scholars, and
Long should one serve the cultured,
Long should one restrain the atman,
Long, then, will one not be ignored.

77 “Also, others who utter words about
dharma, question after
a long time, answer after a long time,
are not disgraced for long.

78 “Having worshipped for many years in that
ashram, the very
maha-ascetic, the learned Brahmin
then went to Swarga with his son.”

SECTION TWO HUNDRED SIXTY-EIGHT

1 Yudhiṣṭhira said,
“How may a Raja protect subjects and
never torment?
I ask you this, best of the virtuous.
Tell me that, O grandfather!”

2 Bhīṣma said,
“About this is narrated the ancient
itihāsa-history
of the discussion Raja Satyavat
had with Dyumatsena.

3 “Unspoken (previously) was spoken
by Satyavān,
thus have we heard, at an execution
according to law
by command of his father indeed:

4 ‘Dharma may look like adharma; and
adharma look
like dharma, (but) killing be named dharma—
that can never be!’

5 “Dyumatsena said, ‘If not-killing be
dharma then what
and when will dharma be? If robbers are
not killed, Satyavān,
confusion will occur!

6 ‘This is mine, it is not his,’ will prevail
in *Kali* Yuga
and worldly affairs will perhaps not be.
If you know
(a solution), recite it to me.’

7 “Satyavān said, ‘Indeed, all three classes
(Kshatriya, Vaishya,
Shudra) should be bound to Brahmins. Bound in
the bonds of dharma, they
will diminish slightly.

8 ‘Whoever of these acts wrongly, him will
the twice-born report,
“He does not listen to me.” Him will the
Raja punish,

9 ‘Not destroying the body, acting
according to shastras,
not killing otherwise, without
examining
his actions according to precepts
of the shastra
of political ethics.

10 ‘By killing robbers, the Raja also kills
many blameless:
wife, mother, father, son of the man killed.
Hence, wronged by
another, the Raja should reflect properly.

11 ‘The wicked can sometimes imbibe good
character from
the good. Also, the wicked give birth to
good progeny.

12 'Uprooting is not duty, nor is it
eternal dharma.
But, indeed without killing, expiation
should be prescribed,

13 'By terrifying, by imprisoning
and by disfiguring.
By the death sentence not troubling relatives,
harming their existence.

14 'Or, when they circumambulate a priest,
seeking sanctuary,
saying: "O Brahmin, I will never commit
sin again,"

15 'Then they deserve to be released. This is
the king's edict.
A Brahmin carrying a staff, deer-skin,
shaven-headed
deserves quarters.

16 'The very important, in grave crimes
(committed)
again and again, are not entitled
to be let off
as they were for the first offence.'

17 "Dyumatsena said, 'Wherever, whichever
practices are able
to keep subjects restrained, they are called
dharma as long as
they are not violated.

18 'By not killing, again all will indeed
be overthrown.
In the past and in more ancient times,
people were ruled easily.

19 'They were gentle, truthful, slightly
quarrelsome,
slightly angry. In the past, (to cry) "*dhik*, shame,"
was punishment
indeed and verbal rebuke thereafter,

20 'Also, fettering as punishment. Now
death-sentence is current.
Even by killing, other people cannot
be restrained.

21 'Not at all is the robber of humankind,
nor of devas,
thus state scriptures, nor of *Gandharvas* and
the manes.
Whose is he here? Not anyone's!

22 'From crematoria, he robs temples,
ghoulish bodies,
also idols. These ignorant, bereft
of intelligence,
who can restrain?'

23 "Satyavān said, 'If you are unable
to save the good
by ahimsa, do something that profits
them finally
in the past and the future.

24 "Dyumatsena said, 'For wordly affairs,
Rajas practise
the severest ascesis. Being ashamed
of such (robbers),
they take up that practice.

25 'Being made afraid, they act virtuously.
Not out of desire
should sinners be slain. By good deeds, Rajas
mostly govern subjects.

26 'Thus, the best practices of the best do
people follow.
Always it is the conduct of the
venerated
that is followed by humanity.

27 'Without controlling himself, one who would
control others,
men mock him, enslaved by the senses in
worldly objects.

28 ‘One who behaves improperly, even
a little with
the Raja, out of pride or delusion,
he should be restrained
by all means. Then he refrains from sins.

29 ‘One wishing to control the wicked, should
first control oneself.
Then, punish with maha-punishment close
relatives.

30 ‘Where those who commit sin do not suffer
maha-sorrow,
there certainly sin proliferates and
dharma reduces.

31 ‘Thus a learned Brahmin of compassionate
conduct had advised me.
Thus was I advised in the past, *tāta*-child,
by my grandfather,

32 ‘Similarly, giving very great
assurances
out of compassion: “By that first
concept, Rajas
ruled in *Kṛta-Satya* Yuga.

33 ‘One leg is lost by dharma in *Tretā*
Yuga and in
Dvāpara two legs, another in the
next yuga.

34 ‘Then when *Kali* Yuga prevails because
of the Rajas’
wicked character and especially
the time, one-sixteenth
part of dharma exists.”

35 ‘Satyavān, if by the first concept
confusion occurs,
then sentence should be passed according to
age, strength and the time.

36 'This truth, so that this world is not deprived
of the maha-fruits of
dharma, out of pity for creatures,
svāyaṁbhuva,
Manu, the son of the Self-Born, declared.'"

SECTION TWO HUNDRED SIXTY-NINE

1 Yudhiṣṭhira said,
"Without harming creatures, renunciation
that provides the six
qualities, that dharma which has part in
both (enjoyment
and liberation), tell me that, grandfather!

2 "The dharma of *gārhastha*-domesticity
and the dharma
of *tyāga*-renunciation, both are
not far from each other.
Which of them is superior, grandfather?"

3 Bhīṣma said,
"Both dharmas are maha-illustrious;
both are very
difficult to practise; both give maha-
fruits, *tāta*-son,
both are practised by the good.

4 "Now I am presenting to you the
authenticity of
both, severing doubts concerning dharma
and wealth. Listen
single-mindedly, O Pārtha, son of
Pṛthā-Kuntī!

5 "About this is narrated the ancient
itihāsa-history
of Kapila's conversation with a cow.
Hear and understand
that, O Yudhiṣṭhira!

6 “Keeping in view received doctrine as
ancient, eternal,
immutable, Nahuṣa, in the past,
for (his guest) Tvaṣṭā,
the heavenly builder, was to kill a cow.
Thus have we heard.

7 “Undaunted Kapila, founded on truth,
intent upon
self-control, learned, frugal in diet,
saw her bound then.

8 “He, possessing intelligence that was
excellent, definitive,
without fear from anywhere, beneficial,
firm, truthful, said
once, ‘Veda!’

9 “Entering that cow, rishi Syūmaraśmi
said to the ascetic,
‘*Aho*! If the Vedas be thought to be
dharma, what of
other beliefs?

10 ‘Ascetics of firm belief with the eye
of Vedic insight,
all rishis verily believe that (Vedas)
are declarations
of the Atman-knower,

11 ‘Who is desire-less, who is distress-less,
expectation-less,
who is wholly inactive. How are you
doubting the Vedas?’

12 “Kapila said, ‘I am not condemning
the Vedas, nor
do I ever doubt them. The duties of
the different
ashramas have the same aim. Thus we have heard.

13 ‘Indeed, what the renunciant obtains,
the forest recluse
too obtains and the householder and the
brahmacārī,
celibate student, both also obtain that.

14 ‘The four are held to be eternal paths
leading to the devas.
Of them which is greater and lesser,
stronger or weaker
is stated by their fruits.

15 ‘Having known thus, do all acts, thus the Vedas
state. “Do not act,”
thus elsewhere definitively is heard
in the Vedas.

16 ‘Not beginning action is faultless.
Perhaps, beginning
action is faultless, excellent. In such
a state in the shastras,
their strength and weakness is difficult
to comprehend.

17 ‘If here you have any direct evidence
of a belief
superior to ahimsa, other
than in the *āgama*
(Vedic) shastras, state that, if you have seen.’

18 “Syūmaraśmi said, ‘ “Swarga-aspirants
should sacrifice.”
Always has this Vedic statement been heard.
So, first settling
the fruit, then the sacrifice proceeds.

19 ‘Goat, horse, sheep, cow, all birds, cultivated
and wild plants are
food of living creatures, thus say the Vedas.

20 ‘And daily morning and evening food
has been directed
to be eaten. Animals and crops are
the limbs of sacrifice,
thus say the Vedas.

21 ‘These, along with sacrifice, *Prajāpati*-
  Brahmā, lord of creatures,
conceived of. Then *prabhu*-lord *Prajāpati*
  had the devas
perform the sacrifice with these.

22 ‘All these mobile living creatures, seven
  (domestic: cow, goat, man,
horse, sheep, mule, ass) and seven (wild: lion,
  tiger, boar, buffalo,
elephant, bear, monkey) are sacrificial
  animals in the world
    called by the term “good.”

23 ‘These were prescribed by people of the past
  and of older times.
What living being is not selected
  by a learned
man according to his own ability?

24 ‘Animals, humans, trees along with herbs,
  indeed crave Swarga.
But there is no Swarga without sacrifice.

25 ‘Herbs, animals, trees, creepers, ghee,
  milk, curd, oblations,
land, the quarters, faith and *kāla*-time,
  these twelve,

26 ‘*Ṛca*-hymns, *Yajus*-formulae, *Sāma*-chants
  and the sacrificer
are sixteen. Know that the householder’s agni
  is called the seventeenth.
These are limbs of sacrifice. Sacrifice
  is the (world’s) root,
    thus the Vedas say.

27 ‘By ghee, by milk, by cowdung, by curd,
  by skin, by hair,
by horns and by hooves, cows indeed enable
  sacrifices.
Thus each of these, or all, are used as
  prescribed.

28 ‘They sustain the sacrifice with *ṛtvik*,
priests, with *dakṣiṇā*,
donations. Collecting all these, people
perform the sacrifice.

29 ‘It is for sake of the sacrifice that
these were created.
So is it heard in the Vedas. Thus in
the past and yet
before, humans engaged (in sacrifice).

30 ‘Not does he kill, nor crave, nor quarrel at all
who worships in
sacrifices thus indeed who sacrifices
not desiring fruits.

31 ‘The limbs of the sacrifice and these as
mentioned, undoubtedly
redeem one another, used according
to prescribed rules.

32 ‘The tradition (smriti) of the rishis
I see, in which
the Vedas are established. Scholars
consider them
as they see there the *Brāhmaṇa* texts.

33 ‘*Brāhmaṇa* texts are the origin of
sacrifices
and are offered to Brahmins indeed.
All the cosmos
follows sacrifice and sacrifice always
follows the cosmos.

34 ‘Om is the womb of Brahman. (It), *namaḥ*,
svāhā, *svadhā*
and *vaṣaṭ*, he who employs these to the
utmost of his
power in sacrifices too,

35 ‘No fear exists for him in the three worlds
for the next world. Thus say
the Vedas here, the perfected Siddhas
and the supreme rishis.

36 ‘*Ṛca* hymns, *Yajusa* formulae,
Sāma chants and
prescribed *stobha*-expletives, he in whom
all these indeed
are, it is he that is a twice-born.

37 ‘What happens in the fire-ritual and
in the *Soma*
rite, O twice-born, and in performing
other maha-
sacrifices you know that on your own,
O Bhagwan!

38 ‘Therefore, the Brahmin should sacrifice
and conduct sacrifices
without deliberation. One performing
sacrifices
prescribed for Swarga, gains maha-fruit
after death in Swarga.

39 ‘No world exists for non-sacrificers
here or hereafter
definitely. To those who know Vedic
declarations
both (about action and inaction) are
authoritative then.’”

SECTION TWO HUNDRED SEVENTY

1 “Kapila said, ‘*Yati*-self-controlled
ascetics, perceiving
all this (as ephemeral) take the path
(to the Ultimate).
Nothing is there in all the worlds that
obstructs them.

2 ‘Not subject to dualities, not
bowing to any,
not bound by expectations, wise,
liberated
from all sin, they roam pure, stainless.

3 'Intellects firmly resolved about
final salvation and
renunciation, devoted to Brahman,
and becoming like
Brahman, they indeed succeed in reaching
Brahman's abode.

4 'Griefless, passion-destroyed eternal
worlds are theirs.
Obtaining that transcendent end, what need
have they of *gārhasthya*
the domestic ashrama?'

5 "Syūmaraśmi said, 'If that be the
supreme devotion, if
that be the supreme end, without resting
upon the householders,
no other ashrama can subsist.

6 'As all living creatures live sheltered by
the mother, so
depending upon the householder, exist
the other ashramas.

7 *gṛhastha eva yajate gṛhasthas tapyate tapaḥ /*
gārhasthyam asya dharmasya mūlaṁ yat kiṁ cid ejate //
'Indeed, the householder sacrifices,
the householder
undergoes severe ascesis. Household
life is the root
of whatever dharma is practised.

8 'From progenition proceed all who bear
life, O sage! Also,
that progenition does not exist
anywhere else.

9 'Whatever are the plants, herbs and many
others growing outside
in forests, O twice-born, and plants growing
outside without which no
living creature exists anywhere (all
are from domesticity).
Whose words can be true that from the household
there is no moksha?

10 ‘Those without faith, without wisdom, bereft
of subtle insight,
without hope, lazy, weary, tormented
by their acts, see
as supremely laborious that named
pravrajya, the life of
a wandering renunciant, by pandits.

11 ‘It is the fixed, eternal rules that are
the cause sustaining
the three worlds. From birth, the bhagwan named
Brahmin is worshipped.

12 ‘Prior to the *garbhādhāna* rite of
impregnation,
mantras are used for the twice-born and used
in the unfamiliar
(other-worldly) and the familiar
(worldly) rites undoubtedly.

13 ‘In cremation, in again attaching
(to a body),
in food and utensils for the dead,
donating cows,
animals or immersing morsels for
the manes in water.

14 ‘*Arciṣmat*-brilliant, *barhiṣad*-
seated-on-sacred-grass
and *kravyād*-flesh-eating *pitṛ*-manes,
the smriti says,
approve the recital of mantras for
the dead too. And
mantras are the cause (of reaching goals).

15 ‘Thus the Vedas declare loudly. Where does
moksha exist
for anyone when mortals are indebted
to the manes,
the devas and the twice-born?

16 'Lacking prosperity, indolent
pandits have denied
(the Vedas) without mastery of Vedic
statements,
speaking untruth like the truth.

17 'Never, verily, does sin seize or seduce
that Brahmin who
sacrifices following Vedic shastras.
Upwards he rises
with the sacrifices and the animals,
gratified,
and satisfying the desires of others.

18 'Not by slighting the Vedas, not by
deceit, not by
illusion does man obtain *mahat*, the
Supreme. It is
by the Vedas that he attains Brahman.'

19 "Kapila said, 'For intellectuals
darśa-new moon,
paurṇąmāsa-full moon, *agnihotra*-
fire oblations,
cāturmāsya-four-month-vow and other
rites, in them is
eternal sacrifice.

20 'Those who begin nothing, are very
persevering,
purified, resting in Brahman, surely
can by Brahman
gratify those (gods and manes) who crave for
amṛta-ambrosia.

21 'One who becomes the atman of all creatures,
looks upon all
beings equally, even the devas
craving status
are confused tracking the status-less one.

[XII:270:22–28]

Translated by Pradip Bhattacharya

22 ‘Four doors has man, four mouths;
Four are the ways abuse reaches it.
Wish to guard these doors:
Both arms, speech, stomach and genitals.

23 ‘Not gambling with dice,
Not taking others’ wealth,
Not accepting food from those of unworthy origin,
Not hitting in anger—
That is one with intelligence.
Thereby his hands and feet are well-guarded.

24 ‘Do not share in abuse and
Do not speak falsely.
Do not slander and spread rumours.
Be vowed to truth, speak little,
Do not be negligent.
Thereby the door of speech is well-guarded.

25 ‘Do not fast,
Do not over-eat,
Do not be greedy,
Be with the good.
Eat just enough to live.
Thereby the door of the stomach is guarded.

26 ‘The eminent does not leave his wife for a woman,
Nor also summons a woman unlawfully,
Himself keeps the vow to his wife (of loyalty)
Thereby the door of the genitals is guarded.

27 ‘The wise man, all of whose doors are well-guarded,
genitals, stomach,
arms and speech the fourth, he is verily
a twice-born.

28 ‘One whose doors are unguarded, all his acts
become futile indeed.
What can he do by ascesis? What can
he do by sacrifices?
What can he do by the atman?

29 'Without an upper garment, one who lies
on uncovered
ground, with arm as pillow, is calm, him
the devas know
as a Brahmin.

30 'In all the groves of dualities
(heat-cold, joy-grief)
the ascetic who abides alone,
ignoring others,
him the devas know as a Brahmin.

31 'One who realises all this is
prakriti and
its modifications, and knows the end
of all creatures,
him the devas know as a Brahmin.

32 'One who is fearless of all creatures,
of whom all are fearless,
who has become the atman of all beings,
him the devas
know to be a Brahmin.

33 'Those not realising internally
the fruits of Vedic rites,
ignoring all that, delight in other fruits.

34 'Those engaged in their own calling,
their ascesis
attains vehemence. They depend upon
that good conduct,
which is ancient, eternal, fixed.

35 '(The ignorant are) unable to practise
even slightly
the rules of dharma, that practise of dharma
free from danger,
not overwhelmed by error.

36 'And those acts are fruitful, rewarding and
sure, yet seen as
worthless and variable (by the ignorant).

37 ‘Gunas here are incomprehensible;
and, having known,
very difficult to perform and, performed,
are perishable.
This do you reflect upon.’

38 “Syūmaraśmi said, ‘As is the Vedic
authority
for renunciation and as for
fruitfulness, both
those clear paths, tell me that, Bhagwan!’

39 “Kapila said, ‘You, Sir, can see directly
(results occurring) here,
staying on the pious path. But is this
direct evidence
available in the way you worship?’

40 “Syūmaraśmi said, ‘I am Syūmaraśmi
O Brahmin! For knowledge
have I come here. Desiring my welfare,
I have talked with
you frankly, not for debate. This terrible
doubt explain to me, Bhagwan!

41 ‘(You said,) “You, Sir, can see directly
(results occurring) here,
staying on the pious path.” What do you
witness more directly
here from what you engage in? Avoiding
the shastra of
speculation, (explain) the *āgama*-
scriptures as the
āgama-scriptures truly are.

42 ‘The *Āgama* are Vedic declarations
and the shastra
of speculation is also *Āgama*.
Where *Āgama*
is followed, there *Āgama* succeeds. Direct
evidence seen
of success makes the *Āgama* certain.

43 'As a boat tied to another is
carried away
by the current, so how will those of wicked
intelligence
cross over, O learned Brahmin? Speak of
this, O Bhagwan!
I have approached you as a teacher to learn!

44 'None renunciant, none content,
None griefless, none disease-free,
None not wishing to disunite,
None without livelihood,
None completing work exists.

45 'You too become happy and sad like us
and sensory
objects occur as for all living creatures.

46 'Thus what the four classes and ashramas
are inclined towards
and depend upon solely, how is that
welfare determined?'

47 "Kapila said, 'Whatever practices
the shastras prescribe
for all one's inclinations, wherever
whichever is
performed, in those places it causes welfare.

48 'Knowledge cleanses all who follow knowledge.
The conduct which
ignores knowledge, that destroys creatures.

49 'Knowledgeable you are, always and wholly
not founded on
āgama-revelation. Have you sometime
approached something
named *aikātmya*, the atman one-with-all?

50 'Not comprehending the truths of shastras,
some people by
the strength of polemics, overwhelmed by
desire and hate
become subject to egotism.

51 ‘Not knowing the shastra-truths properly,
they are shastra-robbers,
Brahman-thieves, of immature thinking,
inauspicious.

52 ‘Absence of qualities they see indeed,
are not linked to
good qualities. Their bodies are of tamas.
Indeed, tamas
is their refuge.

53 ‘As is the nature of a living creature,
it is subject
to that nature. In it hate, lust, anger,
arrogance, untruth
and intoxication—these gunas
indeed develop
constantly, born of its nature.

54 ‘Understanding and keeping this in mind,
wholly renouncing
auspicious and inauspicious, *yatis*,
self-controlled-ascetics,
aspiring to the supreme end, engage
in self-restraint.’

55 “Syūmaraśmi said, ‘All this I have said,
O Brahmin, is
according to the shastras. Not knowing
the meaning of
the shastras, there is no inclination
to act accordingly.

56 ‘Whatever conduct is just, all that is
shastra; thus say
the *śruti*-Vedas. What is unjust, that
is non-shastra;
Thus, too, say the *śruti*-Vedas.

57 ‘No practice exists without shastra,
that is certain.
What is other than in Vedic statements,
That is non-shastraic,
thus say the Vedas.

58 ‘Departing from shastras, many believe
only what they
see is manifest. The faults shastras state
about here and
hereafter and others, they do not see.

59 ‘You speak of the Infinite and are able
to restrain the
atman. Lack of knowledge has ruined our
wisdom. Bereft
of wisdom, we are shrouded in tamas.

60 ‘Only one free after completing all
duties, resorting to
but a mouthful, roaming in all directions,
adhering to
Vedic discussions can declare, “Moksha is!”

61 ‘This is difficult work for one who
has resorted
to housekeeping, donates, studies, performs
sacrifices,
begets progeny, and is sincere.

62 ‘Thus, when even by doing these none is
liberated,
then *dhik*-shame on that doer and that work,
and worthless that labour!

63 ‘Acts behind the back of Vedas, otherwise
(than prescribed) is perhaps
atheism. About that Infinite, I
wish to hear, O Bhagwan, quickly!

64 ‘Tell me the truth, O Brahmin! I have
approached you
as a teacher to learn. As you know of
moksha, teach me that!’”

SECTION TWO HUNDRED SEVENTY-ONE

1 “Kapila said, ‘The Vedas are authority
in all the worlds.
Never act behind the back of the Vedas.
Brahman should be known as
two-fold: *śabdabrahma*, Brahman-as-Sound
and as *param*-
Transcendent. Well-versed in Brahman-as-Sound,
one proceeds to
Transcendent Brahman.

2 ‘They (parents) create the body. The body
is sanctified
by Vedic rites. It is the body made
pure by rites that
becomes a vessel for Brahman.

3 ‘The acts that unite with the Infinite,
speak of that!
Not founded on scriptures, not founded on
tradition, what
people witness directly.

4 ‘Dharma indeed is accomplishing
sacrifices
expectation-less, the renouncers of
what appears,
not greedy, having discarded pity
and envy, the path of
their wealth is giving it to the worthy,

5 ‘Never resorting to sinful acts, are
the source of action.
Their minds’ resolves accomplished, certitude
found through pure knowledge.

6 ‘Not angry, not discontented, not
egotistic,
not jealous, devoted to knowledge, their
three stainless (birth,
conduct and learning) and engaged in the
welfare of all creatures.

7 “There were numerous householders,
not departed
from their duties, Rajas and Brahmins yoked
to them as prescribed,

8 ‘Impartial, endowed with sincerity,
contented, certain in
knowledge, keeping dharma in view, pure, full
of faith in the
Transcendent and the Other.

9 ‘In the past, devout, they observed vows
as prescribed,
practised dharma together in danger
and difficulty.

10 ‘Practising dharma in company, they
were happy indeed
in the past. They had never to perform
expiation.

11 ‘Established in true dharma they were
considered
most irresistible, not committing
the slightest fault,
not deceiving regarding dharma till
the very end.

12 ‘That which, indeed, is thought of as prime,
practising that
indeed together, for them, steadfast there,
no expiation exists.
“Expiation arose for weak atmans,”
thus say the *śruti*-Vedas.

13 ‘Thus many restrained learned Brahmins in
the past performed
sacrifices, deeply learned in the
three Vedas, pure,
of good conduct, celebrated,

14 ‘Daily performed sacrifices, free from
bonds of expectations,
wise. Their sacrifices and Vedic study
and work followed
āgama-shastras.

15 ‘In due time *āgama*-shastras and resolves
to observe vows
(arose in them). Discarding desire and
anger, by nature they
were resolved atmans, upright, ever calm,
firm in their own work.

16 ‘All was the Infinite indeed, thus say
the eternal
śruti-Vedas. Their essence was noble,
their practices
were difficult to emulate.

17 ‘Enveloped in their work, their ascesis
became terrible.
Their good conduct was amazing, ancient,
eternal, constant.

18 ‘Some are unable to practise the
purity of dharma.
The practice of dharma is not dangerous
error-free, not ruinous.

19 ‘In all the ordered *varṇa*-classes, there
were no departures at all.
Then the one dharma rested on four feet,
O bull among men!

20 ‘Obtaining that as prescribed, the good go
to the supreme
end. Others, indeed, leaving home, resort
to forests. Others,
indeed, remain at home, others are
brahmacārī,
celibate students.

21 'This dharma is of fourfold ashramas,
Brahmins know.
The place of *Brahman* is infinite, one
named Brahmin is sure.

22 'Thus these types of ancient learned Brahmins
practised dharma.
Those of the twice-born class are visible
in the sky,
become luminous,

23 'Like constellations among many stars
in regions of the sky,
contented, having attained the Infinite.
Thus the Vedas say.

24 'If such persons arrive again in
samsara in
wombs, they are never stained by sinful acts
of that existence.

25 'Indeed, such a *brahmacārī*,
celibate student,
dedicated to service (of the guru),
terribly determined,
and yoked to yoga is a Brahmin.
Others, perhaps,
are Brahmins only by name.

26 'It is by acts that a man is called
happy or sad.
Thus, those whose passions have been
extinguished
by the Infinite and by *śruti*-Vedas,

27 'All is the Infinite (for them), thus have
we heard the eternal
śruti-Vedas. They are free from craving,
cleansed, benevolent.

28 'The Upanishad of the Fourth (state)
(*turīya*-transcendental)
is the common dharma, the smriti says.
That is always
practised by perfected, self-controlled Brahmins.

29 ‘Rooted in contentment, whose atman is
renunciation,
he is called the seat of knowledge. Liberation
as the end is
the constant and eternal dharma of
yati-ascetics.

30 ‘Common (to all ashramas) or unique,
served to the utmost
of one’s strength, proceeding, reaches welfare.
The weak fail here.
Seeking the station of *Brahman*, the pure
are freed from samsara.’”

31 “Syūmaraśmi said, ‘Those who enjoy,
those who donate,
sacrifice and those who study according
to the wealth earned
or are dependant upon renunication,

32 ‘Of these, after death, who is the best of
Swarga-victors?
Acquaint me with this, as it truly is,
O Brahmin, I ask you!’

33 “Kapila said, ‘Domesticity is
auspicious,
endued with all qualities and happiness.
It does not obtain
the bliss of renunciation. This you
also perceive.’

34 “Syūmaraśmi said, ‘You are devoted
to knowledge while
householders are certain about work.
All ashramas
are said to be one in dedication.

35 ‘In oneness and separateness and
speciality,
nothing else is stated. That, exactly,
according to
rule, O Bhagwan, tell me!’

36 "Kapila said, 'Acts cook (purify) the
body; but knowledge is
the supreme end. After faults are cooked by
oblations, knowledge does
not rest in knowledge of essence (alone).

37 '*Anṛśaṁsya*-non-cruelty, *kṣamā*-patience,
śānti-peace, ahiṁsa,
satya-truth, *ārjava*-sincerity,
adroha-non-enmity,
nābhimāna-non-egotism, and
hrī-modesty,
titikṣā-endurance and *śama*-serenity,

38 'These are the path to *Brahman*. By them the
Supreme is obtained.
Scholars realise by the mind these sure
results of acts.

39 'Learned Brahmins wholly calm, cleansed, certain
in knowledge,
the end they reach, contented, that is called
the supreme end.

40 'And one who has understood the Vedas and
what is to be known
according to usage, he is called
vedavid, Veda-knower.
Others talk air.

41 'The Veda-knower knows all. In Vedas
all is founded.
It is in the Vedas that all—whatever
exists and whatever
does not—is established.

42 'All these states indeed of all that exists
and does not exist, their
end and middle and truth and untruth are
known to the wise.

43 'Renunciation of all is indeed
serenity,
this indeed is definite. Contentment
is auspicious
here and founded on liberation.

44 '(That is) Divine Law, Truth, Known, To-Be-Known,
Atman of all
the mobile and immobile, All-Bliss,
Beneficent,
and Best, *Brahman*, Unmanifest, Creator,
Immutable.

45 'Energy, patience, peace, by these means in
space that unafflicted,
auspicious, eternal, constant, by sound
reach those with the eye of
intelligence. To that *Brahman* and one
who knows *Brahman* I bow.'"

SECTION TWO HUNDRED SEVENTY-TWO

1 Yudhiṣṭhira said,
"Vedas praise dharma, *artha*-wealth and
kāma-pleasure,
O Bharata dynast! Gaining which is
superior here?
Tell me that, grandfather!"

2 Bhīṣma said,
"Here I shall narrate to you an ancient
itihāsa-history
of the pleased Kuṇḍadhāra benefiting
his devotee in the past.

3 "Sometime, a poor Brahmin thought of dharma
out of desire.
Then he, desiring wealth for sacrifice,
suffered dreadful austerities.

4 "With that resolve, he worshipped the deities.
By devotion
and worshipping the deities greatly, no
wealth was obtained.

5 "Then again he had this thought, 'What deity
is there, not bothered
by men, whom I may please quickly?'

6 "Then, cool and moist, marvellously
beautiful attendant
of devas, the cloud Kuṇḍadhāra
he saw present nearby.

7 "Seeing that mahatma, bhakti was born in him.
'He will do me good.
This appearance of his is like that,

8 'And near to devas, not surrounded by
other men, as
wished, he will grant me much wealth soon indeed.'

9 "Then with incense and perfumes and garlands
large and small, also
with varied offerings, that twice-born did
puja to him.

10 "Then, gratified after a little time,
that cloud spoke these
words indicative of his benefit:

11 'For Brahmin-killers and drunkards and thieves
and vow-breakers
the good have prescribed expiation. For
the ungrateful
there is no atonement, high or low.

12 'Adharma is the son of Expectation;
Anger is the son of Envy, says the smriti;
Greed is the son of Dishonesty;
Ingratitude deserves no progeny.'

13 "Then that Brahmin, in a dream, by the power
of Kuṇḍadhāra,
saw all creatures, while lying on *kuśa*,
sacred grass.

14 "By serenity, by ascesis and
by bhakti, simple,
pure in atman, the Brahmin at night saw
an instance (of his words).

15 “Maha-radiant Maṇibhadra was
there among the
deities. He saw the mahatma commanding,
O Yudhiṣṭhira!

16 “There devas were granting kingdoms and wealth
for undertaking good
work and taking away for evil acts.

17 “There, as the *yakṣa*-spirits watched, maha-
bright Kuṇḍadhāra fell
prone on the ground before the devas,
O Bharata-bull!

18 “Then, ordered by the devas, maha-famed
Maṇibhadra
asked the prone on the ground: ‘Kuṇḍadhāra,
what do you wish?’

19 “Kuṇḍadhāra said, ‘If the devas be
pleased with me,
this Brahmin, my devotee, I wish to
grant some favour
resulting in happiness.’”

20 Bhīṣma said,
“Then that Maṇibhadra again spoke words
ordered indeed
by the devas, to maha-radiant
Kuṇḍadhāra:

21 ‘Arise, rise up! *Bhadraṃ te*! Bless you!
Be successful, happy!
As much wealth this Brahmin, your *sakhā*-friend,
prays, ordered by
the devas, so much, countless, I give him.’

22 “Kuṇḍadhāra, reflecting that human
life is impermanent,
the famous one instilled ascesis in
the Brahmin’s thought.

23 “Kuṇḍadhāra said, ‘Not do I pray for
wealth for this Brahmin,
O wealth-granter! I wish some other
favour indeed
be granted to this bhakta.

24 ‘The gem-filled earth or a maha-mound of
wealth I do not
wish for this bhakta. I wish, he be dharmic,

25 ‘His intelligence delight in dharma,
he live by dharma,
dharma be foremost for him. This wish I
regard as a favour.’

26 “Maṇibhadra said, ‘While Dharma’s fruits are
dominion
and happiness of various types, those fruits,
indeed, let him
eat, free from bodily pain.’”

27 Bhīṣma said,
“Then, there indeed, abundantly maha-
famous Kuṇḍadhāra
(prayed) dharma be practised. Then that pleased
the deities.

28 “Maṇibhadra said, ‘Pleased are all the deities
with this Brahmin
and with you. He shall be a *dharmātmā*,
soul of virtue,
and his thoughts shall rest on dharma.’

29 “Then the cloud was delighted, succeeding,
Yudhiṣṭhira,
in obtaining the boon his mind desired,
very rare for
others to gain.

30 “Then the best of the twice-born saw rag-strips
strewn, lying near
him. Then disgust arrived.

31 “The Brahmin said, ‘This one does not know my good deeds. Who else
will know my deeds? I am going to the forest indeed.
A life of dharma is the best.’

32 Bhīṣma said,
“Out of disgust, and the grace of the devas, that best of the twice-born
entering the forest began very intense ascesis then.

33 “Left-overs of roots and fruits offered to deities and guests
the twice-born ate and delight in dharma, Maharaja,
took birth in him.

34 “Having discarded all roots and fruits, the twice-born became
a leaf-eater. Having discarded leaves, the twice-born then
took only water.

35 “Thereafter, on air he lived for many years. His vitality
did not decay. That was as if wondrous.

36 “In him, believing in dharma, practising intense ascesis
for a long time, divine vision took birth.

37 “Then a thought arose in him, ‘If I, pleased, grant maha-wealth
to someone, indeed my words will not be false.’

38 “Then, with a joyful face he again began ascesis.
Again, succeeding, he thought, ‘What is excellent, comes (at will).

39 ‘If, pleased with anyone, I grant a realm, he will become
a Raja without delay. My words cannot be false.’

40 "To him Kuṇḍadhāra gave direct darshan,
O Bharata dynast,
moved by his ascesis and out of friendship
for the Brahmin.

41 "Meeting him, the Brahmin offered puja
as prescribed to
Kuṇḍadhāra and was surprised, O king!

42 "Then Kuṇḍadhāra said, 'Excellent is
your divine sight!
With your eyes see the end attained by kings
O learned Brahmin
and observe the worlds.'

43 "Thereafter, thousands of kings immersed in
hell that learned
Brahmin then saw from afar with eyes
equipped with divinity.

44 "Kuṇḍadhāra said, 'Having done puja
to me devotedly
if you obtain sorrow, then what good would
I have done to you
and what would be the worth of my favour?

45 'See! You see again why men wish for
desired things. The
door of Swarga is totally shut against
such men specially.'

46 Bhīṣma said,
"Thereafter he saw *kāma*-desire,
krodha-anger,
lobha-greed, *bhaya*-fear, *mada*-egotism,
nidrā-sleep,
tandrī-dejection and *ālasya*-sloth
standing, surrounding men.

47 "Kuṇḍadhāra said, 'By these, people are
completely shut-in.
The devas fear men. Likewise, ordered by
the devas, these
obstruct in all ways.

48 ‘Without permission of the devas, none
  can become dharmic.
Seeking that, you are able by ascesis
  to grant realm and wealth.’

49 Bhīṣma said,
“Then the Brahmin bowed his head to the cloud
  and the *dharmātmā*
soul-of-dharma, said, ‘You have done me a
  maha-favour.

50 ‘Out of bonds of desire and greed in the past,
  the displeasure
I had for you, not knowing your affection,
  pray forgive me for that.’

51 “Having said, ‘I have forgiven you indeed,’
  Kuṇḍadhāra,
embracing the Brahmin-bull with both arms,
  vanished from there.

52 “Thereafter, all these worlds the Brahmin roamed,
  by the grace of
Kuṇḍadhāra yoked to ascesis in
  the past.

53 “Roaming the skies and fructifying wishes,
  by the power
of dharma and by yoga, one reaches
  the supreme end.

54 “Deities, Brahmins, saints, *yakṣa*-spirits, humans
  and roaming bards
do puja to the dharmic here, not to
  the opulent,
    not to the hedonist.

55 “Pleased indeed are the devas with you, as
  your mind is engaged
in dharma. In wealth is some slight happiness,
  but in dharma
    is supreme bliss.”

SECTION TWO HUNDRED SEVENTY-THREE

1 Yudhiṣṭhira said,
"Many sacrifices and austerities
are for the sake
of a goal, grandfather. For the sake of
dharma, not for
the sake of happiness and wealth, how is
that sacrifice completed?"

2 Bhīṣma said,
"Here I am telling you, recited by
Nārada, an
old story about a Brahmin who, for
the sake of sacrifice,
lived by *uñcha*-gleaning.

3 'Nārada said, "In the excellent realm
of Vidarbha
entirely devoted to dharma, was
a twice-born who
lived by *uñcha*-gleaning. Sometime the rishi
decided to
perform a sacrifice.

4 "For food there were *śyāmāka*-millet,
sūryaparṇī-wild gram
suvarcalā-hemp-and-flax, bitter and
tasteless potherbs
that by his ascesis became tasty.

5 "Entering the forest, by not injuring
all creatures on
earth and with roots and fruits, performed
sacrifice for
Swarga, O foe-destroyer!

6 "His wife Puṣkaradhāriṇī, pure and
emaciated from
observing vows, was brought by Satya
(the Brahmin) to be
yajñapatnī, the sacrificer's wife,
as prescribed.
She, afraid of curses, did not follow
her own nature.

7 “Moulted peacock plumes were her plumed dress.
Unwillingly
she followed the sacrificer there.

8 “Re-born from Śukra (preceptor of demons),
from wrongful dhyana,
adharma-knowing, in that forest nearby,
a neighbour in deer-form,
spoke to Satya saying, ‘By you a wicked
act has been done.

9 ‘If this sacrifice is without mantras
and rituals
it is defective. *Aho*! Throw me in
as a burnt offering!
You go to Swarga unwearied.’

10 “Then in that sacrifice (goddess) Sāvitrī
personally
appeared and invited him (to do that).
Invited, he
replied, ‘I will not kill my neighbour.’

11 “Thus addressed, she withdrew and entered
the sacrificial
fire. To see what is the misconduct in
the sacrifice,
she went underground.

12 “To that Satya, whose palms were joined in
añjali, the deer
implored again. Embracing it, Satya
ordered, ‘Go!’

13 “Then that deer having gone eight steps returned
(and said), ‘Kill me
properly, Satya! Killed here, a good end
will be mine.

14 ‘I grant you divine sight. See the apsaras
and the colourful
vehicles of the mahatma *gandharva*-
celestial musicians!’

15 “Then he, having gazed long with longing eyes, looking at the
deer, concluded, ‘By violence I will dwell in Swarga.’

16 “But that Dharma, becoming a deer lived in the forest
for many years, for his expiation impressed, ‘Animal
killing is not prescribed for sacrifices.’

17 “His mental inclination to hurt the deer then uprooted his
maha-ascesis. Therefore, violence is no part of sacrifice.

18 “Thereafter that Bhagwan Dharma conducted the sacrifice
himself. He (Satya) achieved reconciliation with his wife through
supreme ascesis.

19 “Ahimsa is complete dharma. In sacrifice, violence has
incomplete fruits. Truly have I told you the dharma of truth-speakers.”

SECTION TWO HUNDRED SEVENTY-FOUR

1 Yudhiṣṭhira said,
“How does one become a sinner and
How does one do dharma?
How does one achieve indifference and
How does one get moksha?”

2 Bhīṣma said,
“You know all dharmas. You ask only for confirmation.
Hear of the roots of moksha, indifference, sin and dharma.

3 “For the sake of knowing well the five
(sound, touch, form, taste
and smell), desire first arises. Obtaining
them, attraction
or aversion take birth, O Bharata-Bull!

4 “Then for their sake one strives and begins
again, wishing
to repeat the forms and scents desired.

5 “Then attachment is born and thereafter
aversion; then
greed is born and thereafter delusion.

6 “Overwhelmed by greed and delusion,
and enveloped
in attachment and aversion, intelligence
does not go to
dharma, but pretends to do dharma.

7 “By deceit he practises dharma and
delights in wealth
by fraud. Succeeding, his mind is set on
wealth by fraud,
O Kuru-scion!

8 “Then, there his intelligence wishes to
commit sin despite
warnings of well-wishers and pundits,
O Bharata-dynast,

9 “To whom his replies are linked to law and
rules. His adharma
waxes in three ways, born of attachment
and delusion.

10 “He thinks sin and speaks and does it. The good
see the faults of
his adharmic conduct.

11 “Sinners share friendship with those of similar
character. Not
obtaining happiness here, what, indeed,
will he get hereafter?

12 "Thus one becomes *pāpātmā*, the sinful
soul. Now hear from
me of *dharmātmā*, the virtuous soul.
One who is skilled
in dharma, he causes welfare. By the
skill of dharma,
he reaches the desired end.

13 "One who by his wisdom perceives faults in
advance, is skilled
in joy and grief, and cultivates the good.

14 "By his practice of behaving like the good,
he waxes and
his wisdom delights in dharma and on
dharma he subsists.

15 "His mind acts to acquire wealth through dharma.
He waters those
roots where he sees quality indeed.

16 "Thus one becomes *dharmātmā*, a virtuous
atman, and gains
auspicious friends. By gaining friends and wealth
he delights here
and after death.

17 "Over *śabda*-sound, *sparśa*-touch and
rūpa-form, *rasa*-taste
and *gandha*-scent, O Bharata-dynast,
a living being
gaining mastery, that is known as the
fruit of dharma.

18 "He, having gained that fruit of dharma, is
not contented,
O Yudhiṣṭhira! Not contented, by
the eye of knowledge,
he accepts indifference.

19 "When the wisdom-visioned perceives the faults
of desire indeed, then
he becomes indifferent to desire and
does not cast off dharma,

20 “And strives to renounce all, having seen the
world to be destructible,
then strives for moksha not by improper
but proper means,

21 “Gradually adopting indifference
and discarding
sinful acts, becomes *dharmātmā*, a
virtuous soul,
and gains ultimate moksha.

22 “This have I told you, *tātā*-son, what you
had asked me: Sin,
Dharma and Moksha and Indifference,
O Bharata dynast!

23 “Hence, practise dharma in all circumstances
O Yudhiṣṭhira! Those
who abide in dharma, O son of Kuntī,
eternal is their success.”

SECTION TWO HUNDRED SEVENTY-FIVE

1 Yudhiṣṭhira said,
“Grandfather, you said moksha is by proper,
not improper,
means. Those means according to rules I wish
to hear, O Bharata dynast!”

2 Bhīṣma said,
“O maha-wise! Indeed, this query of
sharp insight is
proper, as you always probe by the means
for all things, sinless one!

3 “The intelligence used for making a pot,
that is not needed
after it is made, O sinless one! Thus,
(ritual) dharma
as means is not the means for other
(moksha) dharma.

4 “The path that is to the sea in the east,
that does not proceed
to the west. One is the path of moksha.
Hear that from me at length.

5 “By patience having uprooted anger,
desire by discarding
intentions, by practising sattva, the resolute
should uproot sleep.

6 “By vigilance, protects from fear; by
meditating
on the *kṣetrajña*-soul, the breath; by
patience annuls
wishes and aversion and desire;

7 “By discipline annuls error, confusion
and mental repetition;
by pursuit of knowledge (annuls) sleep and
worthless enquiry,
the knower of the truth of reality.

8 “(Avoid) sudden upsets and diseases
by healthy,
digestible and spare diet; greed and
delusion by
contentment; worldly concerns by seeing
the reality.

9 “By compassion, conquer adharma and
by indifference,
dharma; and by (reflecting on) the future,
expectation;
by discarding attachment, wealth,

10 “And by (knowing) transience, affection;
by yoga, hunger;
by kindness, the ego; and by delight
cravings.

11 “By effort conquer sloth, by certitude,
conquer doubts; and
by silence, garrulity and by courage,
conquer fear.

Translated by Pradip Bhattacharya

12 “By intelligence, govern speech and mind;
govern that (intelligence)
by the eye of knowledge; govern knowledge
by the maha-atman;
that atman govern by peace.

13 “Now this by calmness those of pure acts
should understand.
Five faults in yoga should be uprooted,
that *kavi*-seers know:

14 “*Kāma*-desire, *krodha*-anger and
lobha-greed and
bhaya-fear and *svapna*-sleep the fifth,
renouncing (them),
practise these means of Yoga:

15 “Dhyana, study, donation, truth, modesty,
sincerity, patience,
purity, purification of food
and control of the senses.

16 “These enhance energy and destroy sins,
accomplish one’s
intentions and begin spiritual insight.

17 “He, cleansed of sins, energetic, eating
little, senses conquered,
having overcome desire and anger,
seeks to reach Brahmic status.

18 “Un-ignorant, unattached, desire and
anger discarded,
not mean, not self-conceited, not anxious,
enduring,

19 “These are the path of moksha, pleasant,
stainless, pure, also
control of speech and mind, other than out
of desire.”

SECTION TWO HUNDRED SEVENTY-SIX

1 Bhīṣma said,
"About this is narrated the ancient
itihāsa-history
of the conversation Nārada had
with Asita-Devala.

2 "Having understood that old Devala,
finest of the
intelligent, was seated, Nārada
enquired of him
about creation and destruction.

3 "Nārada said, 'O Brahmin, from where has
this universe
of the immobile and the mobile been
created? And
into what does it merge on dissolution?
That, Sir, tell me.'

4 "Asita-the-dark said, 'Those from which *kāla*-Time
creates, impelled
by the Supreme Spirit, the investigators
into elements call
them the five maha-*bhūta*, Great Elements.

5 'By them *kāla*-Time, self-impelled, creates
creatures. One saying
other than this, speaks untruth undoubtedly.

6 'Know, Nārada, these five are eternal,
unmoving, constant.
With these maha-masses of energy
kāla-Time is
naturally the sixth.'

7 '*Āpa*-Water and *antarikṣa*-Space
and *pṛthivī*-Earth,
vāyu-Wind and *pāvaka*-Fire, nothing
other than these
are the elements, undoubtedly.

8 ‘Whether by demonstrated proof, or by
logic, anything else
stated is untrue undoubtedly. Know
these six from which
all these quantities proceed.

9 ‘These five, *kāla*-Time, Being and Non-Being,
only these eight
eternal principles create creatures
and make them vanish.

10 ‘On destruction, they become these indeed
and from them they
originate too, and the living being
destroyed, indeed is
split fivefold.

11 ‘Its body is made of *bhūmi*-Earth, ears
originate
in *ākāśa*-Space, eyes from Surya, vital
breath from *vāyu*-Wind
and blood with *adbhi*-Water.

12 ‘Eyes, nose, ears, skin and tongue the fifth, are
the organs that
obtain knowledge of sensory objects,
kavi-seers know.

13 ‘Seeing, hearing, smelling, touching and tasting,
by functions know
the five qualities are of the five (organs)
in five ways.

14 ‘*Rūpa*-form, *gandha*-scent, *rasa*-taste,
sparśa-touch and
śabda-sound are their qualities. The
five-fold senses
apprehend the five in five ways.

15 ‘*Rūpa*-form, *gandha*-scent, *rasa*-taste,
sparśa-touch and
śabda-sound these by their qualities the
senses do not
perceive. It is *kṣetrajña* the atman
that apprehends them.

16 'Superior to the collective senses is *citta*-consciousness.
Superior to it is *mana*-Mind.
Superior to *mana*-Mind is *buddhi*-Intellect.
Superior to *buddhi*-Intellect is *kṣetrajña*-atman.

17 'First a living being apprehends different
objects by the senses,
after reflecting on them by the mind,
determines by
the intellect. Perceptions of objects
provided by
the senses, all that it determines.

18 'The collective senses, Consciousness, Mind
and Intellect
the eighth, these eight are called knowledge-organs
by spiritual thinkers.

19 'Hands, feet and anus and penis, mouth the fifth,
hear how they are
called out: as "organs of action."

20 'Mouth is called an organ of action for
speaking and eating and
feet are organs for walking and hands for
doing work.

21 'Anus and genitals are organs for the
similar work
of excreting. One excretes stool, the other
excretes desire.

22 'Strength (life-breath) is the sixth. These six have I
related fully
according to tradition. I have mentioned
all the organs
of knowledge and of action with their qualities.

23 'When the senses desist from their work from
fatigue, then from
the senses becoming exhausted, man
verily sleeps.

24 'After the organs desist, if the mind
does not stop, attends to
sensory objects, indeed that should be
known as seeing dreams.

25 'These states, *sāttvic*-pure, *rajasic*-passionate,
and *tamasic*-ignorant,
when joined to acts, are celebrated as
sāttvic and other types.

26 'Delight, success in work, perception and
transcendent end
are indications of the *sāttvic* state that rest in
his memory.

27 'Thus, in one living being the state that
is established by fate,
that desired state is constantly visible
to him in both conditions
(awake and asleep).

28 'The sense organs (five of knowledge, five of
action, vital breath, mind,
intellect, consciousness) and states (three) are
seventeen qualities,
says the smriti. Of them the eighteenth is
the one in the body
who is eternal.

29 'Or, all the attributes residing in
the body with
the embodied one, do not exist in
that body when
it separates from it.

30 'Or, this body is but the aggregate
of five elements. One
and ten and eight gunas of the embodied
with (digestive) heat, the
twentieth, is the combination
of the five elements.

31 '*Mahat*-Intellect, the great principle,
sustains this body
along with *vāyu*-wind which, joined to that
state, is the instrument
of the destruction of the body.

32 'Just as whatever is born dissipates
into the five
(elements), so on destruction of
virtues and vices,
virtues and vices go forth; then in time
enter a body
produced by its acts.

33 'Abandoning repeatedly this, out
of a body
kṣetrī, master of the body, goes,
resorting to
another body, impelled by *kāla*-Time,
as out of one
shattered house to another house.

34 'There the wise, sure of this realisation,
do not grieve, but
the little-minded grieve, believing in
relations with people.

35 'This is no one to anyone; nor is
anyone its.
This is ever alone in the body
feeling joy and grief.

36 'Never is the living being born, nor
does it ever perish.
This goes, having enjoyed the body,
sometime, to the supreme end.

37 'The body made of virtue and vice decays
by storing karma.
Body worn out, the embodied again
attains Brahmic status.

38 'For the sake of exhausting virtue and
vice, the *Sāṃkhya*
prescribes knowledge. These exhausted, this sees
in the Brahmic
state the supreme end.'"

SECTION TWO HUNDRED SEVENTY-SEVEN

1 Yudhiṣṭhira said,
"Brothers, fathers, sons, near relations and
friends, have been slain
for wealth by us, cruel, evil-minded.

2 "This thirst rising from wealth, how to remove
it grandfather?
That thirst has made us commit sins."

3 Bhīṣma said,
"About this is narrated the ancient
itihāsa-history
sung by the Raja of Videha when
questioned by Māṇḍavya:

4 'Very happily I live. Nothing here
is mine. Were Mithilā
in flames, nothing of mine would burn.

5 'The clever know that wealth, howsoever
great, surely increases
sorrow. Even little riches always
delude the undiscerning.

6 'And this sexual pleasure in the world
and the divine
maha-joy do not deserve a sixteenth
of the bliss from
destruction of thirst.

7 'Just as a cow's horns grow in time with its
growth, similarly thirst
for wealth grows with the growth of wealth.

8 'Whatever object indeed when conceived
as one's own, that, indeed,
destroyed, again produces distress.

9 ‘Do not pursue desire. Cherishing desire
causes sorrow.
Obtaining wealth, yoke it to dharma,
discarding desire.

10 ‘The learned regards all creatures as himself.
Being successful,
and of pure atman, he renounces
everything,

11 ‘Having renounced both truth and untruth, grief
and joy, like and
dislike, and abandoning fear and
fearlessness, is
fully serene, not pernicious.

12 ‘What is difficult for the wicked to
discard, what does
not age with ageing, what is a fatal
disease, discarding
that thirst is happiness.

13 ‘Seeing his own character pure as
candra the moon
not pernicious, the *dharmātmā*,
virtuous-souled,
gains fame and happiness at will here
and hereafter.’

14 “Having heard these words of the Raja,
the twice-born became pleased.
Having honoured those words, Māṇḍavya
resorted to moksha.”

Section 277 is omitted, being a repetition of section 175.

SECTION TWO HUNDRED SEVENTY-EIGHT

1 Yudhiṣṭhira said,
“By what character, what conduct, what knowledge
what pursuit one
obtains the place of Brahman that transcends
prakriti, is constant?”

2 Bhīṣma said,
"Devoted to moksha-dharma, eating
little, senses
conquered, one obtains the supreme station
that transcends prakriti
is changeless.

3 "About this is narrated the ancient
itihāsa-history
sung by Hārīta in the past. Attend
to that, Yudhiṣṭhira!

4 "Having left his home, regarding gain and loss
as the same, the silent
ascetic, indifferent to desired
objects offered,
becomes a recluse.

5 "Not by eye, not by mind, not by word, ever
disparage others.
Neither directly nor indirectly
ever discuss
others' faults.

6 "Do not harm any creature, behave in
a friendly way.
Do not, having obtained this life, be
hostile to any.

7 "Abused, be patient; never be conceited;
provoked, speak pleasantly;
slandered, say, 'Are you well?'

8 "Do not behave, within a village,
inclining right or left.
If, while begging, alms are not obtained,
do not respond
to a previous invitation.

9 "Bespattered, guard well, do not speak harshly.
Perhaps be mild,
not cruel in return. Perhaps be calm,
not inclined to anger.

10 "Smokeless (when the kitchen-fire is out), the
husking pestle
put down, ember-less, people fed, utensils
not being moved about,
then should the ascetic seek alms,

11 "Ignoring the wish to follow and acquire
any amount of wealth,
on not gaining, is not frustrated; and
on gaining, he does not rejoice.

12 "He should not wish for ordinary gain,
nor eat where offered
puja. One such should abhor being
offered puja.

13 "He should not criticise food nor praise its
qualities.
A solitary bed and seat he should
always indeed honour.

14 "To an empty house, the base of a tree,
a forest or a cave,
having gone, keeping his practices
unknown to others, then
he should settle down elsewhere (in himself).

15 "He should remain equable with requests
and enmity,
be unmoved, constant, not pursuing both
good acts and bad acts.

16 "He should be ever content, well-satisfied,
face and senses
cheerful, fearless, devoted to *japa*,
mental recitation
of mantras, silent, having resorted
to asceticism.

17 "Used to seeing worldly things and creatures
coming and going,
desireless and of equable vision,
living on cooked
and uncooked food, frugal in diet,
senses conquered,
his atman is a tranquil atman.

18 "The impulses of speech and mind, the impulse
of anger, the impulse
of desire to know, the impulses of
stomach and genitals,
these impulses the ascetic should indeed
subdue. Abuse
does not damage his heart.

19 "Staying equidistant indeed from praise
and blame, equable,
that is the supremely pure *parivrājaka*
ashrama of
the wandering ascetic.

20 "The mahatma should strictly observe vows,
be restrained, everywhere
be independent, not visiting places
visited previously,
cheerful, homeless, concentrated in dhyana.

21 "He should never mix with *vānaprastha*
forest-ashramites and
gṛhastha-householders. The unknown, he
should long for, and
not be overcome by joy with the desired.

22 "To the learned, this is moksha. To the
ignorant, perhaps
this is labour. This complete path of moksha
the wise were told by Hārīta.

23 "He who, granting all creatures fearlessness,
becomes a wandering
ascetic leaving home, he is able
to reach the radiant
world that is infinite."

SECTION TWO HUNDRED SEVENTY-NINE

1 Yudhiṣṭhira said,
"'Blessed! Fortunate!' Thus proclaim all people
about us, but
no man exists more unhappy than us.

2 "It is sorrow brought about by the world
that we have obtained,
O best of Kurus, though obtaining birth
among humans
from the devas, grandfather!

3 "When shall we undertake *saṁnyāsa*, the
life of total
renunciation, that is named sorrowful
(by the world)?
Sorrowful it is to assume a body,
O best of Kurus!

4 "Freed from the seventeen causative
elements (ten organs
of knowledge and action, five vital breaths,
mind and intellect),
the five (faults: desire, anger, greed, fear, sloth),
the eight sense-objects and
gunas (sound, touch, form, taste, smell, sattva, rajas,
tamas), great-grandfather,

5 "The strict-vowed sages do not undergo
rebirth. When will
we, in the future, have discarded the realm,
O foe-destroyer?"

6 Bhīṣma said,
"Nothing is endless, O Maharaja!
All is numbered.
Rebirth also is numbered. Nothing here
is immutable.

7 "Nor, also, intelligible are these
faults, O Raja,
incidentally. By zeal indeed knowing
dharma, in course
of time, one will surely reach it (moksha).

8 “This embodied being is not always
the master of virtue
and vice. It is indeed bound by the tamas
arising from them.

9 “Again, as wind bearing collyrium
dust penetrates
realgar and assumes its tinge, colouring
the directions,

10 “So the colourless embodied being,
enveloped in
tamas, coloured by the fruits of its acts,
moves among bodies.

11 “When by knowledge the living being
removes the darkness
produced by ignorance, then the eternal
Brahman is revealed,

12 “Unobtainable by exertion, sages say.
Also the free
should be revered by you, by the world and
the immortals.
The group of maha-rishis do not stop
that (culture of Brahman).

13 “About this is an ancient chant. Listen
single-mindedly,
O lord of men, how the *daitya*-demon
son of Diti,
Vṛtra-the-Obstructor behaved, bereft
of sovereignty.

14 “Defeated, helpless, bereft of realm,
O Bharata dynast,
he was undistressed amidst the enemy,
resorting to
intelligence alone.

15 “Fallen from sovereignty in the past,
to Vṛtra-the-Obstructor
Uśana-Śukra, asura-guru,
spoke these words:
‘Whether defeated now, no pain exists
in you O *dānava*,
son of Danu?’

16 “Vṛtra-the-Obstructor said, ‘By truth and
ascesis I,
having understood the dissolution
of all things, neither grieve
nor rejoice over the coming and going
of creatures.

17 ‘*Kāla*-Time impelled souls sink helplessly
into *naraka*-hell.
All others are in heaven contented,
say the wise.

18 ‘Having ended their reckoned *kāla*-time,
kāla-time impelled,
they, for the remaining *kāla*-time, take
birth again and again.

19 ‘Having gone to thousands of animal
wombs and *naraka*-hell
indeed, souls helplessly undergo bonds
tied by *kāla*-time.

20 ‘Thus have I seen souls wandering in and
out of samsara.
“As one acts, so one reaps,” thus is the
teaching of shastra,

21 ‘Going to animal, *naraka*-hell,
human and indeed
divine states, having moved through joy and grief,
love and hate first indeed.

22 ‘Linked to the destroyer’s dispensation,
all people incur
(joy and grief). All creatures always travel
trodden paths.’

23 Bhīṣma said,

"To his speech reckoning the calculation
of *kāla*-time,
epitome of creation and the world,
bhagwan Uśanā-zealous-
Śukra responded, '*Tāta*-child, why do
you speak fearful
wicked nonsense?'

24 "Vṛtra-the-Obstructor said, 'Directly
this you and other
sages have seen that in the past, out of
greed for conquest,
I heated in maha-ascesis.

25 'Seizing the various scents and tastes of
creatures,
I waxed and by my own energy attacked
the three worlds.

26 'Scattering a garland of flames, roaming
the sky, I was
invincible to all creatures, ever fearless.

27 'By ascesis obtaining sovereignty
I lost that by my own
acts. Relying on self-command, bhagwan,
I do not grieve for that.

28 'In the past, wishing to fight with mahatma
maha-Indra,
then I saw there, bhagwan, *prabhu*-lord Hari
Nārāyaṇa,

29 '*Vaikuṇṭha*, non-indolent,
Purūṣa, the Original Being,
Vishnu, all-pervasive,
Pure, Infinite, Eternal,
Muñjakeśa, rush-like-hair,
Hariśmaśru, tawny-bearded
Pitāmaha-grandfather of all creatures.

30 ‘Surely some of that ascesis of mine
yet remains, so
I wish to ask, Sir, about karma’s fruits.

31 ‘The maha-sovereignty Brahman is
established in
which *varṇa*-class and also how, again,
does that excellent
sovereignty vanish?

32 ‘Whence and why do creatures live or, again, act?
What is that supreme fruit,
obtaining which a soul abides forever?

33 ‘What is the work or what is the knowledge
by which one is able
to obtain that fruit? O Brahma-knowing
rishi, you should
expound that to me!’

34 “Thus addressed, then what that sage replied,
hear that, O lion-
among-kings, as I narrate it to you,
bull-among-men,
with concentrated awareness, along
with your brothers.”

SECTION TWO HUNDRED EIGHTY

1 “Uśana-Śukra, asura-guru, said,
‘I bow to that divine,
influential Vishnu, whose arms range
from this earth below,
tātā-child, to the sky.

2 ‘Whose head and whose place are infinite,
O best of *dānava*-
demons, about the excellent majesty
of that Vishnu shall I
speak to you.’

3 Bhīṣma said,
"While they were conversing thus, the maha-
sage Sanatkumāra
dharmātmā, dharma-souled, arrived to
sever their doubts.

4 "He, offered puja by the Indra of
asuras and the sage
Uśana-Śukra, O Raja, that bull
among sages
sat on a maha-precious seat.

5 "To the seated maha-wise, Uśana
spoke these words, 'Speak
to this Indra of *dānava*-demons
of the excellent
majesty of Vishnu.'

6 "Sanatkumāra, having heard this, then
spoke meaningful
words to the intelligent Indra of
dānava-demons
full of the majesty of Vishnu:

7 'Hear, O *daitya*, son of Diti, all this
excellent majesty
of Vishnu. Know, O foe-destroyer, that
the whole cosmos
rests on Vishnu.

8 'He creates, O long-armed one, all creatures,
mobile and immobile
and he destroys in *kāla*-time and in
kāla-time creates
again. To him go all on dissolution
and from him issue.

9 'Not by donation, by ascesis, nor
by sacrifice can he
be obtained. Only by controlling the
senses is it possible.

10 'In outer (rites) and inner (mental) works
steady in the mind,
cleansing it by intelligence, one gains
the infinite hereafter.

11 'As a goldsmith indeed purifies
silver in agni
many times with great effort and maha
work done by him,

12 'Similarly, by hundreds of births, the
jīva-soul is
purified easily by karma. By
maha-striving,
also, some get purified in one birth.

13 'Playfully, as from oneself a little
dust is cleaned, so
by many maha-efforts faults are removed.

14 'As, perfumed with a few garlands, sesame
and mustard seeds
are not freed from their own smell, similar
is darshan of
the subtle one (not by slight effort).

15 'Those indeed scented with many garlands
again and again, they
lose their own smell and settle in the scent
of garlands.

16 'Thus through hundreds of births, joined indeed to
guna-incidentals,
faults cease with practised effort by the intellect.

17 'Those attached and those unattached to their
acts, O son of Danu,
how they obtain according to their varied
acts, hear that!

18 'How they are impelled to act and how they
desist, O lord,
that I am explaining to you in sequence.
Listen to that
here single-mindedly!

19 ‘Origin-less and end-less, glorious
lord Hari Nārāyaṇa
he it is who creates creatures mobile
and immobile.

20 ‘He is in all creatures, mutable (body)
and immutable (soul).
Having eleven modifications,
he drinks the world
by his rays.

21 ‘Know that earth is his feet and heaven
indeed his head,
and the directions his arms, O *daitya*-
demon, space indeed his ears.

22 ‘Surya is filled with his energy, his
mind rests in the moon,
his intellect always rests in knowledge,
his tongue prevails in water.

23 ‘Between his brows are the planets, O best
of *dānava*-demons!
The stars are his eyes and earth is his feet,
O *dānava*-demon!

24 ‘Know him as the world, the origin of
the universe,
know as the Supreme and as *īśvara*-God.
Know rajas, tamas and
sattva to be composed of Nārāyaṇa.
He is the mouth
of the ashramas, *tātā*-child. Know, he
is the fruit of karma!

25 ‘The fruit of desisting from karma, too,
is he, indeed
the Supreme Immutable. Sacred chants
are his body-hair,
and immutable OM his speech.

26 ‘Many his refuges, many his mouths,
dwelling as dharma in
the heart, he is supreme Brahman, dharma,
ascesis and he is
sat-reality and *asat*-non-reality.

27 ‘He is the approach to understanding
śruti, revealed scripture,
and shastra, and the sacrifice with
sixteen *ṛtvik*-priests,
pitāmaha-Brahmā and Vishnu and
the twin Aśvins.
He is *puraṁdara*-Indra destroyer
of forts, Mitra,
and Varuna and Yama and *dhanada*-
Kubera, lord of treasures.

28 ‘Though appearing separate, they are
agreed to be one.
Know that by One Deva is the entire
universe ruled.

29 ‘The oneness of the many creatures,
O Indra of
daitya-demons, I proclaim! When a living
being sees this
by knowledge, then is sattva revealed.

30 ‘For a thousand crore contractions and
expansions exist
immobile living creatures and other
mobile ones. The
measure of creation of beings is
as many thousands
of lakes, O *daitya*-demon!

31 ‘Again, the lakes are a *yojana*-eight-
miles wide and a *krośa*-
two-miles deep, unfordable; all extend
to five hundred
yojanas, each larger by a *yojana*.

32 ‘From the lakes, taking water out by a
hair-tip once a day, not
a second time, know the time taken
to dry them, so
is one creation and one destruction
of creatures.

33 ‘The supreme authority states, six are
creatures’ *varṇa*-colours:
black, smoky and blue are middling, while red
is more bearable.
The colour yellow is happy and white
is very happy.

34 ‘Now, white is supreme, flawless, grief-less,
unweary, grants
success, O Indra of *dānava*-demons!
Having been born
in thousands of wombs, O *daitya*-demon,
the soul obtains success.

35 ‘That end and realisation the deva
stated, having
indeed had the auspicious realisation.
The end, again,
is made by the colours of creatures and
the colours are
made by *kāla*-Time.

36 ‘Fourteen hundred thousand are existences
of souls with gunas,
O *daitya*-demon! Know that their ascent
stay and descent
is their doing indeed.

37 ‘The end of those of black colour is low,
sinking into
hell, rotting there and their stay is distressful.
Creation of
creatures is said to be multivarious.

38 'Having roamed there for a hundred thousand
years, thereafter
the tawny (smoky) colour is acquired
and there it lives
helplessly. At yuga-end, its atman
is covered by tamas.

39 'It, when joined to sattva guna, exerts
to destroy tamas by
its own intelligence. Blue, it acquires
the colour red
and returns to the human world.

40 'There it is indeed for one destruction
and creation, suffering
in the bonds born of its own karma. Then,
it acquires the colour
yellow, passing a hundred contractions
and expansions.

41 'Creatures created yellow-coloured stay,
roaming, for a thousand
(cycles), not freed, in hell, O *daitya*-demon,
then for another ten thousand.

42 'It obtains nineteen thousand ends for acts
done in (past) cycles
Know, it is then freed from hell and is born
in all others.

43 'It enjoys constantly in the world of
devas, falls
from there, acquires the human state. For a
hundred and eight
contraction and expansion staying in
the mortal world
then attains immortality.

44 'That individual soul falls from there
as a result
of *kāla*-Time. Black, it stays below in
all trouble. How
the *jīva*-soul achieves success in the
world, that I am
telling you, O chief of asuras.

45 'Resorting to seven hundred divine
forms: red, yellow,
then, indeed, white. It, as white, rushes through
other seven
adorable worlds (*bhū, bhuvar, svar, mahar,*
jana, tapas, satya).

46 'The eight (prakriti, intellect, ego,
five senses) and
the sixty (principles) and the hundred
(parts) are blocked by
the minds of the maha-radiant ones.
The white coloured's
is the transcendent end. Indeed, the three
(gunas) are blocked,
O maha-minded one!

47 'For one flawed (yoga-process of) samadhi
and awakening, dwells
helpless in the other four worlds (*mahar,*
janas, tapas, satya),
one of the sixth colour (fallen) from the
supreme end,
accomplished, distinguished, unfatigued.

48 'The uncontrolled live in those seven worlds
for a hundred
contractions and expansions. That ending,
they return to
the human world. Then they attain maha-
human-hood.

49 'Then, returning, sequentially it
progresses and stays in
various ranks of creatures. It goes through
(seven) worlds seven times
doing samadhi and reawakening
dwelling abroad (from mankind).

50 'Considering the seven worlds subject
indeed to destruction,
and devastation, he settles in the
world of siddha-spirits.
Then he attains the immutable and
infinite place of the
deva Vishnu, or of Brahmā, or of
Śeṣa, or of Nara
or of deva Vishnu the supreme.

51 'At the time of destruction, bodies burnt,
people always reach Brahmā
and all the groups of devas (senses) whose
essence is action and
are different from the world of Brahmā,
surely they too.

52 'At the time of destruction of creatures,
for the remainder of
their time, individual souls proceed
to their own (previous)
stations in the other (new creation).
Those whose (time) is
exhausted, reach those stations at the end
as are for such humans.

53 'Those then fallen from the world of siddhas
in sequence go to their
own destiny by dissolution. To
their end go, in the same
sequence, other creatures of similar
strength, dress and form.

54 'So long as he is enjoying the remnants
(of past acts), the creatures
(sense-organs) and deities (senses) exist
purified till then
in him, pure-minded, controlling these forms
of the five senses.

55 'That pure, supreme end is reached, by always
investigating with
a pure mind. Then, reaching the place of
Brahman, immutable
difficult to obtain, eternal, he
does obtain it.
Thus now have I narrated here to you
of unimpaired
goodness, the power of Nārāyaṇa.'

56 "Vṛtra-the-Obstructor said, 'If it be
thus, no grief is
in me and I see these words of yours are correct.
Having heard your words
of unimpaired goodness, today I am
spotless and free
from suffering.

57 'This is rotating, O bhagwan maha-
rishi, the maha-
radiant, infinitely mighty wheel
of Vishnu, the
eternal and infinite! His place is
where all begins.
It is he that is mahatma, is
purūṣottama,
the Supreme Being. In him this entire
cosmos is founded.'

58 Bhīṣma said,
"Having spoken thus, O son of Kuntī,
that Vṛtra-the-Obstructor
gave up life, and by joining his atman
(with the Supreme)
obtained the transcendent station."

59 Yudhiṣṭhira said,
"Grandfather, is this Janārdana,
exciter of people,
that bhagwan deva of whom Sanatkumāra
had spoken to
Vṛtra-the-Obstructor in the past?"

60 Bhīṣma said,
"Established as the root (cause) that Bhagwan
by his infinite
energy, being in that, the maha-
ascetic creates
those different forms.

61 "Know his eighth part is this *acyuta*-
unfallen Keśava-
long-haired. By that eighth part this intelligent
one creates the three worlds.

62 "The next one who is established is
permanent, remains
when the world ends. That Bhagwan lies on the
waters, exceedingly
strong lord. That gracious creator roams the
eternal worlds.

63 "Making all space full, the Infinite
Eternal roams
the worlds and, unimpeded, that mahatma
creates. In him
rests this entire wondrous universe."

64 Yudhiṣṭhira said,
"Vṛtra-the-Obstructor, O knower of
supreme truth, I
believe saw his auspicious end! Therefore,
he was happy,
did not grieve, O grandfather!

65 "White, of the white race, a perfected
sādhya-spirit
does not return, O faultless one, freed from
animal existence
and from hell, O grandfather!

66 "Those existing in the colour yellow
or red, O earth-lord,
see animal births indeed surrounded
by acts of tamas.

67 “But we are terribly afflicted,
attached through
trouble to unhappiness. What end will
be ours, the blue
or the lowest, black?”

68 Bhīṣma said,
“Pāṇḍavas are of stainless lineage,
firmly vow-observant.
Having enjoyed the world of devas,
you will again
become human here.

69 “Creating progeny happily, in
due *kāla*-time
leaving, you will enjoy happiness with
the devas. Happily
will you be numbered among the siddha-
spirits. Have no
fear! You are all faultless.”

SECTION TWO HUNDRED EIGHTY-ONE

1 Yudhiṣṭhira said,
“*Aho*, amazing, *tātā*-father, was
the great dharmic-ness of
Vṛtra-the-Obstructor, of limitless
energy! His
spiritual insight was unmatched and
similar his
Vishnu-bhakti.

2 “Very difficult to comprehend,
tātā-father,
is this Vishnu of infinite energy.
How, O tiger
among Rajas, did he have knowledge of
that station?

3 “You have narrated and I have heard it
without straying
from faith. But not seeing clearly, again
(a question) arises
in my intelligence.

4 "How was Vṛtra-the-Obstructor slain by
Śakra-mighty-Indra,
O Bharata-bull? He was very dharmic,
Vishnu's bhakta,
knew the true nature of reality
and the purport
of Vedic words.

5 "This doubt I am asking you, O Bharata-bull,
how was Vṛtra,
defeated by *Śakra*-mighty-Indra,
O tiger among kings?

6 "Acquaint me with how the battle occurred,
O grandfather,
in detail. Most curious am I,
O long-armed one!"

7 Bhīṣma said,
"In the past, Indra, riding in his
chariot with
a host of deities, saw stationed before
him, hill-huge,
Vṛtra-the-Obstructor.

8 "Five hundred *yojanas* tall, O foe-
conqueror, and
in breadth over three hundred *yojanas*
indeed.

9 "Then, seeing a form like that invincible
in the three worlds,
the devas, terrified of Vṛtra-
the-Obstructor,
could not be at peace.

10 "*Śakra*-mighty-Indra's thighs, then, Raja,
got paralysed
out of fear on suddenly seeing that
outstanding form
of Vṛtra-the-Obstructor.

11 "Then tumult arose and sound of musical
instruments, as
all the devas and asuras appeared
there in battle.

12 "Kuru-dynast, Vṛtra-the-Obstructor
seeing *Śakra*-mighty-
Indra present, was neither overawed,
nor afraid, nor
at all prepared for battle.

13 "Then began a battle terrifying
the three worlds between
mighty *Śakra*, Indra of the deities,
and mahatma
Vṛtra-the-Obstructor.

14 "By swords, by spears, by pikes, by lances,
javelins, hammers, and
by varied stones and by loud-twanging bows,

15 "And by varied divine missiles and indeed
flaming torches
of the deva-asura armies then
all was filled up.

16 "Led by *pitāmaha*-Brahmā, all hosts
of devas and
the maha-blessed rishis then came to
witness the war,

17 "On excellent vehicles, O Maharaja, with
siddha-spirits,
O Bharata-bull, and gandharva-
musicians,
with the apsaras on their excellent
cars gathered there.

18 "Then Vṛtra-the-Obstructor, best of the
dharmic, overcast
the sky by a rain of rocks, overwhelming
Indra of the devas
with a mountain.

19 "Then, furious, the deva-hosts by raining
arrows from everywhere
destroyed the rain of stones showered in
battle by Vṛtra.

20 "And, O Kuru-tiger, maha-mighty
Vṛtra-the-Obstructor
of maha-maya stupefied Indra
of the devas
entirely by his maya-battle.

21 "Now, tormented by Vṛtra-the-Obstructor,
Śatakratu
of a hundred sacrifices, was stunned.
By the *rathantara*
(*sāma* hymn) Vasiṣṭha aroused him there.

22 "Vasiṣṭha said, 'The best among devas
are you, Indra
of the devas, crusher of anti-gods!
Endued with the
might of the three worlds, why, *Śakra*-mighty-
Indra, do you despair?

23 'These, Brahmā-Creator and Vishnu-
Pervader and
Shiva-Auspicious too, *prabhu*-lords of
the universe,
bhagwan deva Soma and the greatest
rishis, seeing you
terrified, are uttering, "*Svasti*,
All be well with you!"

24 'Do not cultivate any timidity,
Śakra-mighty-Indra,
like the inferior. Making your
intellect noble in
battle, slay foes, O ruler of the gods!

25 'This three-eyed world-guru (Shiva) adored
by all the worlds,
bhagwan, is observing you. Discard
delusion, lord of gods!

26 ‘And these Brahma-knowing rishis led by
Bṛhaspati
lord of worship, are paeaning you,
O *Śakra*-mighty-Indra
with divine hymns for your victory.’

27 Bhīṣma said,
“Thus aroused by mahatma Vasiṣṭha,
the strength of Vāsava
Indra of the Vasus, waxed greatly.

28 “Then bhagwan Pāka-punisher-Indra,
uniting his
intelligence with maha-yoga,
dispelled that maya.

29 “Then Aṅgirā’s fortunate son (Bṛhaspati)
and the supreme rishis
having seen Vṛtra-the-Obstructor’s bold
advance, approaching
Maheśvara-Shiva, spoke for destroying
Vṛtra-the-Obstructor
desiring the welfare of the worlds.

30 “Then the energy of Bhagwan, lord of
the cosmos,
becoming maha-fierce *jvara*-Fever,
possessed Vṛtra-
the-Obstructor, best of *daitya*-demons then.

31 “Deva bhagwan Vishnu, adored by all
the worlds, engaged
in protecting people, entered Indra’s
vajra-thunderbolt.

32 “Then intelligent Bṛhaspati, lord
of worship, came
to *Śatakratu*-Indra of hundred
sacrifices,
maha-energetic Vasiṣṭha and
all the supreme rishis

33 "They, meeting boon-granter, world-adored
Vāsava-Indra,
said single-mindedly thus: 'Kill Vṛtra,
O *prabhu*-lord!'

34 "Maheśvara-Shiva, said, 'This is maha
Vṛtra-the-Obstructor,
O *Śakra*-mighty-Indra, surrounded
by a maha-force,
the atman of the universe, can go
everywhere,
and is renowned for many mayas.

35 "This chief of asuras even the three
worlds cannot defeat.
You should kill him, relying on yoga,
not ignore him,
O lord of deities!

36 "Faultlessly he practised severe ascesis
for might, O ruler of
immortals, for sixty thousand years and
Brahmā gave him the boon:

37 "The greatness of yogis and mastery
of maha-maya too,
indeed, and maha-might and outstanding
energy, O lord of deities!

38 "Now verily my energy penetrates
you, Vāsava-Indra,
and thus this *dānava*-demon Vṛtra-
the-Obstructor you slay
with your *vajra*-thunderbolt!'

39 "*Śakra*-mighty-Indra said, 'Bhagwan, by
your grace, this invincible
son of Diti with *vajra*-thunderbolt
I will kill as you watch,
O bull among deities!'

40 Bhīṣma said,
"When the maha-asura, daitya-son
of Diti, was
overwhelmed by fever, the deities and
rishis rejoiced,
making maha-sound.

41 "Then drums and conchs making very maha-
sound, kettle-drums
and tabors were beaten loudly in thousands.

42 "Now all asuras suffered maha loss
of memory.
In an instant, the destruction of their
wisdom and strength occurred.

43 "Having known that he was overcome, the
rishis and deities
paeaned *Śakra*-mighty-Indra and
Īśāna-Shiva
and enthused them.

44 "Seated in the chariot at the time
of battle, mahatma
Śakra-mighty-Indra's form, paeaned by
rishis was very
difficult to look at."

SECTION TWO HUNDRED EIGHTY-TWO

1 Bhīṣma said,
"O Maharaja, Vṛtra-the-Obstructor
wholly overwhelmed by
fever, what symptoms appeared on his body
hear those from me.

2 "His face became terribly fiery,
turned exceedingly
pale, body shivered very greatly,
also panted
very greatly and horripilated
severely and
breathed very deeply O king!

3 "A she-jackal of baneful appearance,
very fierce,
fell out of his mouth, maha-dreadful, that
was his memory
O Bharata dynast! And burning meteors
aflame fell beside him.

4 "Masses of vultures and herons emitted
very fierce cries,
flying together, wheeling about over
Vṛtra-the-Obstructor.

5 "Thereafter, sitting in that chariot
energised by
the devas in battle, uplifting *vajra*,
the thunderbolt,
Śakra-mighty-Indra glared at Diti's son.

6 "Then that maha-asura gave vent to
inhuman roars
and yawned, O Indra among Rajas,
possessed by
fierce fever. As he yawned, *Śakra*-
mighty-Indra
flung *vajra*, the thunderbolt, at him.

7 "That *vajra*-thunderbolt of exceeding
maha-energy
like the inferno at *kāla*-Time's end,
swiftly indeed
felled the maha-bodied *daitya*-demon,
Vṛtra-the-Obstructor.

8 "Then roars arose again all around from
the devas on
seeing Vṛtra-the-Obstructor slain,
O bull of Bharatas!

9 "Having slain Vṛtra-the-Obstructor, bhagwan,
maha-renowned
foe of *dānava*-demons, with *vajra*,
the thunderbolt,
infused with Vishnu, indeed entered heaven.

10 "Then from Vṛtra-the-Obstructor's body,
O Kuru-dynast,
emerged Brahminicide maha-dreadful,
savage, world-terrifying,

11 "With dreadful gaping teeth, formidable,
hideous, black
and tawny, hair dishevelled and frightful
eyes, O Bharata-dynast,

12 "Garlanded with skulls and emaciated
O bull of Bharatas,
bathed in blood, wearing rags, O dharma-knower!

13 "She, emerging with such terrifying
form, O Indra
among kings, she then hunted *vajrin*, the
thunderbolt-wielder,
O best of Bharatas!

14 "Sometime later, O Kuru-scion, the
slayer of Vṛtra
was going Swarga-wards, desiring the
welfare of the worlds.

15 "And having seen maha-energetic
Śakra-mighty-Indra
emerging from a lotus-stalk, she seized
the Indra of devas
by the throat and then clung closely to him.

16 "He, from that fear arising, produced by
Brahminicide,
lived within a lotus-stalk for long years.

17 "That Brahminicide doggedly pursued
him there. Seized by
her, O Kuru-dynast, he became inert.

18 "*Śakra*-mighty-Indra strove mightily
to keep her off,
but the Indra of devas, was not able
to remove that Brahminicide.

19 “Grasped by her indeed, the Indra of the devas, O Bharata-bull,
approached *pitāmaha*-Brahmā, offered him puja with bowed head.

20 “Having known *Śakra*-mighty-Indra was seized on slaying
an eminent twice-born, Brahmā then began to reflect, O best of Bharatas!

21 “O long-armed one, *pitāmaha*-Brahmā then spoke to her,
Brahminicide, in a sweet voice, as if appeasing her,
O Bharata-dynast:

22 ‘Release this *tridaśendra*, Indra-of-the-thirty-gods.
Do my pleasure, O lovely one! Speak, what can I do
today that you desire? What is your wish here?’

23 “Brahminicide said, ‘When the deva adored by the three worlds,
the Creator of the three worlds is pleased, I believe I have
succeeded indeed. But, prescribe my dwelling!

24 ‘By you this rule was made to preserve the world. It is by
you, O deva, that this very great (rule) has been founded
and promulgated.

25 ‘If you be pleased, O dharma-knowing, *prabhu*-lord, *īśvara*-
god of all worlds, I am moving out of *Śakra*-mighty-Indra.
But prescribe my residence!’

26 Bhīṣma said,
“Then ‘So be it!’ said *pitāmaha*-Brahmā to Brahminicide.
Skilfully he extracted Brahminicide from *Śakra*-mighty-Indra.

27 "Then *svayaṁbhuva*-Self-born thought of
mahatma *Vahni*-Agni,
there, who, appearing before Brahmā,
then spoke these words:

28 'I have appeared before you, O Bhagwan
deva, foe-conqueror!
What duty is mine, O deva, that, Sir,
pray tell!'

29 "Brahmā said, 'Manifoldly am I
dividing this
Brahminicide. Today, for freeing
Śakra-mighty-Indra,
accept a fourth part of her."

30 "Agni said, 'O Brahman, how will it end,
that pray ponder
for my liberation, O *prabhu*-lord!
That I wish to
know properly, O world-adored one!'

31 "Brahmā said, 'That man who sometime, finding
you ablaze, does
not himself, shrouded in tamas, worship
Vahni-Agni
with seeds, plants and juices,

32 'Going swiftly to him, this Brahminicide
will reside there.
O *Havyavāha*, oblation-bearer,
let your mental
fever be dispelled!'

33 Bhīṣma said,
"Thus addressed, those words of *pitāmaha*-
Brahmā, the eater of
oblations and offerings to the manes
accepted, and
then that happened, O *prabhu*-lord!

34 "Then *pitāmaha*-Brahmā, summoning
the trees, herbs and grasses,
O maharaja, spoke to them together
to this effect.

35 “Brahmā said, ‘Produced from the killing of
Vṛtra-the-Obstructor,
this maha-frightful Brahminicide is
pursuing *Puruhūta*-
much-invoked-Indra. You all accept one
fourth part of it.’

36 “Then, thus addressed precisely, the trees, herbs
and grasses, pained
like *Vahni*-Agni, O Raja, spoke to
Brahmā thus:

37 ‘What will be the end of our Brahminicide,
O *pitāmaha*-
Grandfather of all the worlds? Our nature
is to be slain.
We should not be slain again.

38 ‘Agni and cold, rain and stormy seasons
we tolerate
constantly, O deva, also cutting
and piercing.

39 This Brahminicide today by your
direction we
are accepting, O lord of the three worlds!
Think of liberation, Sir!’

40 “Brahmā said, ‘At the time of the periodic
changes of the
moon, one who cuts or pierces you, out
of delusion,
that man it shall pursue.’

41 Bhīṣma said,
“Then the trees, herbs and grasses, the mahatma
having spoken
thus, offering much puja to Brahmā,
left as swiftly
as they had come.

42 “Then the deva, *pitāmaha*-grandfather
of people, having called
the apsaras, spoke honeyed words, as if
in appeasement,
O Bharata-dynast:

43 ‘This Brahminicide has been obtained from
Indra, O excellent
ladies! I ask you to assent to its
fourth part.’

44 “The apsaras said, ‘O lord of devas,
at your command
we have decided to accept. Think of
the time for our
liberation, O *pitāmaha*-grandfather!’

45 “Brahmā said, ‘One who practises coitus
with a woman
menstruating, swiftly will it go to him.
Let your mental
fever be dispelled.’

46 Bhīṣma said,
“Then, ‘So be it,’ said the apsara hosts,
glad in mind, rejoiced
having arrived at their own places,
O Bharata-bull!

47 “Thereafter the maha-ascetic deva,
creator of the three
worlds, again thought of the waters, which also
arrived there at once.

48 “All of them reaching infinitely splendid
Brahmā, O Raja,
spoke these words, pranam-ing *pitāmaha*-
Grandfather:

49 ‘Verily, we have appeared before you,
O foe-conquering
deva, by your command! Order us,
O mighty lord of devas!’

50 "Brahmā said, 'This from Vṛtra-the-Obstructor
was obtained by
Puruhūta-much-invoked-Indra,
maha-frightful
Brahminicide. Agree to accept a
fourth part of it.'

51 "The waters said, 'Thus be it, O lord of
the worlds, as you
have said, O *prabhu*-lord! Pray reflect on
the time for our liberation.

52 'It is you, O lord of devas, who are
the supreme guru of
the entire universe. What other grace
is there than that
you rescue us from this distress?'

53 "Brahmā said, 'Believing you to be
trifling, the man
of deluded intelligence discharging
phlegm, urine and
faeces in you,

54 'Him she will go to swiftly to dwell there.
Then your liberation
will occur. Thus have I said truly to you.'

55 Bhīṣma said,
"Then, freeing Indra of the devas,
Yudhiṣṭhira,
Brahminicide went to those places as
created by
command of the deva.

56 "Thus *Śakra*-mighty-Indra was possessed
by Brahminicide,
O ruler of people! With permission
of *pitāmaha*-Brahmā
he performed *aśvamedha*, the horse-sacrifice.

57 "It is verily heard, O Maharaja,
Vāsava-Indra
possessed by Brahminicide, then gained purity
by the horse-sacrifice.

Translated by Pradip Bhattacharya

58 “Winning prosperity, slaying foes in
thousands, deva
Vāsava-Indra, gained joy incomparable,
O lord of earth!

59 “From Vṛtra-the-Obstructor’s blood germinated
mushrooms, O son
of Pṛthā-Kuntī. They are forbidden
food for the twice-born race,
the initiated and the rich in ascesis.

60 “In all circumstances you should do what
pleases these of
the twice-born race, O Kuru-scion! It
is they who are
on earth famed as devas.

61 “Thus by *Śakra*-mighty-Indra, O Kuru
dynast, by his
fine intelligence, the maha-asura,
infinitely
energetic Vṛtra-the-Obstructor
was slain by stratagem.

62 “Thus you also, Kuru dynast, will be
invincible
on earth like deva Śatakratu-Indra,
slayer of foes.

63 “Those who this divine tale of *Śakra*-
mighty-Indra,
at every moon-change, recite amidst
sages, never
do they incur sin.

64 “Thus this about Vṛtra-the-Obstructor,
the great, amazing deed
of *Śakra*-mighty-Indra have I narrated
to you *tāta*-child.
What more do you wish to hear?”

SECTION TWO HUNDRED EIGHTY-THREE

1 Yudhiṣṭhira said,
"O *pitāmaha*-grandfather, maha-wise,
expert in all
shastras, indeed from the slaying of Vṛtra-
the-Obstructor,
a question has arisen in me.

2 "O ruler of people, you have told me
here, Vṛtra-the-
Obstructor, stupefied with fever,
was slain by Vāsava,
Indra of the Vasus, with *vajra*,
the thunderbolt,
O sinless one!

3 "How did this fever appear O maha-
wise one, from where?
The birth of fever I wish to hear
accurately,
O *prabhu*-lord!"

4 Bhīṣma said,
"Listen, O Raja, to the world-famous
birth of fever
here. In detail am I telling this as it is,
O Bharata-dynast!

5 "In the past, O Maharaja, a peak
of Meru was
celebrated in the three worlds, luminous,
named Sāvitra,
adorned with all gems, immeasurable,
inaccessible to
all worlds, O Bharata-dynast!

6 "There on that mountain slope, as if on a
gold-adorned bed,
sat the blessed deva-Shiva.

7 "There also the mountain Raja's daughter
(Pārvatī) was
ever present, resplendent, beside him
and mahatma
devas and maha-lustrous Vasus,

8 "And also the mahatma Aśvins,
best of physicians,
and Raja Vaiśravaṇa-Kubera,
surrounded by
guhyaka demi-gods,

9 "Ruler of *yakṣa* demi-gods, prosperous,
mighty, Kailāsa-dweller,
with the conch and lotus treasures and
supreme occult
powers, and maha-sage Uśanā-zealous-
Śukra worshipped
the mahatma (Shiva).

10 "Sanatkumāra leading maha-rishis
was there, and Aṅgirā
and other leading divine rishis,

11 "And the gandharva-celestial
musician
Viśvāvasu, Nārada, Parvata
the community of
many apsara groups assembled there.

12 "An auspicious, pleasant, breeze blew bearing
varied pure scents.
Maha-trees bloomed with all seasonal flowers.

13 "And many *vidyādhara*-spirits with
occult powers,
siddha-spirits and the rich in ascesis,
worshipped Mahadeva-
Shiva, *paśupati*, lord of animals,
O Bharata dynast!

14 "Many ghosts, too, assuming varied forms,
O Maharaja,
maha-savage rakshasas and maha-
mighty *piśāca*-fiends,

15 "Taking many forms, rejoicing, diverse
weapons uplifted,
flame-like attendants of deva-Shiva
stood there.

16 "Bhagwan Nandi stood there for the deva's
commands, holding
a blazing pike, lit up by its own energy.

17 "And Gaṅgā, best of rivers, rising from
waters of all
sacred tirthas, was there, embodied,
worshipping that
deva-Shiva, O Kuru-scion!

18 "Thus there that Bhagwan, adored by heavenly
rishis and devas,
most glorious Mahadeva-Shiva
stayed there.

19 "After sometime, the *prajāpati*,
lord of subjects,
named Dakṣa made preparations for a
sacrifice according
to the aforementioned rules.

20 "Thereafter, to that sacrifice all devas
led by *Śakra*-
mighty-Indra, took a decision to
go together then.

21 "Those mahatmas, by blazing vehicles
radiant as
fire, with permission of deva-Shiva,
went to Gaṅgā's
gates, thus *śruti*-Vedas say.

Translated by Pradip Bhattacharya

22 “Having seen the devas leave, the daughter
of the mountain-Raja,
the chaste one, then spoke these words to her
husband, deva
paśupati-Shiva, lord of beasts:

23 ‘Bhagwan! Where are these devas going
led by *Śakra*-mighty-
Indra? Tell me truly, O truth-knower!
Mine is a maha-doubt.’

24 “Maheśvara-Great-God said, ‘O maha-
blessed one! The best of
lords of subjects named Dakṣa, is holding
a horse-sacrifice.
That is where the deities are going.’

25 “Umā-Pārvatī said, ‘To that sacrifice
O maha-blessed one,
for what reason are you not going? For what
obstacle is
your journey there not happening?’

26 “Maheśvara-Great-God said, ‘O maha-
blessed one! By
the gods indeed all this was arranged. In
all sacrifices
no share for me was envisaged.

27 ‘By the custom established earlier,
O lovely complexioned
lady, the gods, following dharma, do
not give me a
sacrificial share.’

28 “Umā-Pārvatī said, ‘O Bhagwan, of
all beings, you
have the most influence and qualities,
unconquerable,
and invincible in energy, fame
and majesty.

29 'By this prohibition of share to you,
O maha-blessed one,
great distress arisen is shaking me,
O faultless one!' "

30 Bhīṣma said,
"The devi, having said this to her husband
paśupati,
lord of beasts, fell silent, O Raja, with
her heart burning.

31 "Then, knowing the devi's intention and
what her heart desired,
he commanded Nandi, 'You stay here!'

32 "Thereafter by yogic power, the
īśvara-God of all
gods of yoga, that sacrifice, by his
terrible attendants
of exceeding maha-energy then
suddenly destroyed,
that *pināka*-trident-wielder deva of devas,

33 "Some roaring loudly, some laughing terribly,
some, O Raja,
completely drenching the fire with blood there,

34 "Some with deformed faces uprooting the
sacrificial stakes
and circling around and similarly
others with their
mouths devouring attendants.

35 "Then that sacrifice, O lord of men,
attacked on all
sides, assuming a deer's form rushed skywards
indeed then.

36 "He, now finding that sacrifice fleeing
in that form, then
the *prabhu*-lord gave chase, taking up bow
and arrow.

37 "Thereafter, from the wrath of the lord of
gods of infinite
energy, a terrible drop of sweat
emerged on his brow.

38 "The instant the drop of sweat fell on the
ground, an exceedingly
maha-agni appeared like the flames at the
end of *kāla*-time.

39 "And there was born then a man, O bull
among men, extremely
dwarfish, with blood-red eyes, tawny beard,
terrifying,

40 "Erect hair, and very hairy body
like a hawk's or
an owl's, terribly black in colour, and
clad in red.

41 "The maha-creature consumed that sacrifice
like fire a room.
He roamed everywhere chasing devas and
rishis, and scared,
all devas then fled to the ten directions.

42 "There, by that person's roaming, O lord of
people, *pṛthivī*-earth
quaked exceedingly, O Bharata-bull!

43 "'*Ha*, *Ha*, alas!' terrible outcries arose
in the world.
Pitāmaha-Brahmā, appearing to
Mahadeva-
Shiva, spoke to him:

44 'From now all gods will verily give you
a share, O *prabhu*-lord!
Withdraw this action of yours, O god of
all devas!

45 'All these devas and rishis, O foe-scorcher,
cannot get peace
because of your fury, O Mahadeva!

46 'This man born of your sweat, best of gods, by
the name *jvara*-Fever
shall roam the worlds, O dharma-knower!

47 'As one being, its energy is
unable to be borne,
O *prabhu*-lord, by the entire *pṛthivī*-earth.
Make it many.'

48 "Brahmā having spoken thus, and arranged
a share for the deva,
the Bhagwan said to Brahmā of limitless
lustre, 'So be it!'

49 "Feeling very pleased, the *pināka*-trident
wielder smiled,
obtaining a share then as Brahmā arranged.

50 "And *jvara*-fever, the knower of all
dharmas diffused
manifoldly then for the peace of all
creatures. Hear that
also, dear son:

51 "Heat in the heads of elephants, asphalt
in mountains,
duckweed in waters and slough in snakes,

52 "Footsore in cattle, saline ground in
pṛthivī-earth,
also obscured sight in animals,
O dharma-knower,

53 "Throat diseases in horses and split crests
in peacocks, eye
disease of cuckoos, the mahatma called
jvara-fever.

54 "Bile diseases in all sheep, thus we have
heard, and hiccough
in all parrots are called *jvara*-fever.

55 "Fatigue in lions, O dharma-knower,
is called *jvara*-fever here.
In humans, O dharma-knower, it is
famed as *jvara*-fever,
possessing humans at death, birth and
in-between.

56 "This energy of *Maheśvara*-Great God-
Shiva named *jvara*-Fever
is very terrible. To be bowed to
and respected,
it is master of all creatures.

57 "Thus it is he that wholly possessed Vṛtra,
best of the dharmic. He
yawned; then *Śakra*-mighty-Indra released
vajra, the thunderbolt.

58 "Penetrating Vṛtra, *vajra*-thunderbolt
split him, O Bharata-
dynast! Riven by *vajra*-thunderbolt,
the maha-yogi,
maha-asura, went to the supreme
place of Vishnu
of infinite energy.

59 "It was by bhakti for Vishnu that he
could enclose the
universe in the past. Therefore, slain in
battle, he obtained
the place of Vishnu.

60 "Thus this relating to Vṛtra-the-
Obstructor about great
jvara-fever have I told at length. Son,
what else should I tell you?

61 "This origin of *jvara*-fever, the
man who recites
it always well-concentrated, not
mentally depressed,
he, freed from disease, happy, is joined
to joy. He obtains
the desired objects as the mind wishes."

SECTION TWO HUNDRED EIGHTY-FOUR

1 Janamejaya said,
"In the age of Vaivasvata Manu,
Sun-born progenitor
of humankind, how was the horse-sacrifice
of Pracetā's
son Dakṣa-the-dextrous, *prajāpati*-
ruler-of-subjects,
destroyed, O Brahmin!?

2 "Believing the devi was enraged, the
mighty lord, soul of all,
was furious. Then how by his grace was
that sacrifice
by Dakṣa-the-dextrous accomplished? This
I wish to know.
Tell me as it truly happened."

3 Vaiśampāyana said,
"In the past Dakṣa-the-dextrous arranged
for a sacrifice on
the back of the Himalayas at
Gaṅgā's gate at
an auspicious place inhabited by
rishis and siddhas,
perfected spirits.

4 "Teeming with *gandharva*-heavenly
musicians and
apsaras, it was covered with varied
trees and creepers.
Dakṣa-the-dextrous, best of the dharmic,
was surrounded
by the community of rishis.

5 "Denizens of earth and sky and Swarga
all waited upon
the *prajāpati*, ruler of subjects,
palms joined in *añjali*.

6 “Devas, *dānava*-demons, *gandharva*-
celestial
musicians, *piśāca*-fiends, *uraga*-
snakes, rakshasas,
the two *gandharvas* Hāhā-Hūhū, also
Tumburu and Nārada,

7 “Viśvāvasu, Viśvasena, *gandharvas*
and apsaras
were there, the Āditya, Vasu and Rudra
groups of deities,
the *sādhya*-spirits with Marut storm gods,

8 “All arrived with Indra to take part in
the sacrifice.
Imbibers of the steam of hot food, drinkers
of *soma* juice,
imbibers of smoke (of the sacred fire),
and drinkers of ghee,

9 “Those *pitṛ*-manes and rishis arrived with
Brahmā, these and
many other creatures of the four classes,

10 “Womb-born and egg-born with sweat-born and
vegetable
summoned by invitation and all devas
with their wives,

11 “Seated in skyey vehicles, they blazed
like agni. Seeing them,
overcome with anger, Dadhīci spoke
these words:

12 ‘No sacrifice, nor dharma is it where
Rudra is not
sacrificed to! Verily, bondage and
death will result.
What are *kāla*-Time’s reversals!

13 ‘Blinded by delusion you do not see
the imminent
destruction; you do not comprehend the
maha-dread that
awaits this maha-sacrifice.’

14 “Having spoken thus, that maha-yogi
looked through the eye
of dhyana. He saw Mahadeva-Shiva
and the devi,
boon-granting, auspicious.

15 “And mahatma Nārada was there near
the devi. By this,
the yoga-knower gained supreme satisfaction
and certainty,

16 “That all of them (assembled there), being
of one mind, had
not invited *īśa*-the Supreme-Shiva.
Going out of
that place, Dadhīci spoke these words:

17 ‘By doing puja to one who is not
to be worshipped, and
not doing puja to one to be worshipped,
man incurs eternal
sin equal to that of murder.

18 ‘Never have I spoken untruth, and
never will I speak untruth.
In the midst of the deities and rishis,
I am telling the truth.

19 ‘The protector of beasts, the creator,
the lord of the cosmos,
will appear as the first enjoyer of
the sacrifice.
All will see the *prabhu*-lord.’

20 “Dakṣa-the-dextrous said, ‘Many pike-wielding
matted-haired Rudras
are here, eleven from as many places.
I know no Maheśvara.’

21 “Dadhīci said, ‘All have indeed conspired,
therefore has he
not been invited. As superior
to Śaṁkara,
the auspicious, I see no other deva,
so this massive
sacrifice of Dakṣa will not happen.’

22 “Dakṣa-the-dextrous said, “For the lord of
sacrifices (Vishnu)
is all the oblation in this golden
vessel sanctified
with the prescribed mantras. I shall offer
it as his share to that
incomparable Vishnu. He is mighty,
all-pervading, entitled to oblations.’

23 “Devi-Pārvatī said, ‘Indeed, what gifts
should I give, keep
what vows, undertake what ascecis so
that inconceivable
bhagwan, my husband, gains half or a third
share of the sacrifice?’

24 “Delighted with such words of his distressed
wife, Bhagwan said, ‘You know
me not, slim-waisted, slender-limbed devi!
You know not with what words
to address the Lord of sacrifices!

25 ‘I know, O large-eyed one! Without dhyana
the wicked cannot know
me. By your illusion today Indra,
devas and the three worlds,
all are stunned indeed.

26 ‘I am paeaned in sacrifices; to me
the *rathantara*
sāma hymn is sung; to me Brahmins
knowing Vedas
sacrifice; for me priests of Yajur Veda
arrange a share.’

27 “Devi-Pārvatī said, ‘Even the most
ordinary
among men, all sing their own praises
in the midst of
women and boast, undoubtedly.’

28 "Bhagwan said, 'I do not praise myself,
O queen of devas!
See, O slim-waisted, lovely-hipped, lovely
lady, who I
am creating to destroy the sacrifice!'

29 "Thus spoke Bhagwan to his wife, dearer-
even-than-life.
From his mouth Bhagwan created a
dreadful spirit
that caused horripilation.

30 "His form was wrapt in blazing flames, his arms
held various
weapons. 'What orders?' thus he said, palms joined
in *añjali*.'

31 "To him Maheśvara, Great God Shiva,
said, 'Destroy Dakṣa's
sacrifice!' Then that mouth-emitted
leonine one,
alone, as in sport,

32 "For removing Devi's anger, did
destroy Dakṣa's
sacrifice and her fury, *mahābhīmā*
very terrible
mahākālī, great black one, *maheśvarī*
Great Goddess,

33 "To witness her own doing, she went
along with him.
Having the deva's permission, he then
pranam-ed with his head.

34 "Like him in heroism, endued with strength
and form, he was
the very embodiment of Bhagwan's rage.

35 "Infinite in might and valour, infinite
in strength and heroism,
he was famed as Vīrabhadra, dispeller
of devi's wrath.

36 “From his hair-pores he created chiefs of
hosts named *Raumya*.
Those hosts were as wild as Rudra, like Rudra
in valour and prowess.

37 “They hurtled swiftly to attack Dakṣa’s
sacrifice, awful in
form, maha-bodied, in hundreds and thousands.

38 “Their *kilakilā* ululation seemed
to fill the sky.
By that maha-sound the deities there were
frightened.

39 “Mountains splintered and *vasundharā*-earth
quaked, tornados
blew, Varuna’s abode, oceans, surged.

40 “Indeed, no agni flamed; indeed, no
bhāskara-Surya
blazed; indeed, no planets were visible,
nor stars, nor *candramā*-moon.

41 “Rishis were not visible, nor devas
and not humans.
So, in that darkness the insulted (*Raumyas*)
set fire to all.

42 “Other dreadful ones beat (participants),
others uprooted
sacrificial posts, others ground and
others crushed (materials).

43 “Wind-swift, mind-swift, here and there they came and
went, shattering
sacrificial vessels and divine
decorations,

44 “Whose strewn fragments looked like stars in the sky.
Divine food, drink
and edibles lay heaped like mountains.

45 “Heavenly rivers of milk were visible:
ghee and milk-pudding
the mire; curd and cream the water; sugar-
candy the sand.

46 “Charming streams flowed bearing six essences
and treacle. Various
types of meat and varied edibles were there.

47 “Heavenly varieties of drinkable,
lickable and suckable
food were eaten by various mouths, flung
about and scattered around.

48 “Those maha-embodiments of Rudra’s
wrath appeared like
agni at *kāla*-Time’s end. Disturbing
the heavenly
troops all around, they intimidated them.

49 “Many-shaped, they sported and flung aside
the heavenly women.
The devas strove to protect well, but impelled
by Rudra’s wrath,

50 “He (Vīrabhadra) of fierce deeds swiftly
burnt it from all sides.
Then he roared terribly, terrifying
all creatures.

51 “Having severed the head of the sacrifice,
he shouted gleefully.
Then Brahmā, the devas and *prajāpati*,
lord-of-subjects,
Dakṣa-the-dextrous,

52 “All said, palms joined in *añjali*, ‘Sir, who
are you?’ Vīrabhadra
said, ‘Not Rudra am I, nor is she Devi,
nor have I come here to eat.

53 ‘Believing the Devi to be enraged,
the mighty atman-of-
all is angry. Not to see the Indras
among Brahmins,
nor out of curiosity,

54 “For destroying your sacrifice have I
 arrived here, know that.
Vīrabhadra am I called, sprung from
 Rudra’s wrath.

55 “As Bhadrakālī she is famed, sprung from
 Devi’s fury.
Sent by the Deva-of-devas, we have
 approached this sacrifice.

56 “Seek refuge, O Indra of Brahmins (Dakṣa),
 with the Deva-
of-devas, husband of Umā. Even
 the Deva’s wrath
is welcome, not the boons of others.’

57 “Having heard Vīrabhadra, Dakṣa, best
 of the dharmic,
prostrating, pleased Maheśvara-Shiva
 by this paean:

58 “Dakṣa-the-dextrous said, ‘I throw myself
 at the feet of
the Deva who is sovereign, eternal,
 immutable,
changeless, maha-deva, mahatma, lord
 of the cosmic universe!’

59 “In the sacrifice of Dakṣa-the-dextrous,
 prajāpati,
lord of subjects, with well-collected stuff,
 all deities, rishis and
the rich in ascesis had been called.

60 “There the deva Maheśvara-Shiva,
 viśvakarmā,
maker of the cosmos, was not called. Then,
 enraged, maha-devi
sent out *gaṇa*-hosts there.

61 “From the flaming place of sacrifice
 the twice-born fled.
The fierce mahatma fire entered the stars.

62 “Hearts split by pikes, attendants screamed; implanted
sacrificial posts
were uprooted and flung aside.

63 “Flying up and down, vultures craving flesh
scattered all by
their wind-beats. Hundreds of jackals howled.

64 “Restraining the *prāṇa-apāna* breaths
with care by the mouth,
glancing all around, many-eyed foe-conqueror,

65 “The Deva, lord of devas, suddenly
rose out of the fire-pit.
Dazzling with the blaze of a thousand suns,
like the energy of dissolution,

66 “Smiling gently he spoke these words, ‘What shall
I do for you?’
The guru of the devas then recited
to him the sacrifice
portion (of the Vedas).

67 “Then, joining palms in *añjali*, *prajāpati*,
lord of subjects,
Dakṣa-the-dextrous, said to the Deva,
afraid, apprehensive,
distressed, with tearful face and eyes:

68 ‘If Bhagwan be pleased and if I am dear
to you, or if
you would be gracious to me or if you
would grant me a boon,

69 ‘What is burnt, eaten, drunk, swallowed; what is
destroyed, smashed
to pieces and scattered; such materials
for the sacrifice,

70 ‘Carefully collected over a long
time with maha-effort
let them not become false for me. This is
the boon I choose.’

71 ‘So be it!’ said Bhagwan Hara, destroyer
of Bhaga’s eyes,
director of dharma, three-eyed Virūpākṣa,
deva, lord of creatures.

72 “Gaining the boon from Bhava-Shiva, Dakṣa
knelt down, paeaning
the bull-bannered one by his thousand
and eight names.”

73 Yudhiṣṭhira said,
“The names by which Dakṣa-the-dextrous,
prajāpati,
lord of subjects, paeaned the Deva,
tell me those,
O *tāta*-father! Reverently, I
wish to hear them,
O sinless one!”

74 Bhīṣma said,
“Hear the names of the Deva-of-devas—
amazing-deeds-doer,
observer of secret vows— the secret
and the public,
O Bharata-dynast.

75 “Dakṣa-the-dextrous said, ‘Namaste,
Devadeveśa
overlord of the chief of gods,
Devāribalasūdana
destroyer of armies of deva-enemies,
Devendrabalaviṣṭambha
support of the forces of Indra of devas,
Devadānavapūjita,
worshipped by devas and dānava-demons,

76 ‘*Sahasrākṣa*, thousand-eyed, *Virūpākṣa*,
diversely-eyed,
Tryakṣa, three-eyed, *Yakṣādhipapriya*
dear to Kubera, Yakṣa-king,
Sarvataḥpāṇipādānta, whose hands
and feet extend everywhere,
Sarvatohakṣiśiromukha, whose
eyes, head and mouth
are turned to all sides,

77 '*Sarvataḥśrutimṁlloke*, who has ears
in all worlds,
Sarvamāvṛtya, all-enveloping,
Śaṅkukarṇa
pointy-eared, *Mahākarṇa*, large-eared,
Kumbhakarṇa
pot-eared, *Arṇavālaya*, Ocean's abode,

78 '*Gajendrakarṇa*, elephant-king-eared,
Gokarṇa, cow-eared,
Pāṇikarṇa, palm-eared, namaste to you!
Śatodara
with hundred-stomachs, *Śatāvarta*,
with hundred tufts,
Śatajihva, with hundred tongues,
namaste to you!

79 '*Gāyatrī* mantra chanters sing of you,
arka-Surya
worshippers worship you. To sages, you
are Brahmā,
Śatakratu-Indra-of-a-hundred-sacrifices,
as high as the sky.

80 'Maha in form, like the sea and the sky,
all devas verily
are in you, as cattle dwell in stables.

81 'Existing in your body I see *Soma*-moon,
Agni, the Lord of Waters,
Āditya-Surya, Vishnu, Brahmā and Bṛhaspati.

82 'Bhagwan, you are *Kāraṇa* the Cause,
Kārya the Work,
Kṛiyā the Action and indeed *Karaṇa*
the Means of destruction
and creation of the unreal and the real.

83 'I bow to *Bhava*-existence, *Śarva*-killer,
Rudra the dreadful,
Varada-boon-granter, *Paśupati*,
protector of beasts.
I bow to *Andhakaghātina*,
slayer of *Andhaka*.

84 ‘*Triśīrṣa*-three-headed, *Trijaṭā*,
with triple matted locks,
Triśūlavarapāṇi, fine-trident-wielder,
Trinetra-triple-eyed
Tryambaka, born of three mothers,
Tripuraghna
triple-cities-destroyer, I bow to you.

85 ‘I bow to *Caṇḍa*-fierce, *Kuṇḍa*-fire-pit,
Aṇḍa-cosmic-egg,
Aṇḍadhara-Egg-Bearer, *Daṇḍi*-rod-wielder,
Samakarṇa,
hearing all equally, *Daṇḍimuṇḍa*
shaven-headed
staff-holding sanyasi.

86 ‘I bow to you *Ūrdhvadaṃṣṭrakeśa*
of upturned fangs and hair,
Śukla, stainless, *Avatata*-all-covering,
Vilohita-deep red,
Dhūmra-smoky, *Nīlagrīva*-blue-throated.

87 ‘Namaste *Apratirūpa*-incomparable
Virūpa-multi-coloured,
and *Shiva*-benevolent, Surya, *Sūryamālāya*
Sun-garlanded,
Sūryadhvajapatāki, with Surya on
standard and flag.

88 ‘I bow to *Pramathanātha*, lord of
tormentors,
Vṛṣaskandha, bull-shouldered, *Dhanvi*
bow-wielder,
Śatrudama, foe-subduer, *Daṇḍa*
punisher,
Parṇacīrapaṭa, leaves-rags-clad.

89 ‘I bow to *Hiraṇyagarbha*, the Golden Womb,
to *Hiraṇyakavaca*
golden breastplated, to *Hiraṇyakṛtacūḍa*,
golden crowned and
Hiraṇyapati, lord of gold.

90 'I bow to *Stuta*, paeaned-in-the-past,
Stutya, praiseworthy,
I bow to *Stūyamāna*, being paeaned,
to *Sarva*-all,
Sarvabhakṣa, all-devourer,
Sarvabhūtāntarātma
inner atman of all creatures.

91 'I bow to you *Hotṛ*-sacrificing-priest,
the Mantra,
Śukladhvajapatāki of white-flag-
and-standard.
I bow to *Nābha*-cosmic-navel, *Nābhya*,
navel-born and
I bow to you as the sound *Kaṭakaṭa*.

92 'Namaste, O *Kṛśanāsa*, slim-nosed,
Kṛśāṅga
slender-limbed, *Kṛśa*-slender. I bow to
Saṃhṛṣṭa-horripilating,
Vihṛṣṭa-unthrilled and to you as
the sound *Kilakila*.

93 'Namaste, O *Śayamāna*-supine,
Śāyitā-reposing,
Utthita-arisen, *Sthita*-abiding,
Dhāvamāna,
rushing, *Muṇḍa*-shaven-headed, *Jaṭila*,
with matted hair!

94 'I bow to *Nartanaśīla*-dancer,
Mukhavāditravādi,
making-music-with-the-mouth,
Nādyopahāralubdha,
not-craving-the-first-gift, *Gītavāditraśāli*,
endued with song and music.

95 'I bow to *Jyeṣṭha*-eldest, *Śreṣṭha*-best,
and *Balapramathana*,
tormentor-of-demon-Bala, *Kālanātha*,
lord of time, *Kalya*-healthy,
Kṣayāyopakṣāya, total and partial
dissolution.

96 '*Bhīmadundubhihāsa*, whose laughter
is like terrible
drumbeats, *Bhīmavratadhara*, keeping
terrible vows,
Ugra-fierce, *Daś abāhava*-ten-armed,
Namaste to you always!

97 'I bow to *Kapālahasta*-skull-holder,
Citibhasmapriya,
fond-of-crematory-ashes, *Vibhīṣaṇa*-
terrifying,
Bhīṣma-terrible and *Bhīmavratadhara*,
keeper-of-terrible-vows.

98 'I bow to *Vikṛtavaktra*, strange-faced,
Khaṅgajihva,
sword-tongued, *Daṃṣṭṛṇa*-fanged,
Pakkāmamāṃsalubdha
craving-cooked-and-raw-flesh and to
Tumbīvīṇāpriya,
fond-of-the-gourded-lute.

99 'I bow to *Vṛṣa*-potent male, *Vṛṣya*-
stimulator,
Govṛṣa-Shiva and *Vṛṣa*-virtue.
I bow to *Kaṭaṃkaṭa*,
whose-bed-is-a-corpse, *Daṇḍa*-punishment,
Pacapaca,
continually-cooking (all creatures).

100 'I bow to *Sarvavariṣṭha*, best-of-all,
Vara-choicest,
Varada-boon-granter, *Varamālyagandhavastra*
with the best garlands,
scents and robes, *Varātivarada*, granting
best boons to the best.

101 'I bow to *Raktavirakta*, attached-
and-unattached,
Bhāvana-meditator, *Akṣamāli*,
rosary-garlanded,
Sambhinna-combined, *Vibhinna*-scattered,
Chāyā-shadow
and *Tapana*-heat.

102 ‘*Aghoraghorarūpa*, sublime-
and-dreadful-in-
appearance, and *Ghoraghoratara*,
exceedingly
dreadful, I bow to *Shiva*-benevolent,
Śānta-tranquil,
I bow to *Śāntatama*-perfectly calm.

103 ‘*Ekapādbahunetra*, one-legged-
many-eyed,
Ekaśīrṣa, one-headed, namaste to you,
to *Rudra*-terrible,
Kṣudralubdha, craving-little, *Saṃvibhāgapriya*,
fond of sharing,

104 ‘To *Pañcāla*, the *Pañcāla*-style-singer,
Sitāṅga, white-bodied,
Śamaśama-perfectly-tranquil,
Caṇḍikaghaṇṭā,
with-the-fierce bell, *Ghaṇṭā*-bell's-tolling,
Aghaṇṭā-unheard-bell,

105 ‘To *Sahasrādhmātaghaṇṭā*, thousand-
bells-tolling,
Ghaṇṭāmālāpriya, who-loves-bell-garlands,
Prāṇaghaṇṭā,
the-sound-of-prana, *Gandha*-scent and *Kalakala*,
the sound of confusion.

106 ‘To *Hūṃhūṃhūṃkārapāra*, terrible roarer,
Hūṃhūṃkārapriya,
loving menacing roars, *Śamaśama*,
perfectly calm
and *Girivṛkṣālaya*, ills-and-trees-dweller
I bow always.

107 ‘To *Garbhamāṃsasṛgāla*, foetal-
flesh-eating-jackal
Tāraka-saviour and *Tara*-crossing
(here to hereafter),
Yajña-sacrifice, *Yajin*-sacrificer,
Huta-oblation
and *Prahuta*-sacrificial-food, I bow.

108 'To *Yajñavāha*, sacrifice-bearer,
Dānta-self-controlled,
Tapya-ascetic and *Tapana*-
ascetic-heat,
I bow. Namaste *Taṭa*-bank (of the
river of life),
Taṭya-bank-dweller and *Taṭānāṃpati*
lord-of-banks!

109 'Namaste *Annadāya*, food-giver,
Annapati, food-lord
and *Annabhuja*, food-eater! I bow
to *Sahasraśīrṣa*,
thousand-headed, to *Sahasracaraṇa*,
thousand-footed,

110 'To *Sahasrodyutaśūla*, thousand-
pikes-brandisher,
and *Sahasranayana*, thousand-eyed.
I bow to
Bālārkavarṇa, rising-sun-coloured,
Bālarūpadhara,
assuming a child's form,

111 'To *Bālānucaragopta*, protector
of child followers,
and *Bālakrīḍanaka*, who plays with
children. I bow to
Vṛddha, old-and-wise, *Lubdha*-greedy,
Kṣubdha-agitated
and *Kṣobhaṇa*-agitator.

112 'I bow to *Taraṅgāṅkitakeśa*
with ripple-marked-hair,
Muñjakeśa, rush-haired. I bow to
Ṣaṭkarmatuṣṭa
satisfied by the six acts (*dhauti*
stomach-cleaning,
basti-colon-cleaning, *neti*-nose-cleaning,
nauli intestine-cleaning,
kapālabhāti-skull-cleaning, *trātaka*,
mind-cleaning, or

svādhyāya-study, *adhyāpana*-teaching,
yajana-sacrificing,
yājana-officiating-at-sacrifices,
dāna-donating,
pratigraha-renouncing) and to
Trikarmanirata,
engaged in the three acts (study, sacrifice
and donate),

113 'To the prescriber of rules of different
works of ashramas.
I bow to *Ghuṣya*, proclaimed aloud,
Ghoṣa-tumult.
I bow to *Kalakala*, sound of confusion,

114 'To *Ṣvetapiṅgalanetra*, white-and-
tawny-eyed,
Kṛṣṇarakteksaṇa, black-and-red-eyed,
Prāṇabhagna,
prana-breaker, *Daṇḍa*-punishment,
Sphoṭa-sound-burst
and *Kṛṣa*-emaciated.

115 'Quotable are your words on dharma,
profit, pleasure
and moksha. You are *Sāṃkhya*, doctrine of
discrimination,
Sāṃkhyamukhya, chief of discriminators,
Sāṃkhyayogapravartin,
propagator of the Yoga of Discrimination.

116 'I bow to *Rathyavirathya*, with-and-
without-chariot,
Catuṣpatharatha, whose chariot
is crossroads,
Kṛṣṇājinottarīya, with black deerskin
for upper garment,
Vyālayajñopavīta, with snake as
the sacred thread.

117 ‘*Īśāna*-ruler, *Vajrasaṃghāta*
adamantine-bodied,
Harikeśa, tawny-haired, namaste
to you! *Tryambaka*,
triply-mothered, *Ambikānātha*,
Ambikā’s husband,
Vyaktāvyakta, manifest-unmanifest,
namaste to you!

118 ‘*Kāma*-Desire, *Kāmada*-Desire Granter,
Kāmaghna
Desire-Destroyer, *Tṛptātṛptavicāri*,
sated-unsated-
discriminator, *Sarva*-All, *Sarvada*,
All Giver,
Sarvaghna-all-destroyer, *Saṃdhyārāga*,
Evening-hued,
namaste to you!

119 ‘*Mahābala*-maha-strong, *Mahābāho*,
long-armed, *Mahāsattva*,
maha-being, *Mahādyuti*-maha-splendid,
Mahāmegha,
maha-cloud, *Mahākāla*-maha-time,
namaste to you!

120 ‘*Sthūla*-stout, *Jīrṇa*-wasted, *Jaṭila*-
matted-haired,
Valkalājinadhārin, wearing bark
and animal skin,
Dīptasūryāgnijaṭila, matted
locks blazing like
Surya and Agni, *Valkalājinavāsa*,
clothed in bark and
animal skin, *Sahasrasūryapratim*,
like a thousand suns,
Taponitya, ever-in-ascesis,
namaste to you!

121 '*Unmādana*-mania, *Śatāvarta*,
hundred eddied,
Gaṅgātoyārdramūrdhaja,
Gaṅgā waters
drenching matted locks, *Candrāvarta*,
causing moon-changes,
Yugāvarta, revolving yugas,
Meghāvarta,
revolving clouds, namaste to you!

122 'You are *Anna*-food and *Annabhukta*,
food-eater and
Annada-food-giver, indeed *Annabhuga*,
food-protector,
and *Annasraṣṭā*-food-producer and
Paktā-cook,
Pakkabhuk-eater-of-the-cooked, *Pavana*,
vital-breath,
Anala-digestive-heat.

123 'Womb-born, Egg-born and Sweat-born, also Plants,
the four classes
of creatures are you indeed, *Devadeveśa*,
deva of the chief of devas!

124 '*Carācarasyasraṣṭā*, Creator
of the mobile
and immobile, are you and *Pratihartā*,
their Destroyer
too. *Brahmavidāṃvara*, Best of Brahma-
knowers, it is
you that Brahma-knowers call Brahman.

125 'The ultimate source of the mind, *kha*-space,
vāyu-wind, store of light
the *Ṛk* and *Sāma* verses and *Oṅkāra*
mantra do expounders
of the Vedas call you.

126 '*Hāyi hāyi huvā hāyi hāvu hāyi*
constantly sing
of you the *sāma*-singing expounders
of the Vedas,
O *Suraśreṣṭha*, best of celestials!

127 'You are made of the *yajusa* formulae
and *ṛca* hymns and of
oblations. The paeans of Vedas and
Upanishads recite you.

128 'Brahmin, Kshatriya, Vaishya and Shudra
classes and other
classes are you. You are cloud-masses,
lightning and the
roar of thunder.

129 '*Saṃvatsara*-year, *Ṛtu*-season,
Māsa-month and
Mātsārdha-fortnight, Yuga, *Nimeṣā*
eyeblink, *Kāṣṭhā*
ten eyeblinks and the sixteenth moon phase,
Nakṣatrāṇi
asterisms, *Grahā*, the Planets and *Kalā*
350 eyewinks
or a minute of a degree, are you.

130 'You are the best of trees and the peaks of
mountains, the tiger
among beasts, *Tārkṣya*-Garuḍa among
birds, *Ananta*-Śeṣa
among serpents.

131 'You are *Kṣīroda*, ocean of milk,
among oceans
and among machines *Dhanu*-bow
indeed, *Vajra*,
thunderbolt, among missiles, and among
vows, *Satya*-truth indeed.

132 'It is you that are *Dveṣa*-hate, *Icchā*-wish,
and *Rāga*-attachment,
Moha-delusion, *Kṣamā*-patience, and
Akṣamā-impatience,
Vyavsāya-exertion, *Dhṛti*-resolution,
Lobha-greed, *Kāma*-lust,
Krodha-wrath, *Jaya*-victory, and
Ajaya-defeat.

133 'You are *Gadī*-mace-wielder, *Śarī*-archer
and also *Khatvāṅgī*,
skull-mounted-club-wielder and *Jharjharī*,
drummer, *Chettā*-slicer,
Bhettā-piercer, *Prahartā*-smiter,
Netā-leader,
Mantā-thinker and *Pitā*-father.

134 'Also Dharma with ten indicators
(*dhṛti*-fortitude,
kṣama-patience, *dama*-self-control,
asteya-non-stealing,
śauca-purity, *indriya*-nigraha
control of senses,
dhī-discrimination, *vidyā*-knowledge,
satya-truthfulness,
akrodha-non-anger) *Artha*-wealth
and indeed *Kāma*-desire.
Gaṅgā, Seas, Rivers, Pools and Lakes,

135 'Creepers, Vines, Grasses, Herbs, *Paśu*-tame
animals, *Mṛga*-wild beasts,
and Birds, Materials for starting work,
the Season that
gives flowers and fruits (are you).

136 'The Beginning and the End of devas
and indeed the
Gāyatrī hymn and the *Oṅkāra* mantra,
Harita-green,
Rohita-red, *Nīla*-blue, *Kṛṣṇa*-black,
Rakta-blood-red,
and *Aruṇa*-dawn-red, *Kadru*-reddish-brown,
Kapila-tawny,
Kapota-pigeon-grey, and *Mecaka*,
peacock-blue, (are you).

137 ‘*Avarṇa*-colourless, *Suvarṇa*
good-coloured,
Varṇakāra-colour-maker, *Anupama*,
incomparable,
Suvarṇanāmā, your name is made of
good (or golden) colours
and (you are) indeed *Suvarṇapriya*,
fond of good colours (or gold).

138 ‘You are Indra and Yama and Varuna
Dhanada-lord-of-wealth,
Anala-Agni, *Upaplava*-calamity,
Citrabhānu,
flame of varied lustre, and indeed
Svarbhānu-eclipse
and *Bhānu*-Surya,

139 ‘*Hotra*-act-of-sacrifice, *Hotā*,
oblation-offerer
and *Homya*-offering, *Huta*-oblation
and *prabhu*-lord,
Trisauparṇa, subject of the *Trisuparṇa*
mantras and the
Śatarudriya Brahman hymns.

140 ‘Holiest of holies, Most Auspicious
of the auspicious,
Girika-mountain-dweller, *Hiṇḍuka*-
wanderer, *Vṛkṣa*-tree,
Jīva-soul and *Pudgala*-ego indeed.

141 ‘*Prana*-Life, *Sattva*-Purity and indeed
Rajas and *Tamas*,
also *Apramāda*-vigilance, *Prana* and
Apāna, *Samāna*,
Udāna and indeed *Vyāna* vital breaths,

142 ‘*Unmeṣa-Nimeṣa*, opening and
shutting of eyes,
Kṣuta-sneezing and *Jṛmbha*-yawning.
Lohitāntargatādṛṣṭi,
red-eyes-turned-inwards, *Mahāvaktra*,
large-faced, *Mahodara*,
with a large paunch,

143 '*Sūcīroma*-needle-bristled, *Hariśmaśru*-
tawny-bearded,
Ūrdhvakeśa-erect-haired, *Calācala*-
mobile-immobile,
Gītavāditratattvajña, knowing
principles of
song and musical instruments,
Gītavādanakapriya-
fond of song and music,

144 '(You are) fish in water, fish in nets,
Akala-whole,
Kelikala-sportive and *Kali*-gambler,
Akāla-unseasonal,
Atikāla-overtime, *Duṣkāla*,
evil time, and
indeed *Kāla*-Time.

145 '*Mṛtyu*-death, *Kṣura*-razor, *Kṛtya*-assassin,
Pakṣohapakṣa-
kṣhayaṃkara-friend-and-foe-destroyer,
Meghakāla
the time when clouds appear, *Mahādaṃṣṭra*-
large-fanged,
Saṃvartaka-world-destroying-fire and
Balāhaka,
world-destroying-cloud.

146 '*Ghaṇṭa*-shining, *Aghaṇṭa*-not-shining,
Ghaṭī-with-pot,
Ghaṇṭī-with-bell, *Carucelī*-playing-
with-oblations,
Milīmilī-crowd-gatherer, *Brahman*,
Kāyikamagnīnāṃ,
embodied-Agni, *Daṇḍī*-staff-holder,
Muṇḍa-shaven-headed,
Tridaṇḍadhṛik, controller of thought, word
and deed.

147 'The four Yugas, the four Vedas, Propagator
of the four
sacrificial priests, Guide of the four
ashramas and
Creator of the four classes are you.

148 ‘*Sadā akṣapriya*, ever-fond-of-dice,
Dhūrta-crafty,
Gaṇādhyakṣa, director-of-tribes,
Gaṇādhipa
Ruler of Tribes, *Raktamālyāmbaradhara*,
red-garland-and-
red-robe-wearer, *Giriśa*, mountain-dweller,
Girikapriya,
fond of mountains, are you.

149 ‘*Śilpika*, artisan and artiste,
Śilpināṃ śreṣṭha
best of artisans and artistes,
Sarvaśilpapravartaka
propagator of all arts and crafts,
Bhaganetrāṅkuśa
Gouger out of the eyes of *Bhaga*-Dispenser,
Caṇḍa-fierce,
Pūṣṇodantavināśana, destroyer
of the teeth of
Pūṣan-the-Nourisher (are you).

150 ‘*Svāhā*-oblation, *Svadhā*-offerings-
to-the-manes,
Vaṣatkāra-exclamation-for-pouring-
oblation,
Namaskāra-worship, *Namonamaḥ*
obeisance,
Gūḍhavrata-of-secret-vows, *Guhyatapas*
of secret ascesis,
Tāraka-saviour, *Tārakāmaya*
the star-spangled sky (are you).

151 ‘*Dhātṛ*-establisher, *Vidhātṛ*-
distributor,
Saṃdhātṛ-uniter, *Vidhātā*-
dispenser,
Dhāraṇa-preserver, *Adhara*,
self-preserved,
Brahmā, *Tapas*-ascesis, *Satya*-truth,
Brahmacarya-
celibate-study, and *Ārjava*-
sincerity (are you).

152 '*Bhūtātmā*, soul of creatures, *Bhūtakṛt*
creator of creatures,
Bhūta-creature, *Bhūtabhavya-*
bhavodbhava,
origin of past, present and puture,
Bhūr-earth, *Bhuvas*-
atmosphere, *Svar*-heaven, *Dhruva*-constant,
Dānta-restrained
and *Maheśvara*-Great God (are you).

153 '*Dīkṣita*-initiated, *Adīkṣita*-
uninitiated,
Kṣānta-patient, *Durdānta*-untameable,
Adāntanāśana
destroyer of the uncontrolled, *Candrāvarta*
moon-changes,
Yugāvarta-yuga-changes, *Saṃvarta*
dissolution,
Saṃpravartaka-originator (are you).

154 '*Kāma*-desire, *Bindu*-semen, *Aṇu*-
minute, *Sthūla*-gross,
Karṇikārasrajapriya-fond of
Karṇikāra-laburnum
flower garlands, *Nandīmukha*, cheery-
looking, *Bhīmamukha*,
frightful-looking, *Sumukha*-gracious-looking,
Durmukha-
Abusive, *Amukha*-faceless (are you).

155 '*Caturmukha*-four-faced, *Bahumukha*
many-faced,
and *Raṇevagnimukha*, fiery-
faced-in-war,
Hiraṇyagarbha, the Golden Womb,
Śakuni-vulture,
Mahoragapati-lord-of-great-snakes,
Virāṭ-Huge (are you).

156 '*Adharmaha*, destroyer of adharma,
Mahāpārśva,
thick-sided, *Caṇḍadhāra*-violent,
Gaṇādhipa
lord of tribes, *Gonarda*-bellowing-bull-like
Gopratāra
ferrying cattle, *Govṛṣeśvaravāhana*,
riding the lord of bulls,

157 '*Trailokyagoptā*, protector of the
three worlds, *Govinda*
chief herdsman, *Gomārga*, path of the senses,
and *Amārga*,
beyond senses, *Śreṣṭha*-best, *Sthira*-fixed,
Sthāṇu-immovable,
Niṣkampa-unshaken and indeed *Kampa*-
Trembling (are you).

158 '*Durvāraṇa*-Irresistible,
Durviṣaha-Intolerable,
Duḥsaha-Unbearable,
Duratikrama-Insurmountable,
Durdharṣa-Unconquerable,
Duṣprakampa-Immovable,
Durviṣa-Unapproachable,
Durjaya-Invincible,
Jaya-Victory (are you),

159 '*Śaśa*-hare-swift, *Śaśāṅka*-moon-mair,
Śamana-pacifier,
Śītoṣṇakṣujjarādhikṛt, controller
of cold, warmth,
hunger and old age, *Ādhi*-anxiety,
Vyādhi-disease, and
indeed *Vyādhiha*, disease-destroyer.

160 'Hunter of my deer-bodied sacrifice,
Yajñamṛgavyādha,
Disease-bringer-and-taker-away,
Vyādhīnāmāgamogama,
Crested *Śikhaṇḍī*, Lotus-eyed *Puṇḍarīkākṣa*,
Lotus forest-
dweller *Puṇḍarīkavanālaya* (are you).

161 'Staff-holding *Daṇḍadhara*, Three-eyed
Tryambaka,
Severe Punisher *Ugradaṇḍa*,
Cosmic-Egg-
Destroyer *Aṇḍanāśana*, Drinker
of-fiery-poison
Viṣāgnipa, Best of Celestials
Suraśreṣṭha,
you are Soma drinker *Somapā*, Lord
of Maruts, *Marutpati*.

162 'You are *Amṛtapa*, Ambrosia-
drinker, *Jagannātha*
Cosmic Lord, *Devadeva*, God of gods,
Gaṇeśvara
Lord of tribes, *Viśāgnipa*, Drinker-
of-fiery-poison,
Mṛtyupa, Protector from Death,
Kṣīrapa, Milk-drinker,
Somapa, *Soma*-drinker. You are
Madhuścyutānāmagrapa
First Protector of those fallen from heaven,
Tuṣitādyapa,
Protector of the first *Tuṣita* gods,

163 'You are *Hiraṇyaretas*, Golden-seeded Agni,
indeed *Puruṣa*-
Primal Man, you are *Strī*-Woman, you are
Puṃs-Male and
Napuṃsaka-Neuter too. You are *Bāla*-Child,
Yuva-Youth,
Sthavira-Old, *Jīrṇadaṃṣtra*, with decayed teeth.
You are *Nāgendra*,
Lord of serpents and elephants, *Śakra*-
Mighty-Indra,
Best of *Viśvakartā*-Lords of the Cosmos.

164 'You are *Viśvavāho*, Upholder of
the Cosmos,
Tejasvī-energetic, *Viśvatomukha*,
facing everywhere,
Candrādityacakṣuṣī, whose eyes are
sun and moon,
pitāmaha-Brahmā is your heart.

165 ‘(You are) *Mahodadhi*, the Great Ocean,
Sarasvatī
is your speech, *Anala*-Agni and *Anila*-
Wind are your strength.
Day and Night are your acts of opening
and shutting eyes.

166 ‘Neither Brahmā, nor Govinda, nor the
ancient rishis
are able to plumb your majesty truly,
O Shiva!

167 ‘Your subtle forms are invisible to
me. Always save
and protect me as a father does his
own son.

168 ‘Protect me, Sinless One! I deserve to
be protected.
Namaste to you, Bhagwan, compassionate
to devotees.
I am ever your bhakta.

169 ‘May he who envelops thousands of humans,
is difficult to see,
stationed alone at the end of the sea,
protect me always.

170 ‘Whom sleepless conquerors of life-breaths,
fixed in sattva,
senses-controlled yogis, see as light, to
that Soul of Yoga, I bow.

171 ‘Ever *Jaṭila*, with matted locks,
Daṇḍi, with staff,
Lambodaraśarīri, large-bellied body,
Kamaṇḍaluniṣaṅga,
carrying a water-pot, *Brahmātmā*,
Soul of Brahman,
to him I bow.

172 'In whose hair are clouds, in body-joints
rivers, in the belly
four oceans, to that *Toyātmā*, soul
of waters, I bow.

173 'Who, devouring all creatures when yuga's
end appears, lies in the
midst of water, I prostrate before
him lying in water.

174 'Who, entering Rāhu's mouth, drinks up Soma-
moon at night, and
becoming *Svarbhānu* swallows *Arka*-
Surya, may he protect me!

175 'Those who, falling into wombs, accepting
sacrificial shares,
through *svadhā* offerings and *svāhā*
oblations are pleased,
namaste to them!

176 'Those thumb-sized persons present in the bodies
of all the embodied,
may they protect me ever and always
and develop me!

177 'Those who, present in the body, do not
weep but make the
embodied weep, do not rejoice but make
them rejoice,
namaste to them always!

178 'Those in rivers, seas, mountains and caves,
tree-roots, cow-pens,
and inaccessible wildernesses,

179 'In junctions of four roads, chariots, squares,
and shores, elephant and
horse stables, chariot-sheds, derelict
parks and houses,

180 'Those in the five elements, directions
and quarters, in the centre
of *candra*-moon and *arka*-Surya, and
those in the rays
of *candra*-moon and *arka*-Surya,

181 ‘Those in the nether regions and those gone
beyond that,
namaste, namaste, namaste to
them always!

182 ‘Whose numbers, measures and forms are indeed
not known, to those
Rudras whose qualities are innumerable,
namaste always!

183 ‘Because you, *Hara*-Destroyer, are
Sarvabhūtakaro,
creator of all creatures, *Sarvabhūtapati*,
lord of all creatures, and
Sarvabhūtātmā, soul of all creatures,
therefore you were
not invited (separately).

184 ‘Because it is you who is worshipped in
sacrifices
with varied *dakṣiṇā*-gifts; it is you
who are the author
of all, therefore you were not invited
(separately).

185 ‘Or, deceived by your subtle maya,
O Deva, for
that reason also, therefore, I did not
invite you (separately).

186 ‘Be kind to me, *bhadraṃ te*, bless you
O *Bhava*-Shiva!
I am devoted to you. It is you
who are in my
heart, O Deva; it is you who are in
my intelligence;
it is you who are in my mind!’

187 “Having paeaned that Mahadeva thus,
prajāpati,
lord of subjects, Dakṣa-the-dextrous stopped.
Also, Bhagwan,
well-pleased, spoke again to Dakṣa-the-dextrous:

188 ‘Delighted am I with your paean Dakṣa,
strict keeper of vows.
Why say more here? You shall be near me.

189 ‘A thousand *aśvamedha*-horse-sacrifices
and a hundred
vājapeya-soma sacrifices,
O *prajāpati*,
lord of subjects, by my grace you shall share
in their fruits!

190 “Thereafter, *Bhava*-Shiva, world-ruler,
master of speech,
spoke consolatory words, measured and
appropriate:

191 ‘O able Dakṣa, dextrous Dakṣa! You
should not be distressed
over this destruction. I am *Yajñahara*,
sacrifice-destroyer.
This has been seen in ancient times.

192 ‘Again I am granting you many boons.
accept them, strict keeper
of vows! Here, with a cheerful face, be
single-minded,
and listen to this!

193 ‘Extracted from the Vedas’ six branches
and enriched with
reasoning from *Sāṃkhya*-yoga, doing
this severe ascesis
is hugely difficult for even devas
and *dānava*-demons.

194 ‘Unprecedented, beneficial
in all ways, for all,
changeless, over years joined to ten means,
secret, reviled
by the unwise,

195 'Reverse of the dharma of ashrama
categories,
similar in some, it is entered into
by those who can
apprehend. This vow transcends ashramas.

196 'Dakṣa-the-dextrous, I had produced the
auspicious *pāśupata*
(dharma) in the past. By practising that
properly, abundant
fruits occur. Let those be yours, O maha-
fortunate one!
Discard your mental fever!'

197 "Having said this, Mahadeva, of
limitless prowess,
with his wife and with his attendants
vanished from before Dakṣa.

198 "This paean uttered by Dakṣa, whoever
recites or hears
will never suffer the slightest ill, will
obtain a long life-span.

199 "As among all devas Bhagwan Shiva
is supreme, so
this paean is supreme among all
Brahmic paeans.

200 "Those craving fame, realm, happiness,
sovereignty,
pleasure, profit and wealth and those craving
knowledge should listen to
it resorting to bhakti, taking pains.

201 "The diseased, distressed, miserable, robbed,
fearful or accused
in matters of state, are freed from maha-
fear (thereby).

202 "Not only this, in this body they become
equal to the
gaṇa-attendants (of Shiva). Endued
with energy
and fame, they become stainless.

203 "No *rakshasa*-ogre or *piśāca*-fiend,
nor any ghost,
nor *vināyaka*-obstructor can create
trouble in homes
where this paean is recited.

204 "The woman listening to this with
bhakti for him,
being a celibate, is worshipped
like a deity
on her father's side and her husband's side
(families).

205 "Whoever listens to or recites this
paean fully
with concentration, all his acts attain
success always.

206 "Whatever one thinks of in the mind,
whatever one
asks for in words, all that is accomplished
by reciting
this paean again and again.

207 "Having worshipped as prescribed with offerings,
senses-restrained,
Deva-Shiva and Guha-Kārttikeya,
Devi and lord Nandī,

208 "Then, concentrated, takes their names quickly
in due order,
that person gains what is wished for, enjoys
wealth and pleasure.

209 "After death he attains Swarga and does
not go to animal
existence. Thus spoke Bhagwan *prabhu*-lord
Vyāsa, son of Parāśara."

SECTION TWO HUNDRED EIGHTY-SIX[19]

1 Yudhiṣṭhira said,
"Living beings are always frightened of
sorrow, suffering and
death. How both may not be, tell me that
O grandfather!"

2 Bhīṣma said,
"About this is narrated the ancient
itihāsa-history
of the conversation Nārada had
with Samaṅga,
O Bharata-dynast!

3 "Nārada said, 'Indeed, pranam-ing with
breast touching the
ground, both arms outstretched (in prostration),
you seem to be
crossing (the river of life). Your mind is
noticed to be
ever cheerful, as if griefless.

4 'Of anxiety, not the faintest trace
do I notice
in you, as if ever content, healthy,
and child-like in conduct.'

5 "Samaṅga said, 'Past, present and future,
I know the truth
of all, and their reality, O honour-
giver, hence I
do not get dejected.

6 'The beginning of acts I know, and
indeed how their
fruits emerge and varied fruits in the world,
I am not dejected.

---

19 Section 285 is omitted, being a copy of Section 194 with differences in some verses. Section 286 corresponds to section 275 of the C.E.

7 ‘As the profound, the unrenowned and the
progressive, Nārada,
the blind and the idiots live, see we
live also.

8 ‘It is by destiny that the deities
live free of disease,
and similarly the strong and the weak.
Therefore, honour us.

9 ‘Those rich a thousandfold live; those rich a
hundredfold live;
others live on greens. Behold, we also
are living.

10 ‘When we do not grieve, what need, Nārada,
for practising
dharma or for working? When happiness
and sorrow are
controlled by fate, or inevitably
result from acts in
past lives, they do not trouble us.

11 ‘That for which men are called wise, the root of
that wisdom is
serenity of the senses. When senses
are bewildered,
grieve! Wisdom is not gained by those with
confused senses.

12 ‘The fool’s conceit is again delusion
indeed. Neither
this world nor the other is the fool’s.
Not for ever
does sorrow exist, nor is happiness
gained for ever.

13 ‘Seeing reality in a state of
flux, one like me
does not ever agonise, does not pursue
desired enjoyment or
happiness, nor worry if sorrow arrives.

14 ‘One in profound dhyana does not wish for
other’s things, nor
welcomes gains unacquired, nor
also rejoices
over gaining huge wealth, and at loss of
wealth does not despair.

15 ‘Not relatives and not wealth, not lineage
and not scriptures
and not mantras, not heroism, all
together are
indeed able to rescue from sorrow.
In the next world
by good character is peace is attained.

16 ‘No intelligence exists un-united
in yoga; no happiness
exists without yoga. Patience and
discarding grief,
both surely bring happiness.

17 ‘What is dear produces joy; joy increases
pride; pride leads to
naraka-hell. Therefore, I abandon them.

18 ‘These— grief, fear and pride— stupefy by
happiness and sorrow.
I see them as a witness, in the world
while this body is active.

19 ‘Renouncing wealth and desire, free from
fever and fret,
and discarding craving and delusion,
I roam this earth.

20 ‘Not death and not adharma, not greed or any
other do I fear here
or hereafter, even as one who has
drunk *amṛta*-
ambrosia (has no fear of death).

21 'This, O Brahmin, have I understood by
having practised
indestructible maha-ascesis.
Obtaining that
O Nārada, grief does not vex me.'"

SECTION TWO HUNDRED EIGHTY-SEVEN

1 Yudhiṣṭhira said,
"One ignorant of the principles of
shastras, ever
doubtful, lacking settled resolve, say what
is best for him, grandfather!"

2 Bhīṣma said,
"Guru-puja and always waiting on
the aged and listening
to shastras are said to be supremely
beneficial.

3 "About this is narrated the ancient
itihāsa-history
of the discourse of Gālava and the
deva-rishi Nārada.

4 "Nārada, radiant as a deva,
arrived in his
ashram, free from delusion and fatigue,
an inspired sage
contented with knowledge, senses-conquered.
Desiring welfare,
Gālava spoke to Nārada:

5 'Those qualities, whichever, for which people
highly honour
a person, all those qualities, I notice,
are never wanting in you.

6 'Sir, being such and not confused, you should
destroy our doubts,
those who are ever confused, ignorant
of the truth of the world.

7 ‘Thus devoted to knowledge, understanding
action and inaction,
the act that we should not do, that, Sir, you
should speak of.

8 ‘Bhagwan, all ashramas display different
courses of conduct,
advising severally, ‘This is *śreya*-
the best; that is
śreya-excellent!’

9 ‘O Brahmin! Having seen them established
in their shastras,
praising the shastras and well-contented
with the shastras,
the best we do not realise.

10 ‘If shastras were the same, then the best would
be manifest.
The shastras being manifold have made
the best a secret.

11 ‘For these reasons what is excellent
appears to be
confused to me. Tell me of that, bhagwan!
I have come to you. Teach me!’

12 “Nārada said, ‘*Tāta*-child, the ashramas
are four, as designed for
separately. You observe them all, by
following them, Gālava.

13 ‘Each and every one of those ashramas
have many forms,
qualities and goals. See their different
paths! Their purpose
is not known properly beyond doubt.

14 ‘The upright discern properly the supreme
end of the ashramas.
That which is surely excellent is also
beyond doubt.

15 'To favour friends and to suppress enemies and obtaining *trivarga*,
the three goals (Dharma, *Artha*-Profit, and *Kāma*-Pleasure)
the wise call welfare.

16 'Refraining from sinful acts, ever of virtuous character,
behaving well with the good, these, beyond doubt, are welfare.

17 'Gentle with all creatures, sincere in conduct, and speaking sweet
words, these, beyond doubt, are welfare.

18 'Sharing with deities and the manes, also guests, and
not abandoning dependants, these are, beyond doubt, welfare.

19 'True speech is welfare, but knowledge of truth is very difficult.
What benefits creatures exceedingly, that I call truth.

20 'Renouncing pride, controlling attachment, contentment and
living alone are called the highest welfare.

21 'Studying the Vedas and the Vedanta similarly
according to dharma and enquiring for the sake of
knowledge, these, beyond doubt, are welfare.

22 '*Śabda*-sound, *rūpa*-form, *rasa*-taste, *sparśa*-touch and
gandha-scent are not over-enjoyed only for their sake
by the welfare-seeker, O foe-scorcher!

23 'Night-roaming, day-sleep, idling, slandering, intoxication,
indulgence and privation are discarded by the welfare-seeker.

24 ‘The way of eminent action is not
defaming others. By
one’s own qualities indeed is the way
to be different from others.

25 ‘Worthless men, indeed swollen with self-conceit
accuse others of worth
of faults, because of the lack of qualities
in themselves.

26 ‘Disregarded, they again regard
themselves more
qualified than maha-persons,
proud of themselves

27 ‘Never slandering, not doing self-puja,
such a wise one
endued with qualities, obtains maha-
fame indeed.

28 ‘Flowers spread their pure, sweet scent without
proclamation.
Similarly stainless *Bhānu*-Surya
without speaking
shines in the sky.

29 ‘Those who discard such, similar and
other faults by
the intelligence, they blaze by their fame
in the world and do not speak.

30 ‘Not in the world does the fool shine only
by praising himself.
Though hidden in a pit, the learned
shines forth.

31 ‘Untrue words, though shouted, become silent.
Good words, though
softly spoken, indeed shine in the world.

32 ‘The many vain words of arrogant fools,
expose their inner self
as *Aṃśumān*-Surya’s form in the sky.

33 'For this reason wisdom of various
types is hunted for.
It is gaining wisdom that is best for
creatures, it appears to me.

34 'If not asked, never speak, nor if asked
improperly,
The intelligent and the knowledgeable
behave inertly in the world.

35 'Then live with the tested, good, devoted
to dharma among
men, the generous and engaged in their
own dharma.

36 'Where confusion in the dharma of the
four *varṇa*-classes
occurs, not there should the welfare-seeker
should ever dwell.

37 'Also, one who starts nothing here, lives on
whatever comes,
obtains stainless virtue (living) with the virtuous,
and sin living with the sinful.

38 'As the touch of *apa*-water, agni
and *indu*-moon
is known, so is the touch of both virtue
and vice perceived.

39 'The *vighasāśin* living on leftovers
of offerings,
eats not noticing the quality of
food. Those who eat
noticing the quality of food are
bound to worldly things.

40 'Where passers-by ask irreverent questions
and Brahmins reply
expounding dharma, the self-realised
should abandon that land.

41 ‘Where the conduct of the teacher and the
taught is well-arranged
and practised according to the shastras,
who abandons that land?

42 ‘Where, based on nothing, faults of the learned
are declared as
sure, what pandits desiring self-respect
will dwell there?

43 ‘Where the greedy have almost crossed all limits
of dharma, who
will not abandon that land like a cloth’s
end aflame?

44 ‘Where dharma is practised fearlessly, the
unenvious live,
there dwell with the virtuous and the good.

45 ‘Where humans practise dharma for the sake
of wealth, not there
should one ever dwell, for those people
commit sin.

46 ‘Where sinful acts are committed for a
living, flee from
there at once, as from a room with a snake.

47 ‘One wishing welfare of the self should not,
from the beginning, do
such acts because of which one becomes
cot-ridden.

48 ‘Where the Raja and royalty and men
closely connected eat
before their relatives, that realm the learned
should abandon.

49 ‘Where Veda-knowing Brahmins are
fed first, who always
practise the eternal dharma, engaged
in conducting
sacrifices and teaching, in that realm
should one live.

50 'Where *svāhā*-oblations, *svadhā*-offerings
to the manes
and *vaṣaṭkāra* exclamations for
oblations are properly
and constantly performed, one should live there
without any hesitation.

51 'Where Brahmins are seen to be impure and
have to eke out a living,
the vicinity of that realm should be
abandoned like poisoned meat.

52 'Where people are gracious, giving before
being asked, there
should the learned dwell, mentally content
as if successful.

53 'Where the rude are punished and the accomplished
are respected,
there should one dwell and live with virtuous
and good people.

54 'Plaguing the self-controlled, ill-treating the
good, the ill-behaved
and the greedy should be awarded
very great punishment.

55 'Where the Raja is devoted to dharma
and it is revered
in the realm, and, master of desire,
casts off desires,
there should one dwell unhesitatingly.

56 'Rajas of such character, for all
inhabitants of
the land, arrange welfare swiftly when
welfare approaches.

57 'What you asked me, *tāta*-child, about the
best, that have I declared.
It is not possible to enumerate
even the major
features of what is best for the atman.

58 ‘Thus pursuing a livelihood, his self
intent upon it,
by this ascesis here much welfare
becomes manifest.’”

SECTION TWO HUNDRED EIGHTY-EIGHT

1 Yudhiṣṭhira said,
“How may a ruler of men like me roam
pṛthivī-earth
freely? Endued with what qualities always
is he free from
the noose of attachment?”

2 Bhīṣma said,
“Now I am telling you the ancient
itihāsa-history
told by Ariṣṭanemi when he was
asked by Sagara.

3 “Sagara said, ‘What is that supreme excellence,
O Brahmin, by doing
which one may get happiness here? How does
one neither grieve
nor be distressed, this I wish to know.’”

4 Bhīṣma said,
“Thus addressed then, Tārkṣya-Ariṣṭanemi,
expert in all shastras,
aware he was worthy of the wealth
(of his advice),
spoke these true words:

5 ‘The bliss of moksha is bliss in the world.
In the world it
cannot be reached being addicted to
progeny and
animals and troubled possessing wealth
and grain.

6 'Those whose intelligence is addicted
and restless selves
cannot be treated. Fools bound in the noose
of affection,
they cannot accomplish moksha.

7 'The bonds affection engenders here,
I am explaining.
Hear that from me with your ears and head.
Knowing, you will
be able to annihilate them.

8 'In time, producing sons, knowing they have
entered youth and
are capable of living, roam free at ease.

9 'The wife having birthed sons, is old, looked
after, loves the sons.
In time, having known this, discard them for
sake of the supreme goal.

10 'With a son or without a son, roam free,
at ease, you having
experienced, as prescribed, sensory
things by the senses.

11 'Your curiosity about them sated,
roam free, at ease,
and with whatever may come to hand in
the world, be equable.

12 'So long, this have I narrated to you
in brief. Now again
I am describing in detail the meaning
of moksha. Hear that.

13 'People free and fearless live happily
in the world. People
addicted are destroyed. There is no
doubt of that.

14 'While collecting food, like insects and ants,
the unattached
are happy in the world and the attached
are destroyed.

Translated by Pradip Bhattacharya

15 ‘The duty of the moksha-minded is
not to think about
one’s relatives, “What will happen to these
without me?”

16 ‘By itself is a creature born; by itself
indeed it develops,
by itself indeed it undergoes joy,
grief and death.

17 ‘Food and clothing are collected by
mother and father or
earned by one’s own acts, but nothing
in this world is
but the result of acts of the past.

18 ‘What *Dhātṛ*-the-Arranger prescribes, all
creatures on *medinī*,
earth, eat, and roam about protected by
their acts.

19 ‘Oneself like a lifeless clod, always
dependent, how
can an infirm one nourish and protect
relatives?

20 ‘When you see *mṛtyu*-death indeed destroying
relatives despite your
great efforts, then you should understand.

21 ‘Even during their lifetime, leaving their
feeding and security
incomplete, after death you abandon them.

22 ‘When relatives die it is never possible
to know whether they are
happy or sad. Then one should understand.

23 ‘When, whether you live or die, (your) people
will surely partake of
what they have done. Understanding this,
act for your welfare.

24 'Thus knowing, in this world who is anyone's,
convinced, settle the mind
on moksha and again reflect upon this:

25 'The embodied one who conquers hunger,
thirst and other states here,
also *krodha*-anger, *lobha*-greed and *moha*-
delusion, that man of
sattva is surely free.

26 'Gambling, drinking and womanising and
hunting, the man who is
not negligent out of addiction, he
is indeed always free.

27 'Day to day, indeed, night to night, always
and ever, one
who worries over food is said to be
of faulty intelligence.

28 'His own state of self as free of women
indeed, again and
again, when one ever in yoga sees
this, he is free indeed.

29 'Creation and destruction and actions
of creatures, one
who knows their truth well, is indeed free in
this world.

30 'From thousands and crores of cartloads, taking
a handful for
the journey, he who sees palaces as
bamboo platforms, he is free.

31 'The world injured by death, tormented
by disease and
wasted by unemployment, one who sees
this, he becomes free.

32 'One who sees is happy, content and who
does not see is
destroyed. Also, one who is content
with a little
in this world, he is indeed free.

33 "'All this is Agni-the-eater and
Soma-the-eaten,"
one who perceives thus and is untouched
by the emotional
states produced, free indeed is he.

34 'The embodied one to whom a bed on
on a cot and
on the ground and fine and coarse food are equal,
free indeed is he.

35 'To whom cloth of linen and grass and silk
and tree-bark, wool
and leather are the same, free indeed is he.

36 'One who perceives the world as produced from
pañcabhūta,
the Five Elements and, having seen that,
conducts oneself
in this world, free indeed is he.

37 'Equable in joy and grief, gain and loss,
victory and defeat,
desire and dislike, fear and anxiety,
wholly free indeed is he.

38 'A store of blood, urine, faeces and faults,
having seen the body
full of manifold faults, one is freed from this.

39 'Joined to wrinkles, grey hair, gauntness, and
pallidity indeed
and stooping by old age, one who sees this,
he is set free.

40 'In time, virility weakens and sight
ceases, deafness
comes, vitality weakens. One who sees
this, is set free.

41 'Gone are rishis, and devas and asuras
are also gone
from this world to the other world. One who
sees this, he is freed.

42 'Endued with power, those Indras of earthly
kings in thousands
are gone having abandoned *pṛthivī*-earth.
Knowing this, one is freed.

43 'Wealth is difficult to obtain in this
world, while pain is
easily found and maintaining family
is sorrow. One
who sees this is freed.

44 'Progeny without qualities and indeed
seeing the lack
of qualities in many people in
the world, who would
not greatly worship moksha?

45 'The person who, through shastras and worldly
experience,
enlightened, sees all humanity is
as if insubstantial,
totally free indeed is he.

46 'Having heard these words of mine, become like
one living free,
whether in domesticity or working
for moksha,
the intelligence unconfused.'

47 "Then having heard his words properly
the *pṛthivī*-earth-lord,
equipped with qualities generating
moksha, began
to protect the subjects."

SECTION TWO HUNDRED EIGHTY-NINE

1 Yudhiṣṭhira said,
"This curiosity, O *tāta*-father,
has ever dwellt
in my heart. That I wish to hear from you,
O Kuru grandfather!

2 "Why was the divine rishi, maha-
minded Kāvya-
Uśanā-zealous-Śukra, always causing
pleasure to the
asuras and engaged in displeasing
the *sura*-gods?

3 "Why did he enhance the spirits of the
infinitely
energetic *dānava*-demons bound
in constant quarrel with
the superior *sura*-gods?

4 "Also, why did Uśanā-zealous,
radiant as
the immortals, obtain *śukratva*,
semen-dom? And
how did he obtain success? Tell me all this!

5 "Though radiant, why does he not move to
the centre of
the sky? I wish to know all about all
these, grandfather!"

6 Bhīṣma said,
"Listen, Raja, attentively to all
this as it happened,
as I had heard and understood in the past
O faultless one!

7 "This descendant of Bhṛgu, a sage of
rigid vows, full
of pity, caused pleasure for the asuras.

8 "O Raja, *Dhanada*-wealth-giver-Kubera,
ruler of *yakṣa*-spirits
and rakshasas and influential,
was lord of the
treasury of Indra, the cosmic-lord.

9 "Taking possession of his self, the yoga-
perfected maha-sage,
having paralysed the lord of devas'
wealth by yoga, stole wealth.

10 "Then, wealth stolen, *Dhanada*-wealth-giver-
Kubera found
no comfort. Distressed with anger,
agitated,
he approached the best of gods.

11 "He then submitted thus to Shiva,
of boundless energy,
best of devas, *Rudra* the roarer,
Saumya the gentle,
Bahurūpiṇa of many forms.

12 "Kubera said, 'Uśanā-zealous, whose
soul is yoga, having
paralysed me, robbed the wealth. Having
entered me by
yoga, the maha-ascetic exited.' "

13 Bhīṣma said,
"Having heard this then, maha-yogi
Maheśvara,
the great god, was enraged. With bloodshot eyes,
O Raja, he
stood seizing a pike.

14 "'Where is he, where?' he exclaimed, seizing that
supreme weapon.
Uśanā-zealous, remained far off, having
known his purpose.

15 "He, having understood the anger of
the mahatma maha-
yogi, *prabhu*-lord, knew where to go, where
to come, and where to stay.

16 "By his severe ascesis, meditating
on mahatma
Maheśvara-Shiva, Uśanā-zealous,
perfected in yoga,
became visible on the pike's point.

17 “Then he, having discerned the form taken
by the perfect-in-
ascesis, the bow-wielder, knowing him
to be on the pike,
the lord of devas bent it with his hand.

18 “The pike, when bent by the hand of the
boundlessly energetic,
‘*Pināka*’, thus the *prabhu*-lord called that
fierce weapon, the pike.

19 “Umā’s husband seeing Bhārgava,
the Bhṛgu-descendant,
in his grasp, opening his mouth, *Kakudī*-
-chief-god-Shiva,
slowly cast him in with his hand.

20 “That Uśanā-zealous, then entering the
stomach of *prabhu*-lord
Maheśvara, the mahatma son of
Bhṛgu, also began
to roam there.”

21 Yudhiśṭhira said,
“For what reason, O Raja, did Uśanā
roam in the stomach of
the wise lord of the chief of devas and
what did that maha-
radiant one do there?”

22 Bhīṣma said,
“In the past, immersed in water like a
pole, *Sthāṇu*-Shiva
of maha-vows remained unmoving for
myriad years, O Raja!

23 “He emerged from the maha-lake having
practised the ascesis.
Then the supreme deva Brahmā approached him.

24 “*Avyaya*, the Immutable, asked about
the progress of
the ascesis and his welfare. *Vṛṣabhadhvaja*,
the bull-bannered,
replied, ‘The ascesis has been done well.’

25 "Then *Śaṃkara*, the beneficent,
maha-intelligent,
engaged in the dharma of truth, the
inconceivable one,
perceived that by union with that
(ascesis), he (Uśanā)
had grown.

26 "That maha-yogi (Uśanā) rich in
ascesis and
in wealth shone lustrously, O Maharaja,
in the three worlds.

27 "Then *Pinākī*-the-archer, soul of yoga,
entered into
yogic dhyana. Then Uśanā-zealous,
hidden in his stomach,
was greatly disturbed,

28 "And the maha-yogi paeaned the deva
from there, craving
exit, but was prevented by his energy.

29 "Maha-sage Uśanā-zealous then from
within the stomach said
'Be gracious to me!' again and again,
O Foe-conqueror!

30 " 'Go by the penis for moksha,' said
Mahādeva to him,
that foremost of thirty deities having
barred all apertures.

31 "Not seeing that opening, the sage,
enclosed on all
sides, the sage circulated here and there,
scorched by the energy.

32 "He issued from the penis, obtaining
śukratva-semen-dom.
For this reason he cannot approach the
centre of the sky.

33 “Seeing him emerge blazing with energy,
Bhava-Shiva,
infuriated, stood with pike upraised.

34 “Devi restrained her furious husband
Paśupati,
lord of animals. By Devi preventing
Śaṃkara-Shiva,
he (Uśanā) acquired her son-hood.

35 “Devi said, ‘He is not to be injured
by you, having
become my son. No one, O Deva,
issuing from
your stomach deserves to be destroyed.’ ”

36 Bhīṣma said,
“Then, pleased, he smiled and told Devi this:
‘He may go where
he will!’ again and again, O Raja!

37 “Thereafter, pranam-ing the boon-granting
Deva and Devi Umā,
the intelligent maha-sage Uśanā
reached his desired end.

38 “This have I told you, *tāta*-child, mahatma
Bhārgava’s deeds
O best of Bharatas, that you had asked me.”

SECTION TWO HUNDRED NINETY

1 Yudhiṣṭhira said,
“After this, O long-armed, tell me what is
beneficial.
Not satiated with your ambrosial
words am I, grandfather.

2 “Having done what auspicious acts, O best
of men, is supreme
welfare obtained after death and here? Tell that!”

3 Bhīṣma said,
"Now I am telling you as in the past
maha-famous
king Janaka asked mahatma Parāśara:

4 'What is excellent for all creatures in
this world and the next?
What is to be understood and acted
upon, tell me that, Sir.'

5 "Then he, endued with ascesis, possessing
the precepts of
all dharmas, wishing to favour the king,
the sage spoke thus:

6 "Parāśara said, 'Dharma practised is
indeed the best
in this world and hereafter. Superior
to that nothing
is there, thus say the wise.

7 'Doing dharma, man is exalted in the
world of Swarga.
The rules of karma for the embodied,
O best of kings,
consist of dharma, in which the good in
the ashramas do
their own duties here.

8 'Fourfold is the livelihood, *tāta*-child,
prescribed in the world.
Wherever humans are settled, these come
on their own.

9 'Having enjoyed good and bad acts in
varied ways, creatures
split up into the five elements reach
diverse ends.

10 'As vessels become golden and silvern
when steeped in them
so are living beings steeped in past karma
and subject to them.

11 ‘Without seeds nothing sprouts; without proper
acts no happiness
rises. Good acts produce happiness that
man obtains after
the body is destroyed.

12 ‘*Tāta*-child, (atheists) see no destiny,
nor evidence
of fate. It is by their innate nature
that devas,
gandharva-demi-gods and *dānava*-
demons are what they are.

13 ‘After death people do not always recall
past acts. Yet they
obtain their fruits through fourfold acts.

15 ‘For the conduct of life in this world
the words of the Vedas
have been turned to for calming the mind,
tāta-child. They
are not directives of the ripe in learning.

16 ‘By eyes, by mind, by speech and by action,
as are the four
types of work they do, similar are results.

17 ‘Karma fructifies ceaselessly and
sometimes mixed
O ruler of earth! Virtuous or sinful
there is no destruction
(of fruit of any act).

18 ‘Sometimes, *tāta*-child, (the fruits of) good acts
remain unchanged
till one immersed in samsara is freed
from sorrow.

19 ‘Then, having exhausted sorrows, he enjoys
(the fruits of) good
karma. Good acts exhausted, (fruits of) bad
acts manifest.
Know that, O ruler of humankind!

Errata: slokas 15 to 26 should be numbered as 14 to 25.

20 *damaḥ kṣamā dhṛtis tejaḥ saṁtoṣaḥ satyavāditā /*
hrīr ahiṁsāvyasanitā dākṣyaṁ ceti sukhāvahāḥ //

'Self-restraint, endurance, patience, energy,
contentment,
truthful speech, modesty, non-injury,
non-addiction
to evil passions and dexterity—
these bring happiness.

21 'No living being is always subject
to (fruits of)
good and evil acts. The wise always strive
for mental samadhi.

22 *nāyaṁ parasya sukṛtaṁ duṣkṛtaṁ vāpi sevate /*
karoti yādṛśaṁ karma tādṛśaṁ pratipadyate //

'Nor does one suffer (fruits of) another's
good and bad acts.
As is the karma done, similar is
the result obtained.
As you sow, so shall you reap.

23 'The person resolving happiness and
sorrow moves along a
different path (of moksha). Otherwise,
indeed, is that
of other people who are attached to
all, O earth-ruler!

24 'What a man criticises in others
he should not do
himself. One who does a criticised act,
he is laughed at.

25 'Cowardly royalty, omnivorous
Brahmins, unenterprising
Vaishyas and lazy inferior classes,
ill-behaved scholars,
wicked nobility, Brahmins fallen
from truth and wicked women,

26 'A yogi with attachments, a cook cooking
for himself alone,
an ignorant orator, a kingless
realm, and a king
without affection for his subjects, all
these, O Raja,
are lamentable.'"

SECTION TWO HUNDRED NINETY-ONE

1 "Parāśara said,
manorathaґathaṁ prāpya indriyārthahayaṁ naraḥ
raśmibhir jñānasaṁbhūtair yo gacchati sa buddhimān
'Obtaining this chariot of the mind
drawn by the horses of
sense-objects, the man who guides it by the
reins of knowledge,
he is indeed intelligent.

2 'A mind devoted to worship, withdrawn
from worldly pursuits,
is celebrated. Withdrawal is
obtained only
at the hands of a twice-born, not from those
mutually equal.

3 'Having obtained this precious life-span, it
is not to be
wasted, O lord of people! Man should strive
for improvement
by virtuous acts.

4 'One falling from his class deserves no respect.
Nor does one who,
obtaining (fruits of) good acts, practises
rajasic karma.

5 'Man attains improvement in class by
virtuous acts.
That rarity, difficult to obtain,
is destroyed
by sinful acts.

6 ‘Sin committed out of ignorance should
be destroyed
through ascesis. Sinful karma oneself
commits, indeed
bear sinful fruits. Therefore, do not do acts
of sin that produce
sorrow as fruit.

7 ‘Karma connected to sin, though perhaps
giving maha-fruit,
is not practised by the intelligent,
Who are pure and clever.

8 ‘What woes do I perceive as the fruit of
sinful acts? Till one has
returned from there (sinful acts), the atman
does not shine forth.

9 ‘The fool who does not turn back from this
world, undergoes
great suffering on departing.

10 ‘Uncoloured cloth can be cleaned but not one
dyed black. O Indra of
men, strive to understand from me, so is
it with sin!

11 ‘One who deliberately commits sin
and then does good
to expiate, that person obtains (the
fruits of) both separately.

12 ‘Violence done inadvertently is
cancelled by ahimsa.
That is the prescription of the shastras,
say Brahmins who
expound the Vedas.

13 ‘However, if it is deliberately
done, ahimsa
cannot cancel it, so say the shastra-
knowing Brahmins
expert in the Vedas.

14 'Now, as far as I see, karma that is
done which is joined
to goodness, visible and not linked to
sin, remains.

15 'As the minutest acts produce matching
fruits here, that are
done here by the mind with intelligence,

16 'So, slight are the fruits always of massive
karma, savage
acts, done ignorantly, O dharma-knower!

17 'Such deeds done by devas and by sages,
those *dharmātmā*,
virtuous souls should not practise and
having heard, should
not criticise.

18 'Reflecting in the mind, O Raja, having
known one's ability,
one who does a good act, he verily
sees prosperity.

19 'As water kept in a new unbaked bowl
is lost (but stays
in a used, baked one), similarly
happiness obtained
remains, if acts are well thought out.

20 'In that bowl of water indeed if other
water is poured,
as then the water in the bowl and the
water added
mingling attain increase,

21 'Thus, acts done here with intelligence,
O lord of earth,
not similar here to vile acts, they too
become most virtuous.

22 'A Raja should conquer armed challengers, properly perform
his duties, protecting the subjects, please Agni by varied
sacrifices, resort to the forest in the middle
or the last stage and remain there.

23 'Men should be self-controlled, dharmic in character, look
upon all creatures like oneself, do puja to those superior
to the best of one's ability. By truth, by good conduct
happiness comes, O Indra of men!'"

SECTION TWO HUNDRED NINETY-TWO

1 "Parāśara said, 'Who does a favour to whom? Who gifts
to whom? Living beings do all their acts for their own selves.

2 'Deprived of honour, without affection, even a co-uterine
brother should be shunned. What of others of separate birth?

3 'Gifting to the eminent and accepting from the eminent
are equal (in merit). Of the two, donating has more merit
than accepting for the twice-born.

4 'Wealth justly earned by the classes and justly increased should be
protected carefully for the sake of dharma definitely.

5 'Not by cruel acts should the dharma-seeker earn wealth. Doing
all acts according to his strength, he should not worry about wealth.

6 ‘Having given ritually pure water,
cold or heated,
according to one’s power to a guest,
obtains the fruit
of giving (food) to the hungry.

7 ‘Mahatma Rantideva obtained the
success that people
cherish, by worshipping sages with fruits,
leaves and roots.

8 ‘Indeed, by those fruits and leaves Māṭhara
was satisfied
by Śaivya, lord of *pṛthivī*-earth too,
whereby he attained
the supreme station.

9 *devatātithibhṛtyebhyaḥ pitṛbhyo 'thātmanas tathā*
ṛṇavāñ jāyate martyas tasmād anṛṇatāṁ vrajet
‘To devas, guests, dependants, the manes
and oneself is
man born indebted and, therefore, should move
to be free from debt,

10 ‘To maha-rishis by studying Vedas,
to devas by
sacrificial rituals, to the manes
by obsequies
and donations, to humanity by
hospitality,

11 ‘To oneself by hearing Vedas, eating
left-overs of
sacrifices, by self-protection, also
one should wish to
take care of dependents appropriately
from the beginning.

12 ‘Success comes by striving, even without
wealth. Sages, having
duly poured oblations into the fire,
attained success.

13 ‘Ṛcika’s son (Śunaḥśepa) attained
the son-hood of
Viśvāmitra by having paeaned with
Rigvedic chants
the maha-blessed devas who share in
sacrifices.

14 ‘Uśanā-zealous attained Śukra-dom
by grace of the Deva
of devas. Having paeaned the devi,
he rejoices
in the sky encircled by energy.

15 ‘Asita-Devala and Nārada
and Parvata,
Kākśīvān, Jamadagni’s son Rāma
Tāṇḍya and Aṁśumān,

16 ‘Vasiṣṭha and Jamadagni, Viśvāmitra,
and indeed Atri,
Bharadvāja, Hariśmaśru, Kuṇḍadhāra,
Śrutaśravā,

17 ‘These maha-rishis, having paeaned Vishnu
concentratedly
with Rigvedic chants, gained success in
ascesis by
the grace of that Intelligent One.

18 ‘Even the undeserving obtained respect
having paeaned
the good one indeed. None should seek advancement
here having done
disgusting acts.

19 ‘That wealth which is by dharma, alone is true.
What is by adharma
dhik astu, shame on that! It is dharma
that is eternal
in this world, not to be discarded
craving for wealth.

20 '*Āhitāgni*, the Brahmin who tends the perpetual
sacred household flame, is a *dharmātmā*, virtuous soul,
he is the best of the doers of good. All the Vedas,
O Indra of Rajas, are indeed set in the three fires
(*Dakṣiṇa*, *Āhavanīya* and *Gārhapatya* sacred household fires),
O *prabhu*-lord!

21 'He is also a fire-tending Brahmin who never neglects
the rites. Better it is not to be an *Āhitāgni*,
not have the sacred fire, than to have it and not perform *agnihotra*,
pour oblations into the fire.

22 'Agni and the atman, the mother, the progenitor-father
and the guru should be served properly, O lion among men!

23 'Having discarded egotism, that man who serves the old,
looks on the learned and the incapable, with affection,
the non-dextrous, unrestrained, united with dharma, is
offered puja in this world by the noble and the good.'"

SECTION TWO HUNDRED NINETY-THREE

1 "Parāśara said, 'An occupation from the three classes is
propitious for the lowest (Shudras). Gladly doing as ordained
makes them very virtuous always.

2 ‘A Shudra not inheriting any
fixed occupation from
father and grandfather should not take to
any other occupation
but should take to the path of service.

3 ‘Keeping company with the good who keep
dharma in view
is propitious in all circumstances
always, not with
the wicked, that is my opinion.

4 ‘As on the eastern mountain materials
shine by nearness
(to the sun), so, by nearness to the good,
the lower class shines.

5 ‘As white cloth takes on the colour of dye,
so does the form
(of the company kept). Know this from me.

6 ‘Hence be attached to good qualities,
never to faults.
Here mortal life is impermanent and
verily in flux.

7 ‘Being in happiness or in sorrow,
the wise one who
does what is auspicious indeed, he sees
prosperity here.

8 ‘An act against dharma, though perhaps
maha-fruitful,
the intelligent does not do, nor is that
called pleasing here.

9 ‘That which follows dharma, though less fruitful,
that act done
unhesitatingly, confers very
great happiness.

10 ‘The king who, having stolen a thousand
unguarded cows,
donates them, his share of fruit is but in
name. The Raja is a thief.

11 ‘*Svayambhu*, the Self-Existent, first
created *Dhātā*,
the Arranger, honoured by world. *Dhātā*
created a son (the rain-god)
who engaged in upholding the subjects.

12 ‘Having adored him, Vaishyas become
exceedingly
wealthy by work; royalty should guard him;
the twice-born class
should apply him,

13 ‘Not with crookedness, not with deceit and
anger, pour *havya*-
oblations to the gods and make *kavya*-
offerings to the manes.
The Shudras wipe clean. By these acts, dharma
is not destroyed.

14 ‘Then, Dharma not destroyed, all subjects
become happy. By their
happiness, O Indra of Rajas, deities
in heaven rejoice.

15 ‘Therefore, the king who protects according
to dharma, he is
revered, also the studious Brahmin,
and the Vaishya
engaged in earning,

16 ‘And the Shudra who constantly serves,
controlling the senses.
Otherwise, O Indra of men, they fall
from their dharma.

17 ‘A few *kākiṇī*-cowries justly
earned, given at
great distress to oneself, bear maha-fruit.
What of thousands of gifts!

18 ‘Greeting the twice-born class with respect,
as the ruler of men
donates to them, similar to that is
the fruit he eats always.

19 'Going oneself to the donee and
contenting
him with a gift, that is called "celebrated".
Giving after
being requested, that the wise call "middling".

20 'Giving with contempt or with disrespect
that is called
"vile gift" by truth-speaking sages.

21 'A drowning man always seeks to swim across
by various means.
So should one strive strenuously to be
free from doubts.

22 'The Brahmin is splendid by self-control;
by victory
is the Kshatriya; by wealth is the Vaishya
and by industry
the Shudra is always splendid.'"

SECTION TWO HUNDRED NINETY-FOUR

1 "Parāśara said, 'Received as gift by
the Brahmin, by
conquest of arms the Kshatriya, by
rightful earning the
Vaishya and earned by the Shudra by service,
the wealth, though little,
is praiseworthy. Used for dharma, it is
maha-fruitful.

2 'The Shudra is said to serve the three
classes always.
Kshatriya-dharma or Vaishya-dharma
as livelihood
do not degrade a twice-born. But when he
does Shudra's karma,
then at once he falls.

3 'Trade, animal husbandry and artisanship
as livelihoods
are also prescribed for the Shudra when
he cannot live
by his occupation.

4 ‘Appearing on stage and taking (various)
forms as a living,
selling meat and liquor and iron and
leather as livelihood,

5 ‘If not done by ancestors, is not duty.
Society condemns it.
If done by forefathers, now discarded, it
is maha-dharma.
So say *śruti*-scriptures.

6 ‘When a person successful in the world
commits sin, by
his mind overflowing with pride, that is
not said to be sanctioned.

7 ‘It is heard in the Puranas that *dhik*,
‘Shame!’ as punishment
disciplined subjects, senses-controlled and
regarded dharma as
chief and followed rightful dharma.

8 ‘Indeed, dharma, O Raja, was ever
praised in mankind.
As dharma waxed, people were devoted
to good qualities indeed.

9 ‘Asuras could not endure that dharma,
tāta-child. O ruler
of men, waxing gradually, they possessed
subjects there.

10 ‘In them manifested pride, destroyer
of subjects’ dharma.
Thereafter, in those proud souls again wrath
took birth.

11 ‘Thereafter, anger-overwhelmed, people’s
conduct became shameful,
also modesty vanished, O Raja!
Then folly took birth.

12 ‘Then, overcome with folly, they could not
discern as before.
By oppressing one another, they lived as
they pleased.

13 'For them, getting that *dhik*-shame became no
means of punishment and
they proceeded to insult the devas
and the Brahmins.

14 'At this time indeed the devas took refuge
with Shiva, best
of devas, heroic, of many forms,
lord of hosts.

15 'He felled them all from the sky with their triple
stations to *kṣiti*-earth
with one shaft by the combined energy
of the devas.

16 'Their ruler was terrible, of terrible
prowess, fearful
to the devas. Him the pike-wielder slew.

17 'He being slain, humanity regained
its own condition,
engaged in the Vedas and the shastras
as in the past.

18 'Then was Vāsava-Indra appointed
to the realm of devas
in heaven by the Seven Rishis who
undertook to
wield the rod of discipline over humans.

19 'After the Seven Rishis was a lord
of the earth named
Viprithu and different Kshatriya
Rajas in different realms.

20 'They, born in maha-families, behaved
as before. From
their hearts the Asuric state had not been
wholly removed.

21 'Therefore, they, adhering to that very
state, earth-lords of
terrible prowess began to indulge
in Asuric deeds indeed.

22 'Standing firm in that indeed, and indeed establishing
and practising that even now are the most foolish of humans.

23 'Therefore, O Raja, I am telling you, having reflected
according to the shastras: one should do karma for
attaining liberation discarding harmful intentions.

24 'Not by confusing (virtue and vice) do the wise seek wealth
for the sake of dharma, abandoning law. That is not called welfare.

25 'You should be like that restrained Kshatriya, dear to relatives, and
maintaining your dharma, protect subjects, dependants and children.

26 'By conjunction with the desired and the undesired, indeed,
friendship and enmity rotate through many thousands of births.

27 'Therefore, be attached to good qualities, never to faults.
He who lacks qualities, is indeed an evil-minded
person, is called an enemy.

28 *mānuṣeṣu mahārāja dharmādharmau pravartataḥ /*
na tathānyeṣu bhūteṣu manuṣyarahiteṣv iha //
'In humankind, O Maharaja, dharma and adharma
prevail. It is not so here in other non-human creatures.

29 'A learned human following dharma, whether active
or inactive, should always live in the world regarding
all creatures as his own self, not harming any creature.

30 ‘When indeed his mind becomes free of
anxiety and
no untruth occurs, that is when one gets
good fortune.’”

SECTION TWO HUNDRED NINETY-FIVE

1 “Parāśara said, ‘These rules of domestic
dharma have I
narrated, *tāta*-child. Now the rules of
ascesis am
I expounding. Hear me proclaim that.

2 ‘Usually egotism is born in
the householder
certainly from concourse, O best of men,
with the states of
rajas and tamas.

3 ‘Sheltered in a house, cattle and land and
diverse wealth and
wives and progeny and dependants
happen to man.

4 ‘Thus occupied with them, indeed constantly
observing them,
attachment and aversion increase. Their
impermanence
is not discerned.

5 ‘Overwhelmed by attachment and aversion,
man pursues
possessions. *Rati*, sexual pleasure,
born of delusion
approaches him, O ruler of men!

6 ‘Having become successful from enjoying,
those devotees
of *rati*, sexual pleasure, do not
discern any
pleasure other than gained from *rati*,
sexual pleasure.

7 ‘Then, from such attachment, *lobha*-greed
overwhelms the self and
he increases people (around him) and
for the sake of
nourishing those people, wishes for wealth.

8 ‘Though he knows an act is improper, man
resorts to it
for the sake of wealth, full of affection
for children, and
when that is lost, is distressed.

9 ‘Then, swollen with pride, guarding himself
against defeat,
he acts like a hedonist and, because
of that, is destroyed.

10 ‘It is ascesis that is the eternal
brahmic philosophy
of those endowed with intelligence. People
wishing to do
auspicious deeds forsake happiness.

11 ‘Losing objects of affection, losing
wealth, O earth-lord,
and tormented by cares and diseases,
they reach indifference.

12 ‘From indifference comes understanding
of the atman,
from understanding, perceiving shastras,
from discerning
the meaning of shastras, O Raja,
ascesis is
indeed perceived (as worthwhile).

13 ‘Rare indeed, O Indra of men, is the
meditative man who,
happiness derived from loved ones weakened,
resolves to do ascesis.

14 ‘Ascesis is for all, *tāta*-child,
prescribed even
for the lowest, moving the senses-
conquered and
restrained along the path to Swarga.

15 ‘Mighty *prajāpati*-lord-of-subjects-
Brahmā created
subjects in the past by ascesis sometimes,
sometimes by
resorting to vows, O earth-lord!

16 ‘*Ādityas*, solar gods, the *Vasu* group
of gods, *Rudras*,
tempest-gods, and Agni, the *Aśvins*,
divine physicians,
Māruta the wind god, the *Viśvadeva*
deities, and *Sādhyas*,
perfected spirits, *Pitṛs*, the manes,
and the *Marut*
hosts of storm gods,

17 ‘*Yakṣa*-ogres, rakshasas, *gandharvas*,
siddha-spirits
and other celestial beings and
other residents
of Swarga, *tāta*-child, were accomplished
by ascesis.

18 ‘Those first Brahmins Brahmā created by
ascesis in
the past, they, living as ascetics on
pṛthivī-earth,
similarly roam the heavens.

19 ‘In this mortal world, Rajas and other
performers of
domestic rites seen in maha-families,
all that is the fruit
of ascesis.

20 ‘Silk clothes, excellent ornaments, vehicles
and seats they use
and others, all that is the fruit of ascesis.

21 ‘Pleasing to the mind, young and wanton,
beautiful women in
thousands, residences in terraces
atop palaces, all
that is the fruit of ascesis.

22 ‘Prime beds and various types of food,
all that is wished for,
comes to those who accomplish work.

23 ‘Nothing at all is unobtainable
by ascesis
in these three worlds, O foe-scorcher!
Giving up enjoyment
is the fruit of those not accomplishing work.

24 ‘Whether happy or sad, man should renounce
lobha-greed, examining
the shastras by mind and by intelligence,
O best of kings!

25 ‘Discontent produces unhappiness;
from *lobha*-greed
the senses are confused. Then one’s wisdom
is destroyed
like unapplied knowledge.

26 ‘When destruction of wisdom occurs, then
justice is not
seen. Therefore, on loss of happiness
occurring, man
should practise intense ascesis.

27 ‘What is liked is called happiness; what is
disliked is called
sorrow here. The fruits of successful and
unsuccessful
ascesis you can see as such:

28 ‘Always seeing the beneficial,
enjoying things,
and becoming famous, having done
stainless ascesis.

29 'Unpleasantness, insults and many types of
sorrow to the self
the fruit-seeker obtains, abandoning
the path of truth,
identifying with worldly objects.

30 'In dharma, ascesis and donating,
one in whom doubts
are born, he, having committed sins, indeed
reaches hell.

31 'Being in happiness and also in sorrow,
O best of men,
one who does not shift from one's occupation,
that human is
the eye of shastras.

32 'Just the time taken for an arrow shot
to fall, lasts the
pleasure, smritis say, in union with
touch, taste, sight, smell
and hearing, O lord of the people!

33 'Then when that ends, again intense agony
is born in one.
By the wise the unsurpassed bliss of moksha
is celebrated.

34 'Therefore, those who live for (that) fruit have
excellent qualities
and because of constant dharmic conduct,
wealth and desire
do not harm them.

35 'Enjoying sensory objects that come
without effort,
householders should always strive to observe
their own dharma.
Thus is my belief.

36 'Those born in honoured families, always
eyeing the meaning
of shastras, are incapable of (being
followed) by those
unlinked to dharmic acts, their atmans overcast.

37 ‘When human deeds being done get destroyed,
for them no other
truth exists in this world than the work of
ascesis.

38 ‘With their entire selves householders should act
with conviction,
with dexterity pour *havya*-oblations
make *kavya*-offerings
to the manes, live in the dharma of their
class, O ruler of men!

39 ‘As rivers great and small all go to and
abide in the
sea, similarly all ashramas go to
and abide in
the *gṛhastha*-domestic.’”

SECTION TWO HUNDRED NINETY-SIX

1 “Janaka said, ‘How were distinct colours
for the *varṇa*-
classes born, O maha-rishi? This do
I wish to hear.
Tell that, O best of speakers!

2 ‘The child that is begotten is oneself
indeed, the *śruti*-
Vedas say. How did the Brahmin-born acquire
distinctions?’

3 “Parāśara said, ‘O Maharaja,
it is thus: that
begotten is indeed he. By their
ascesis being
diminished, they assumed distinct classes.

4 From good fields and good seeds the virtuous
are born. If either is
otherwise, surely inferiors are born.

5 ‘From mouth, arms, thighs and feet (they) sprouted
when *Prajāpati*-lord-
of-subjects-Brahmā, created people.
Thus dharma-knowers know.

6 'Brahmins were mouth-born, *tāta*-child; Kshatriya
class was arm-born;
the wealthy (Vaishyas) were thigh-born, O Raja;
the servitors
(Shudras) were feet-born.

7 'Fourfold indeed were the classes that came,
O bull among men!
Besides these were others the smriti calls
of mixed birth, *saṁkarajāḥ*.

8 'Of the warrior class, Ambaṣṭhas,
Ugras, Vaidehakas,
and Śvapākas, Pulkasas, Stenas,
Niṣādas, Sūtas
and Māgadhas,

9 'Āyogas, Karaṇas, Vrātyas and
Caṇḍālas, O ruler
of men, these are born from these four *varṇa*-
classes mutually.'

10 "Janaka said, 'Born from Brahmā alone,
how are there many
classes? Numerous indeed are classes
in this world,
O best of sages!

11 'How could sages, born here and there in
Shudra wombs and
other inferior wombs, attain their
own (Brahmin) class?'

12 "Parāśara said, 'O Raja, low birth
does not affect
them. Rising from mahatmas, by ascesis
they meditate
on the Supreme Atman.

13 'Sages producing progeny here and
there, O ruler
of men, conferred rishi-hood on them
again by their ascesis.

14 'In the past my grandfather (Vasiṣṭha)
and Ṛśyaśṛṅga of
the Kāśyapa family, Vaṭa,
Tāṇḍya, Kṛpa
and Kakṣīvān, Kamaṭha and others,

15 'And Yavakrīta, O king, and Droṇa,
best of speakers,
Āyu, Mataṅga and Datta, Drupada
and indeed Matsya,

16 'These obtained their own natures, O ruler
of Videha,
by depending on ascesis. It is
by sense-control
and ascesis that they were established
as Veda-knowers.

17 'Originally four *gotra*-lineages
sprang up together,
O earth-ruler: Aṅgirā and Kaśyapa
and Vasiṣṭha
and Bhṛgu indeed.

18 'According to karma, other lineages
sprang up together,
O earth-lord! Their naming was accepted
by the good because
of their (founders') ascesis.'

19 "Janaka said, 'Tell me the special dharmas
of the classes,
O bhagwan, and their common dharma. You
are conversant
with everything.'

20 "Parāśara said, 'Accepting gifts,
and officiating
at sacrifices and teaching, O king,
are the special
dharma of Brahmins. Protection is
splendid for Kshatriyas.

21 'Agriculture and animal husbandry
and trade are the
Vaishya's and serving the twice-born is the
Shudra's karma
O ruler of men!

22 'The particular dharmas of the
varṇa-classes
have been enumerated, O king!
The dharmas common
to them, *tāta*-child, in detail hear from me.

23 '*Ānṛśaṁsya*, non-cruelty, ahimsa,
apramāda,
non-negligence, and *saṃvibhāgitā*
sharing, *śrāddha*-
obsequies, *ātitheyaṃ*-hospitality
satya-truth, and
indeed *akrodha*, non-anger,

24 'Satisfaction with one's own wives, purity,
always unenvious,
knowledge of atman and fortitude are
the common dharmas,
O ruler of men!

25 'Brahmins, Kshatriyas, Vaishyas, the three
varṇa-classes
are the twice-born orders. They have the right
to these dharmas,
O best of bipeds!

26 'Engaging in prohibited acts, the
three classes fall
O ruler of men! They progress by
resorting to
the good here doing their own work.

27 'Never, surely, does the Shudra fall, nor
also is he here
entitled to sacred rites, or to
undertake dharma
proceeding from the *śruti*-Vedas,
but he is not
prohibited from this (common) dharma.

28 ‘(Such a) Shudra is spoken of by
the Veda-possessing
twice-born, O Maharaja, as of
the *vaideha* class (born
to a Vaishya by a Brahmin woman).
I see him, O Indra
of men, as deva Vishnu of the cosmos,
chief in the universe.

29 ‘Inferiors wishing to be like the
good, performing
their acts without mantras, are not faulted
doing rites that nourish.

30 ‘As and when lower people adopt good
conduct, then and
there, obtaining happiness they rest here
and hereafter.’

31 “Janaka said, ‘Do acts pollute them or
class, O maha-sage?
A doubt has arisen in me which you
should expound to me.’

32 “Parāśara said, ‘Doubtless, O Maharaja,
both acts as well
as class are the causes of pollution.
Notice their distinction.

33 ‘By class and by acts one who does no faulty
deed, (although) of
faulty class, that person commits no sin.

34 ‘The person of high class doing shameful
acts is polluted by
those acts. Therefore, such acts are improper.’

35 “Janaka said, ‘What acts are dharmic in
this world, O best
of the twice-born, whose performance injures
no creature here, ever?’

36 “Parāśara said, ‘Here, Maharaja,
hear from me what
you have asked me. Those acts that are harmless
always save man.

37 'Renouncing the domestic fire, waiting and
watching, freed from
anxiety, in due sequence ascending
the path of dharma
leading to supreme excellence,

38 'Devout, endued with humility,
ever self-controlled,
of keen understanding, abandoning
all karma, they reach
the imperishable place.

39 'All *varṇa*-classes, having done acts of
dharma properly,
O Raja, having uttered true speeches,
having renounced
violent adharma in this world of
the living, proceed to
Swarga. No place here for deliberation!'"

SECTION TWO HUNDRED NINETY-SEVEN

1 "Parāśara said, 'Father, *sakhā*-friends,
guru and wife
are surely nothing to the guna-less
in the world. To
the wholly devoted and sweet-spoken
and well-wishers,
they are submissive, O Raja!

2 'The father is the supreme deity of
humanity.
The father is said to be superior
to the mother.
The gain from knowledge is said to be supreme.
The conqueror
of senses is said to obtain the Supreme.

3 ‘Where in a battlefield a king’s son,
having been wounded,
burns on a bed of flaming arrows,
he proceeds to
worlds very rare for the immortals,
enjoys the fruit
of Swarga at ease.

4 ‘The tired, scared, disarmed, tearful, fleeing,
without property,
non-bellicose, sick, surrendering,
should not be harmed,
whether underage or aged, O Raja!

5 ‘Well-equipped, bellicose, eager, equal,
that son of a
Kshatriya should a ruler of men
overcome in battle.

6 ‘Here death by an equal or superior
is the best; that
is definite. Death by an inferior
or by a coward
is despised for rulers of men.

7 ‘By a sinner, by one of sinful conduct
and by a lowly one,
O ruler of men, death is called a sin
indeed, definitely
leading to *naraka*-hell.

8 ‘No one at all can be rescued, O Raja,
whose appointed
end has arrived and one whose life-span
remains, no one
can indeed kill.

9 “Loved ones doing acts here (for him) should be
stopped from doing harmful
acts. One should not wish to live on by (taking)
the lives of others.

10 ‘For all householders longing for destruction
it is splendid,
to die, *tāta*-child, performing rites on
banks of rivers.

11 ‘Life-span meeting with decay, one enters
the five elements.
That happens not without cause, is effected
by causes.

12 ‘Likewise, one deprived of a body by
accident, obtains
a body. He is a traveller
obtaining it,
going from one house to another house.

13 ‘No other second reason exists there
at all. That body
of the embodied joined (in yoga)
attains moksha.

14 ‘A combination of veins, sinews and
bones filled with disgusting
impurities, an assembly of senses
elements and gunas,

15 ‘Finally (covered by) skin, thus the body
is called by learned
spiritual thinkers. Also, gunas
exhausted, the body dies.

16 ‘Discarded, the body becomes inactive,
unconscious. Elements
enter into their respective natures
then it sinks into earth.

17 ‘Created by union with acts, born
here and there, this body
dies here and there, O Videha-ruler!
This nature is seen in
the future (birth) created by karma
similarly.

18 ‘This is not born again, O king, for some
time. The creature’s
atman roams like a maha-cloud in the sky.

19 ‘That is born again, O Raja, ruler
of men, obtaining
a resting place. Atman is superior
to mind. Mind is
superior to senses.

20 ‘Of the twofold creatures, the mobile are
supreme, O king!
And among the mobile also bipeds
are held supreme.
And among bipeds also the twice-born
are verily
supreme, the smritis say.

21 ‘Among the twice-born also, O Indra
of Rajas, those
possessing wisdom are held supreme;
of the wise, self-knowers;
of self-knowers, the unegotistic.

22 ‘Birth is followed by death for humans, this
is definite.
Perishable acts are practised by people
impelled by gunas.

23 ‘One who dies when Surya has entered
the northern course
at an auspicious asterism and moment,
O Raja, is meritorious.

24 ‘Not having joined people with pain and having
cleansed (himself of)
evil deeds, having done karma by his
own strength, meets death
here not vulgarly.

25 ‘Death by poison, hanging, burning, at the
hands of dacoits
and by fangs and by beasts is called vulgar death.

26 'These never fall to the lot of those who
act virtuously, nor
do they intend similar or various
other vulgar (deaths) also.

27 'Upwards the meritorious depart,
having abandoned
prana, O ruler of men, in the middle
those of middling
merit, downwards the wicked.

28 'One foe, no second foe exists of man
equal to Ignorance,
O Raja! Overcome and impelled by
it, one commits
awful and most cruel acts.

29 'For enlightenment, he who is endued
with vedic dharma and
serves the aged, which can be achieved indeed
by striving hard,
O Raja's son, must destroy the enemy
(Ignorance) by
the shaft of wisdom.

30 'Having studied the Vedas by ascesis
as a *brahmacārī*,
celibate student, having performed the
five sacrifices here
as per strength, controlling the self, man should
go to the forest
desiring dharma, being conscious of
the best, having
founded his line.

31 'The self should also not be deprived of
enjoyment. Human
birth even as an untouchable
caṇḍāla
is rare by all means, *tāta*-child!

32 'It is this (human) birth that is foremost,
O lord of the world,
obtaining which the atman is able
to be saved by
acts with auspicious indications.

33 'How not to fall from this existence,
O *prabhu*-lord,
for this humans should do dharma seeing
Vedic authority.

34 'Having obtained this extreme rarity,
humanity,
here the man who insults dharma, becomes
a desire-filled
self. He is surely deprived.

35 'He who with eyes filled with friendliness
O *tāta*-child,
sees creatures as lamps, does not destroy
as long as they are lit.

36 'By consolation, by gifting and by
sweet speech also, sharing
equally in happiness and sorrow,
he is exalted hereafter.

37 'Donate, renounce, be placid, cleanse the body
often with water
and by ascesis at Sarasvatī,
Naimiṣa (forest),
Puṣkara and also other holy
spots on *pṛthivī*-earth!

38 'Those dying at home, taking them outdoors
is commended.
By a vehicle they should be taken
to the crematorium
and burnt following the prescribed rites of
purification.

39 ‘*Iṣṭi*-vegetarian oblations,
puṣṭi-rites for
welfare, *yajana*-sacrificing,
yājana-officiating
at sacrifices, donating, doing
good deeds, and doing
as able whatever rites are commended
for the manes,
all these man does for his own sake.

40 ‘The Dharma-shastras and the Vedas with
their six branches,
O ruler of men, were ordained for the
sake of the welfare
of humans of stainless deeds.’ ”

41 Bhīṣma said,
“All this was spoken by the great mahatma
sage to the raja
of Videha in the past for the sake
of his welfare,
O ruler of men!”

SECTION TWO HUNDRED NINETY-EIGHT

1 Bhīṣma said,
“Again Janaka, ruler of Mithilā,
asked mahatma
Parāśara whose knowledge of dharma
was supremely sure:

2 ‘What is the best?
What is the way, O Brahmin?
What done never perishes?
Going where is there no return?
Tell me that, O maha-sage!’

3 “Parāśara said, ‘Non-attachment is
the root of welfare.
Knowledge is the supreme end. Ascesis
practised is never
lost, nor is seed sown in fields destroyed.

4 ‘Having severed the noose of adharma
when one engages in
dharma, granting fearlessness to all, then
one obtains success.

5 ‘One who gives a thousand cows and a
hundred horses,
that is surpassed by the grant of fearlessness
to all creatures.

6 ‘Though dwelling amidst material things,
not indeed with
them does the intelligent associate.
The ignorant,
however, associate indeed with
unreal material things.

7 ‘Adharma does not stick to the wise like
water does not
to lotus leaves. Sin sticks more to the unwise
like lac to wood.

8 ‘Never does adharma, the effect of
a cause, let go
of its doer. In due time the doer
surely suffers
all its effects. Realised atmans, seers
sure of the atman,
are not harmed.

9 ‘One who does not understand the errors
of intelligence
and the sense-organs, his self attached to
good and evil,
suffers very great fear.

10 ‘One who is always wholly beyond
affections, anger
conquered, he, though present among material
things, is not joined to sin.

11 ‘A dam of dharma constructed of
(scriptural)
restrictions does not give way. Like a strong
current swelling,
so does the accumulated store (of dharma).

12 ‘As a pure gem absorbs energy of
bhānu-Surya
so by samadhi, O lion among
Rajas, union
(with the Supreme) comes forth.

13 ‘As here sesame mixed with different
separate blooms
takes on very attractive qualities,
so by resorting to
devout souls, sattva guna is produced
in humans.

14 ‘Discarding wives, desiring no wealth, good
horses and vehicles,
and the various ritual acts, when
man’s mind is set
on the summit of the three worlds (heaven),
then his intelligence
splits from material things.

15 ‘The man whose intelligence is attached
to material things
never understands his atman’s welfare.
His consciousness,
O king, by chasing all sensory objects,
drags him like fish
baited with flesh.

16 ‘The mortal world, like the combination
that is the body, is
mutually inter-dependant.
Insubstantial
as the core of a plantain stalk, it sinks
(in the world-sea)
like a boat in water.

[XII:298:17–24]

Translated by Pradip Bhattacharya

17 'For dharma, no time is fixed for man, nor
also does death
wait for man. It is always splendid to
do dharma when
humans are in the maw of death.

18 'As the blind, adapting themselves in their
homes, are able
to go about out of habit indeed,
so by yoga
the wise can move towards his goal.

19 'Death inheres in birth, it is said. Birth is
inherent in
death. Those not learned in moksha-dharma
are bound, spinning
like a wheel (between the two).

20 'As the lotus stalk becomes quickly free
from mire, so is
the human atman here liberated
from the mind.

21 'Mind leads the atman towards yoga. That
(atman) absorbs
it (mind). When it is in yoga, then it
sees the Supreme.

22 'Existing for the sake of others, he
who believes this
to be his own work, attached to objects
of the senses,
falls from his own (true) work.

23 'Low or animal births, Swarga or the
supreme end the
atman, wise or inferior, obtains
by its own deeds here.

24 'Like liquid deposited in a baked
earthen pot (does
not escape), so a body heated in
ascesis enjoys
sensory objects.

25 'One who enjoys sensory objects he
cannot, undoubtedly,
experience (the Supreme). One who discards
enjoyment, he
strives to experience (the supreme).

26 'Covered in a mist, the sex-and-food obsessed,
like one born blind,
the enveloped atman cannot comprehend
the path (of moksha).

27 'As traders voyaging on seas gain wealth
according to
their capital, so in the mortal sea
living beings attain
ends according to their acts and knowledge.

28 'Roaming in this world of days and nights in
the form of decay,
Death devours creatures as a snake does air.

29 'Creatures born obtain results of their own
acts. Without acts
no one gains anything here, pleasant or
unpleasant.

30 'Prone, moving, seated or engaged in sense-
objects, the good
and evil effects of their acts always
approach people.

31 'Reaching the other shore, not striving to
re-cross, rarely is one
seen to fall into the maha-ocean
(of samsara).

32 'As (a boatman drags) a heavily laden
boat out of deep
waters with a rope, so the mind drags the
body by yoga.

33 'As various rivers flowing seawards
merge with it, so
too (mind) in yoga merges with primal
Prakriti.

34 ‘Persons whose minds are shackled in varied
chains of affection
inherently, are like houses of sand
sinking in water.

35 ‘Dwelling in the body as in a house,
purity as
tirtha, the embodied walking the path
of intelligence,
is happy here and hereafter.

36 ‘Proliferation (of work) is painful;
abridgement brings
happiness. All proliferation is
for the sake of
others; renunciation is known to be
for one’s own welfare.

37 ‘Friends are born of intention, relatives
are for a reason.
Wife, servants and sons pursue their own
self-interest.

38 ‘Neither mother, nor father can at all
provide anything
(hereafter). Donations are the viaticum.
Living beings
obtain the fruits of their own acts.

39 ‘Mother, son, father, brother, wife and friends
are (decorative) like
pieces stationed in their places on golden
bases on a dice board.

40 ‘All one’s acts done in the past, good and bad,
come to the living
being. Knowing the fruits of acts to have
arrived, the inner
atman impels intelligence to act
accordingly.

41 ‘Adopting a vocation, one who
acquires helpers,
no attempt of his is ever in vain.

42 'One endued with an undivided mind,
focused, daring,
patient and learned, never does *śrī*,
prosperity,
ever abandon him, as rays are always
with *Āditya*-Surya.

43 'With faith and effort, by means, free from pride,
by wisdom, what
a stainless soul begins, that work does not
suffer damage.

44 'Inevitably, all its good and bad
acts, both those that
it did in the past, the living being
itself recovers from
the womb onwards. Inexorable
mṛtyu-Death, impelled by
kāla-Time, cuts asunder as wind
blows away sawdust.

45 'One's form and nature and wealth are self-created
and extending noble
descent, collecting wealth and possessions.
Man obtains all according
to the deeds done, good and bad, by himself.' "

46 Bhīṣma said,
"Thus, O Raja, addressed in accordance
with the truth by
the wise one, Janaka, best of knowers
of dharma, having
heard was supremely delighted."

SECTION TWO HUNDRED NINETY-NINE

1 Yudhiṣṭhira said,
"*Satya*-truth, *kṣamā*-patience, *dama*-
self-control and
prajñā-wisdom are praised, grandfather,
by learned men
in the world. Tell your opinion of this."

2 Bhīṣma said,
"About this I am recounting to you
an ancient *itihāsa*-
history of the interaction the
sādhya-perfected-
spirits had with *haṁsa*, the swan,
O Yudhiṣṭhira!

3 "Once the unborn, eternal *prajāpati*,
lord of creatures, having
become a golden *haṁsa*-swan, roaming
the three worlds, he came to
the *sādhya* perfected-spirits.

4 "The *sādhya*-perfected-spirits said,
'O bird, we, verily
the *sādhya* devas, are questioning you.
We ask you about
moksha-dharma, for you surely know moksha.

5 'We have heard you are a pandit, a patient
speaker. Your good words soar,
O winged one! What do you believe is
the very best,
O twice-born? In what does your mind rejoice,
O mahatma?

6 'O best of birds, of the works you have
accomplished, advise us
of the one act you consider the best,
having done which man is
freed from all bonds swiftly, O Indra of birds!'

7 "The *haṁsa*-swan said, 'O drinkers of *amṛta*,
ambrosia, these works,
I hear, are *tapa*-ascesis, *dama*,
self-control, *satya*-truth
and *ātmābhigupti*, guarding the self.
Freeing all the heart's knots,
the liked and disliked bring under own control.

8 'Do not perchance cause pain, do not speak
cruelly, do not seize
the best from the lowly, do not speak such
words that distress others,
hurt and lead to sinful worlds.

9 'Words are shafts falling from mouths. Hurt by them,
one grieves night and
day. Only on others' mortal spots they
fall. The pandit
never looses these at others.

10 'By these shafts of another's abusive
words deeply pierced,
patience is indeed the act. When provoked,
one who remains
happy instead, acquires that other's merits.

11 'Assailed out of self-conceit with offensive
calumny, he who restrains
blazing anger, is not of wicked
consciousness, is joyous
and unenvious, he acquires the merits
of enemies.

12 'Abused, I speak not at all; assaulted,
I always endure.
The best is this patience, the noble say,
also, similarly,
truth, sincerity and non-cruelty.

13 *vedasyopaniṣat satyaṁ satyasyopaniṣad damaḥ /*
damasyopaniṣan mokṣa etat sarvānuśāsanam //
'The secret of the Vedas is Truth;
the secret of Truth is Self-control;
the secret of Self-control is moksha;
This is all the teaching.

14 'The force of speech,
The force of mind and anger,
The force of craving,
The force of the belly and the genitals—
One who withstands these forces,
Him I consider verily a Brahmin and a sage.

Translated by Pradip Bhattacharya

15 ‘The not-angered is indeed superior
to the angry.
So is the patient superior to
the impatient.
The human is indeed superior
to the inhuman.
So is the knowledgeable indeed
superior to the ignorant.

16 ‘Abused, one should not abuse. Indeed, that
patient one’s anger,
completely destroys the abuser and
possesses his merits.

17 ‘One who speaks neither harshly nor pleasingly
when abused, or who, when
struck, does not strike back out of calmness, nor
wishes that striker evil,
him the devas always long for.

18 ‘The sinner should be forgiven, as do
the best when insulted,
assaulted and abused. Thus one proceeds
to success.

19 ‘Always, though without needs, I serve the noble.
I do not crave,
nor am I angry. Nor, also, desiring
to gain, do I
transgress. Nor do I solicit for anything.

20 ‘Cursed, never do I curse in return.
Self-control is the door
to immortality here, I know. That
Brahmic secret
I tell you: there is nothing superior
to humanity.

21 ‘Freed from sins, like *candramā*-moon from clouds,
pure, the composed
awaiting his time with patience, succeeds.

22 'He that becomes revered by all like an
upright noble
pillar to whom all speak excellent words,
that controlled atman
verily goes to the devas.

23 'They do not wish to speak of a person's
good qualities,
the slanderers, as they wish to speak of
his faults.

24 'He whose speech and mind are guarded properly
and is ever focused,
he obtains the results of all these:
Vedic study,
ascesis and renunciation.

25 'Abuse and insults of the foolish,
exalt the wise.
Therefore, they should neither praise others, nor
injure themselves.

26 'As with ambrosia, should the twice-born
be contented
with insults. Happily the insulted
lies down while the
insulter is destroyed.

27 'What sacrifices, what donations or
what ascesis
is practised, what oblations are made by
the angry, all that
Vaivasvata-Yama seizes. The toil
of the angry is futile.

28 'He whose four doors are well-guarded, O best
of immortals,
genitals, belly, hands and speech the fourth,
he knows dharma.

29 ‘Cultivating *satya*-truth, *dama*-
self-control, *ārjava*-
sincerity, *ānṛśaṁsya*-non-cruelty,
dhṛti-patience,
titikṣā-forgiveness, studying the Vedas
regularly,
not desiring other’s things, living alone,
he attains a high end.

30 ‘All these should be pursued as a calf does
the udder’s four teats.
Nothing holier than *satya*-truth exists
attainable anywhere.

31 ‘Having moved among humans and devas
I declare *satya*-truth
is the ladder to Swarga, like a ship
for crossing the sea.

32 *yādṛśaiḥ saṁnivasati yādṛśāṁś copasevate /*
yādṛg icchec ca bhavituṁ tādṛg bhavati pūruṣaḥ //
‘As is the company kept, as are those
who are served,
and as one wishes to be, so does a
person become.

33 ‘If one serves the good or the wicked, if
the ascetic
or the thief, indeed as cloth takes on colour
of the dye, so
does he come under his influence.

34 ‘Always devas interact with the good,
never going
to see human sensory objects.
Indu, the moon,
is not perhaps equal, and Vāyu,
the wind, is unequal
to one who knows the heterogeneity
of sensory objects.

35 ‘When the *puruṣa*-Being within the
heart exists stainless and
is established on the path of truth, that
pleases the devas.

36 ‘Those always busy with the genitals
and the stomach,
men stealing and speaking harshly daily,
(even) having known their
faults gone, from afar the devas shun them.

37 ‘Never are devas satisfied with the
sattva-bereft,
the omnivorous, or evil-doers.
Those humans that are vowed
to truth, grateful, dedicated to dharma,
with them they associate.

38 ‘Not speaking is said to be superior
to speaking. Truthful speech
is said to be second to that. Dharmic
speech is said to be the
third to that. Pleasant speech is said to be
the fourth to that.’

39 “The *sādhya*-perfected-spirits said:
‘What envelops the world?
Why does it not shine?
Why are friends discarded?
Why is Swarga not attained?’

40 “*Haṁsa*, the swan, said:
‘Ignorance envelops the world.
Because of jealousy it does not shine.
Because of greed friends are discarded.
Because of attachment Swarga is not attained.’

41 “The *sādhya*-perfected-spirits said:
‘Who alone enjoys among Brahmins?
Who alone is silent among many?
Who alone is strong though weak?
Who does not intervene in quarrels?’

42 "*Haṁsa*, the swan, said:
'The wise alone among Brahmins enjoys.
The wise alone is silent among many.
The wise alone is strong though weak.
The wise it is who does not intervene in quarrels.'

43 "The *sādhya*-perfected-spirits said:
'What is the divinity of Brahmins?
And what is called their goodness?
And what is their wickedness?
What is considered their humanity?'

44 "*Haṁsa*, the swan, said:
'Vedic study is their divinity.
Vow-observance is called their goodness.
Criticising is their wickedness.
Death is called their humanity.'"

45 Bhīṣma said,
"Having said this, the supreme deva
Bhagwan, constant,
immutable, rose to heaven indeed
with the *sādhya*-
perfected spirits.

46 "This gives fame, long life, merit and assures
Swarga as revealed by
the deva of devas, supreme, immutable.

47 "Thus have I related the excellent
discourse of the *sādhya*-
perfected-spirits. The body is verily
the womb of acts;
goodness is called *satya*-Truth. "

SECTION THREE HUNDRED

1 Yudhiṣṭhira said,
"Pray tell me the characteristics,
tāta-father,
between *Sāṃkhya* and Yoga. O best of
Kurus, you know
dharma and all is known to you."

2 Bhīṣma said,
"The *Sāṃkhya* followers praise *Sāṃkhya* and
the twice-born yogis Yoga,
citing excellent reasons in favour
of their own sides.

3 "How can one denying God attain
liberation
O foe-crusher? This reason the wise cite
properly for
Yoga being superior.

4 "This reason the twice-born cite properly
about *Sāṃkhya*
that having known about all ends, one becomes
indifferent
to sensory objects.

5 "Upwards from the body he is freed,
this is very
clear, not otherwise. Thus say the maha-
wise about the
Sāṃkhya philosophy of moksha.

6 "The reasons cited by each side should be
accepted in support
as beneficial words. The opinion
of the eminent should
be accepted by those like you approved
by the eminent.

7 "The evidence of Yoga is direct;
that of *Sāṃkhya*
is doctrinal. Both these views are valid
in my opinion,
O *tāta*-child Yudhiṣṭhira!

8 "Both these opinions about knowledge
are approved by
the eminent, O ruler of men!
Practised according to
the shastras, they lead to the supreme end.

9 “Equally they enjoin purity and
compassion for
all creatures, O faultless one, equally
observing vows.
Their philosophies are not similar.”

10 Yudhiṣṭhira said,
“If similar be vows, purity and
compassion here,
grandfather, why are the philosophies
not similar?
Tell me that, grandfather! ”

11 Bhīṣma said,
“Attachment, delusion, affection,
desire and anger, by
yoga alone having severed these five
faults one obtains That (moksha).

12 “As big fish having torn the net reach water
again, so do yogis
that (supreme) station, freed from taints.

13 “Similarly, strong animals, having
severed snares, find
unclogged paths free from all bonds,

14 “So, bonds born of greed, O Raja, those strong
in yoga, having cut,
go along the stainless, beneficial
supreme path.

15 “And as weak beasts and others, O Raja,
snared, undoubtedly
perish, so it is with those bereft of
the strength of yoga.

16 “And as feeble fish, O son of Kuntī,
netted meet death,
O Indra among Rajas, so it is
with the very weak in yoga.

17 "And as birds falling into a fine mesh,
O Foe-conqueror,
there those possessing strength are able to
get free from danger,

18 "Similarly, bound in bonds born of karma
O Foe-destroyer,
the weak in yoga do perish and those
possessing strength get free.

19 "And as a small fire, weak, is put out,
O Raja, covered with
thick kindling, so it is with the weak in
yoga, O *prabhu*-lord!

20 "Indeed when that fire, O Raja, again
gets strengthened by
the wind, it wholly consumes swiftly
even the earth.

21 "Similarly, the strengthened yogi,
flaming with energy,
maha-mighty, is like *Āditya*-Surya
at the end of time
wholly desiccating the whole cosmos.

22 "And as a weak human, O Raja, is
carried away
by the current, so is the weak in yoga
carried away
overwhelmed by sensory objects.

23 "And indeed as that maha-current is
arrested by
the elephant, so, gaining the strength of
yoga, pushes
apart manifold sensory objects.

24 "And yogis, independent, yoga-
empowered and
lords, enter, O son of Prithā-Kuntī,
Prajāpati-Brahmā
rishis, devas and the five maha-elements.

25 “Neither Yama, ruler of the dead, nor
angry Antaka,
god of death, nor terribly powerful
Mṛtyu-Death, O king,
can harm the infinitely energetic yogi.

26 “Many thousands of his self, O bull of
Bharatas, can the yogi
make, acquiring power, and roam here with
them everywhere.

27 “Having obtained sensory objects, he
again performs
fierce ascesis. Again, he contracts
his energies
O son of Pṛthā-Kuntī, as Surya
does its rays.

28 “The strong yogi can break these bonds, O lord
of the earth, and
has the power to achieve moksha
undoubtedly.

29 “These powers of yoga I have told you,
O protector
of the people! For the sake of instances
I am telling you
further some instances.

30 “About the atman’s samadhi, O lord,
and concentration,
hear the subtle indications from me,
O bull of Bharatas!

31 “As an alert archer, concentrating,
hits the mark, so
the yogi who is properly united
(to the atman)
obtains moksha undoubtedly.

32 “As keeping the mind unwavering on
a vessel filled
with liquid, an intent man ascends stairs
attentively,

33 "So, united unwaveringly with
the atman by yoga,
O earth-lord, the atman is made stainless
and dazzles like the sun.

34 "As a boat a concentrated pilot,
O son of Kuntī, leads
swiftly across the great waters, to a town
O lord of earth,

35 "So the knower of true principles having
united with the atman
in samadhi by yoga, obtains the
inaccessible place,
abandoning this body, O king!

36 "As a very intent charioteer,
having yoked good,
steeds, takes the archer swiftly to the desired
place, O bull among men,

37 "Similarly, O king, the yogi,
intently concentrated,
swiftly obtains the supreme station like
a shaft released
speeding to its mark.

38 "Merging his atman in the (supreme) Atman,
the yogi who
remains immovable, destroying sins
he indeed obtains the
undecaying station of the pure ones.

39 "In the navel and the throat, the head and
the heart, the chest, the sides,
the sight, the touch and also the smell,
O infinitely powerful one,

40 "In these centres the yogi, concentrated
in maha-vows
who joins his atman to the subtle atman
properly,
O protector of the people,

41 “He, spotlessly wise, having quickly burnt
good and evil karmas,
can, resorting to excellent yoga,
be freed, if he wishes.”

42 Yudhiṣṭhira said,
“Having taken what kind of food and
having conquered
what, O Bharata-scion, the yogi
obtains strength? That,
Sir, you should tell me!”

43 Bhīṣma said,
“Engaged in eating broken grains and oil
cakes, O Bharata-
scion, avoiding oil, the proper yogi
acquires power.

44 “Eating dry barley powder for a long
time, O foe-conqueror,
with one object of enjoyment, the yogi
of cleansed atman acquires power.

45 “For a fortnight, a month, varied seasons,
and roaming in
caves, drinking water mixed with milk a yogi
acquires power.

46 “Also, unbroken for a month always,
O lord of humankind,
fasting properly, the pure atman-ed
yogi acquires power.

47 “Having conquered lust and anger and indeed
cold, heat and rain,
fear, sleep and breath and sensory objects
of humans,

48 “And difficult to conquer discontent,
and violent
craving, O Earth-lord, all touch, and difficult
to conquer sloth,
O best of rulers of men,

49 “The mahatma illuminates the subtle
Atman by his atman,
beyond attachments, maha-wise, enriched
with dhyana and study.

50 “Difficult is this path, believe learned
Brahmins. Nobody
travels this safely, O bull of Bharatas,

51 “Like some terrible forest full of many
snakes and reptiles,
pits, waterless, with many thorns, difficult
to negotiate,

52 “Food-less, jungle everywhere, great trees
burnt in conflagration,
the robber-infested path, a youth rushes
through safely.

53 “Similarly, resorting to the path
of yoga, some twice-born
go safely along the supreme path, said
to have many faults.

54 *sustheyaṁ kṣuradhārāsu niśitāsu mahīpate /*
dhāraṇāsu tu yogasya duḥstheyam akṛtātmabhiḥ //
“Easy it is to stand on a razor’s
edge, O ruler of
mahī-earth, but difficult for impure
atmans to remain
in yogic concentration.

55 “The concentration miscarrying,
tāta-child, it does not
lead to an auspicious end, as a boat
on waters without a
helmsman (cannot take people), O king!

56 “One who remains, O son of Kuntī, in
concentration
as prescribed, he is freed from death, birth, grief
and happiness.

57 “This laid down in various shastras about
yoga I have told.
The supreme success of yoga is specified
for the twice-born class.

58 “That Brahman is verily supreme. The
maha-mahatma can,
(merge with) Brahmā the Creator, boon-giving
Vishnu, Bhava-Shiva,
Dharma, *Ṣaḍānana*-six-faced-Kārtik,
and Brahmā’s six noble sons,

59 “Painful tamas, rajas, most pure sattva
and cleansed, supreme
Prakriti, devi Siddhi, wife of Varuna,
total energies and
very great patience,

60 “The stainless lord of the stars in the sky
along with stars,
the Viśva deities, devas, snakes, the manes,
all the mountains,
terrible seas, all rivers, forests and
rain-bearing clouds,

61 “Snakes, trees, *yakṣa*-spirit clans, the quarters,
gandharva groups,
all men and women. The maha-mahatma
yogi reaching each can
enter them and swiftly become free.

62 “This narrative, O king, relating to
God of maha-might and
intelligence, is auspicious. By yoga
that mahatma,
overwhelming all mortals, transforms his
atman into Nārāyaṇa.”

SECTION THREE HUNDRED ONE

1 Yudhiṣṭhira said,
"O protector of people, properly
have you described
to me, endorsed by the cultured, the path
of yoga as
prescribed, like a well-wisher to a pupil.

2 "Now in their entirety I ask you to
declare the precepts
of *Sāṃkhya*. All the knowledge in the three
worlds is known to you."

3 Bhīṣma said,
"Hear from me this pure *Sāṃkhya* of the atman-
knowers laid down
by enlightened supreme *yati*-ascetics
Kapila and others.

4 "In it no error at all is visible,
O bull among
men! Qualities it has many and faults
none at all.

5 "By knowledge, enumerating as faulty,
O king, all matters
difficult to overcome about humans
and *piśāca*-fiends,

6 "Having known matters about rakshasas
and *yakṣa*-spirits,
having known matters about snakes and
gandharva-heavenly musicians,

7 "Having known matters about the manes
and creatures moving
sideways, O king, having known matters about
birds and matters
about *Marut*-storm gods,

8 "Having known matters about seer-kings and
matters about
Brahman-knowing seers, having known matters
about asuras
and also about Viśvadevas,

9 “Having known matters about divine seers,
and god-like yogis,
and matters about the lords of creatures
and matters about Brahmā,

10 “Knowing the truth about the ultimate
time of life-span
in the world and knowing the supreme truth
about happiness,
O best of speakers,

11 “And that sorrow into which, in the course
of time those with
possessions fall, and the sorrows into
which animals
fall and those fallen into *naraka*-hell,

12 “And all the merits of Swarga and all
the demerits,
O Bharata-scion, and the faults and
merits of Vedic
declarations, and of Veda-expounders,

13 “And the faults and merits of *Jñānayoga*,
the Yoga of
Knowledge, and of Yoga, O king, and the
demerits and
merits, O king, of *Sāṃkhya* knowledge.

14 “Having known sattva has ten properties
and rajas nine
properties; having known tamas has eight
properties and
Intelligence has seven qualities,

15 “And having known Space has six properties
and Mind five properties;
having known Intelligence has four
properties and
tamas has three great,

16 "And having known rajas has two properties
and sattva again has
one property, and recognising
the path by truth as seen
during dissolution,

17 "(They) enriched with knowledge, theoretical
and experiential,
fostered by beneficial causes,
obtain auspicious moksha
subtle like the supreme space.

18 "With *rūpa*-form, *dṛṣṭi*-eyes are united, and
With the guna of *gandha*-scent, *ghrāṇa*-nose and
With *śabda*-sound are attached *śrotra*-ears and
With the guna of *rasa*-taste, *jihvā*-tongue,

19 "And to *sparśa*-touch is attached *tanu*-body.
Vāyu-Wind's refuge is *nabha*-sky,
moha-delusion adheres to tamas;
lobha-greed embraces *artha*-wealth.

20 "Vishnu is attached to motion,
Śakra-Indra to strength, and
Anala-Agni to digestion and
Devi-Earth is attached to *ap*-water, and
ap-water embraces *teja*-fire.

21 "*Teja*-fire is close to *vāyu*-wind and
vāyu-wind's refuge is *nabha*-sky
nabha-sky is united with Mahat,
the great intellectual principle;
mahat embraces *buddhi*-intelligence.

22 "*Buddhi*-intelligence is united to tamas,
and the refuge of tamas is rajas
and rajas is attached to sattva and
sattva is attached to the atman.

23 "And atman is attached to God, deva
Nārāyaṇa
And that deva is united with moksha,
but moksha is
not attached to anything.

24 "Having known the body united with
sattva, surrounded by
sixteen attributes (eleven senses
and five elements), and
having known its innate nature and the
consciousness that
inhabits the body,

25 "The one atman, equable, in whom no
sin exists, know
well the second, the work of the worldly,
O protector of people,

26 "The senses and their objects all inhering
in the atman.
Understand that, according to the scriptures,
gaining moksha is difficult.

27 "Prana, *Apāna*, *Samāna*, *Vyāna*,
Udāna (vital breaths)
and *avāk* the downward breath and again
pravaha the upward
breath, having known, and the seven winds and
their remains are
duly divided sevenfold again.

28 "The progenitors of creatures, rishis
and many excellent
paths (of merit), having known the seven
rishis and many
royal rishis, O foe-destroyer,

29 "Great heavenly rishis, other maha-
rishis, sun-splendid.
Having known the loss of sovereignty caused
by great *kāla*-Time, O king!

30 "And, having heard that great congregations of
creatures are destroyed,
O earth-lord, having known the inauspicious
end of sinners, O king,

31 "And the misery of those when fallen
into the river
Vaitaraṇi in Yama's realm, and into
varied inauspicious
existences in samsara,

32 "And living in unpropitious wombs,
vessels of blood,
water, phlegm, urine, faeces and full of
intense foul stench,

33 "A union of semen and blood,
a sum of marrow and
sinews, overspread with hundreds of veins,
an impure town
with nine doors.

34 "Understand the various yogas for
the atman's welfare,
O king, and the tamasic beings involved
in enjoyment
and despicable sattvic beings,
O Bharata-bull,

35 "Prohibited by great *sāṃkhyans* knowing
the atman, and terrible
portents affecting the moon and the sun,

36 "Having seen the stars fall, constellations
shifting positions and
recognising the pitiful splitting
of unions, O king!

37 "Having seen also creatures viciously
devouring each other;
and recognising that childhood is
deluded and
the body's decay is unpleasant.

38 "Overcome by craving and delusion
few embrace goodness.
Few among thousands of humans embrace
the resolve for moksha.

39 "Recognise how difficult moksha is according to
the scriptures, the great concern for the not-gained and, again,
indifference towards what is obtained.

40 "And further recognise the wickedness of sense-objects,
and, O son of Kuntī, having seen the foulness of bodies
bereft of life,

41 "Recognise that dwelling in families of living beings is
sorrowful, O Bhārata-scion! Having known that
dreadful is the end of Brahminicides and sinners.

42 "Wicked-atman-ed Brahmins addicted to drinking liquor and
recognising the vile end of those infatuated with
wives of gurus,

43 "And those humans who are improper with mothers, O Yudhiṣṭhira,
nor with the worlds containing devas, and,

44 "By that knowledge recognise the end of vile deed-doers,
and recognise the ends of those born in animal wombs
are different.

45 "The varied declarations of the Vedas, and the seasonal
progression, the passing of years and the elapsing of months,

46 "And having seen the passing of fortnights and the lapsing of days,
Having directly perceived the waxing and waning of the moon,

47 "Having seen the rise of seas and again
their ebb, and the decay
of wealth and again its similar increase,

48 "Having seen the disintegration of
unions and of yugas
specially; and having seen the destruction
of mountains and
the drying up of streams,

49 "Having seen the decay of social classes
and the end of decay
again and again, having seen the griefs
of old age, death and birth,

50 "And having known the body's faults and its
sorrows truly
and recognising properly the body's
fears, O Bharata-scion,

51 "Recognise all one's own faults clinging to
oneself and recognise
the foul odour rising from one's own body."

52 Yudhiṣṭhira said,
"What faults do you see rising from one's own
body, O unboundedly
valorous one? This doubt of mine pray explain
fully and truly."

53 Bhīṣma said,
"O *prabhu*-lord, five faults the body has,
proclaim the wise knowing
the path of Kapila's *Sāṃkhya*. Hear that,
O foe-slayer!

54 "*Kāma*-desire, *krodha*-anger, *bhaya*-fear,
nidrā-sleep and
śvāsa-breath, the fifth, they are called. These faults
of the body
are visible in all the embodied.

55 "By *kṣama*-patience sever anger,
By discarding *saṃkalpa*-intention, desire,
By cultivating sattva, sleep and
By *apramāda*-vigilance, fear.
By *alpāhāra*, eating little, sever breath, the fifth,
O protector of people!

56 "Having known the gunas by hundreds of gunas,
also faults by hundreds of
faults, varied causes by hundreds of causes,
recognise truly,

57 "That the world is like froth of water,
enveloped in
Vishnu's hundredfold illusions, is like
a memory
reflected in the consciousness, is hollow
as a reed;

58 "Having seen it is like a dark pit, like
bubbles of water
almost destroyed, dependant on
happiness, not
existing after destruction, immersed
in rajas and tamas,
like an elephant helpless in bog;

59 "The maha-wise in *Sāṃkhya*, O Raja,
having discarded
the body and creation of progeny,
knowing by the knowledge
of *Sāṃkhya*, greatly comprehensive,
O ruler of people,

60 "All inauspicious odours of rajas
and tamas, following
this practice, and holy sattvic scents
produced by touch
dwelling in the body, severing
swiftly with the weapon
of knowledge and the sceptre of ascesis,
O Bharata-dynast,

61 "Then those terrible waters of sorrow,
maha-lakes of
worry and anxiety with maha-
crocodiles of
disease and death, maha-snakes of maha-fear,

62 "Tamas-tortoises and rajas-fishes,
are crossed by wisdom,
affection its mire, decay its danger,
touch its island,
O foe-conqueror,

63 "Karma its unfathomed depths, truth its shores.
Its stability is
vows, O king, violence its swift maha-
current, many
sentiments its maha-expanse,

64 "Numerous pleasures its maha-gems, grief
and fever its breezes,
sorrow and thirst its maha-whirlpools,
severe diseases its
maha-elephants,

65 "Piles of bones its jetty, phlegm its foam,
O foe-conqueror, gifts
its treasury of pearls, terrible blood
the coral of its lakes,

66 "Laughter and outcries its roars, many types
of knowledge its
impassability, tears its dirty
brine, discarding
company its final resort,

67 "Rebirth in the world its flood, sons and kin
its towns, ahimsa
and truth its boundaries, giving up life
its maha-wave,

68 "Knowledge of Vedanta its island,
compassion for
all creatures the waters, moksha the hard-
to-get contents
of this mare-mouthed sea.

69 "By the boat of *jñānayoga*, the yoga
of knowledge, perfected
sages, O Bharata-scion, having
crossed the-hard-to-cross,
take birth, entering stainless space.

70 "Then to those virtuous *Sāṃkhyans*
the sun's rays bear
all sensory objects as fibres of
the lotus stalk
suck up water, O ruler of people!

71 "There they are taken over, O Bharata-
scion, by the flowing
wind, the successful ascetics beyond
attachments, rich
in ascesis, endued with heroism.

72 "Subtle, cool, fragrant and pleasant in touch,
O Bharata-scion,
the best breeze of the seven Maruts that
blow in auspicious realms,
that bears them, O son of Kuntī, in space
to the supreme end.

73 "Space bears them, O lord of the world, to the
highest rajasic end;
rajas bears them, O Indra of rajas,
to sattva's highest end.

74 "Sattva bears them, O pure atman-ed one,
to supreme lord
Nārāyaṇa. The Lord bears them, O pure
atman, to the supreme
Atman of atmans.

75 "Attaining the Supreme Atman, those stainless
ascetics become It.
Attaining immortality, they do
not return, O lord!

76 "Highest is that end, O son of Pṛthā-
Kuntī, of mahatmas
free of opposites, truthful, sincere
compassionate
towards all creatures."

77 Yudhiṣṭhira said,
"Having attained the excellent station
and Bhagwan, those
firm-in-vows, from birth to death do they have
any recollection
or not, O sinless one?

78 "What the truth is here, tell me that truly,
I pray! Other
than you, there is no man whom I can ask
O Kaurava-Kuru-dynast!

79 "Moksha's maha-fault is this: after
success has gone
to rishis, if these ascetics still dwell
there in supreme knowledge,

80 "Then I see that the dharma of *pravṛtti*,
action, is supreme,
O king! If he is verily immersed
in supreme knowledge,
what can be worse than that?"

81 Bhīṣma said,
"Fittingly have you, *tāta*-child, put this
very difficult
question. Even the wise are confused with
this query, O Bharata-bull!

82 "About this, hear the supreme truth related
properly by me here
according to the supreme intelligence
of Kapilan mahatmas.

83 "Through the senses in their own bodies the
embodied understand.
They are the means of perception of their
subtle atman.

84 "Deprived of the atman, they are like wood
and walls, destroyed,
undoubtedly, as is foam in the maha-sea.

85 "When the embodied is asleep with its
senses, O foe-scorcher,
the subtle being roams everywhere
like wind in space.

86 "It sees, according to rule, and touches
objects of touch,
O lord, perceiving as it did all
previously
here (awake), O Bharata-scion!

87 "All the senses here are reabsorbed into
their respective
places as per rule, powerless like snaḳes
deprived of poison.

88 "All the senses in all their respective
stations, indeed
covering all their functions, roams the subtle
atman, without doubt.

89 "All sattvic qualities, again rajasic
qualities and tamasic
qualities and all qualities of
intelligence,
O Bharata-scion,

90 "The qualities of the mind and qualities
of space, and qualities
of wind and again qualities of light,
O *dharmātmā*,
soul of righteousness,

91 "And qualities of water, O son of
Pṛthā-Kuntī, and earthly
qualities also, pervading qualities
in all atmans is that
kṣetrajña, the knower-of-the-body
O Yudhiṣṭhira!

92 "The individual atman, good and
bad acts, enter
the *kṣetrajña*. The senses attend it
as disciples
do mahatmas, O lord!

93 "Transcending prakriti, it reaches the
immutable Atman,
the supreme Nārāyaṇa-atman,
free from opposites
transcending prakriti.

94 "Freed from both virtue and sin, it enters
the undistressed,
guna-less *paramātmā*, Supreme Spirit,
does not return,
O Bharata descendant!

95 "Left here, *tāta*-child, are mind and senses,
O Bharata-scion.
In due time they arrive, responding to
the guru's message.

96 "And in a little time guna-seekers
are able to find peace
thus by yoga, O son of Kuntī, by
being yoked to
knowledge, those liberated ones.

97 "The maha-wise *Sāṃkhyans*, O Raja, reach
the supreme end
by this knowledge. O son of Kuntī, no
knowledge exists its equal.

98 "Here you should have no doubt. *Sāṃkhya* is held
to be supreme,
immutable, fixed, unmanifest, original,
eternal Brahman,

99 "Without beginning, middle and end,
beyond opposites,
the doer, permanent, changeless, supreme
and constant, so
say those possessing equanimity.

100 “From it flows all: creation, dissolution,
modifications.
It is celebrated in the shastras,
is spoken of
by the supreme rishis,

101 “All learned Brahmins and devas and people
knowing scriptures.
The supreme deva Brahman, infinite,
transcendent, unfallen,

102 “Is prayed to. Learned Brahmins speak of Him,
those understanding
gunas, properly yoked to yoga, and by
Sāṃkhyans of limitless insight.

103 “Of the Formless, O son of Kuntī,
Sāṃkhya is the form
the *śruti*-Vedas say. ‘All types of knowing,’
it is called. That
is the opinion, O Bharata-bull!

104 “Of two types here are earthly creatures,
O lord of earth,
named mobile and immobile, of whom
mobile are superior.

105 “Maha-knowledge in maha-intellects,
O Raja, in Vedas
in *Sāṃkhya*, so too in yoga and what
is seen in various
Puranas, in *Sāṃkhya* are they all,
O Indra of men!

106 “What is seen in maha *itihāsa*-
histories, what is in
Arthashastra followed by the good, O king,
whatever knowledge is
here in the world, that is from maha-
Sāṃkhya, O mahatma!

107 “And visible calm and excellent strength
and subtle knowledge
duly spoken, subtle ascesis and
joys, are duly
prescribed in *Sāṃkhya*, O Raja!

108 "On failing, O son of *Pṛthā*-Kuntī,
Sāṃkhyans go to
the devas and are ever happy. They,
in their company,
fulfilling their desires, fall among
learned Brahmins
and *yati*-ascetics.

109 "Having abandoned the body, *Sāṃkhyans*
enter moksha
as the devas do heaven, O son of
Pṛthā-Kuntī.
Thereafter, they are exceedingly
devoted to splendid
Sāṃkhya that the twice-born and the good
serve, O earth-lord!

110 "They are not seen going to animal (births),
nor sink to where
sinners reside, nor among fools, those of
the twice-born class
attached to this knowledge, O king!

111 "*Sāṃkhya* is vast, supreme, ancient, a maha-
ocean, stainless,
liberal and pleasant and the entire
Sāṃkhya, O king,
is borne by unfathomable mahatma
Nārāyaṇa.

112 "This have I told you, O deva among
humans, the truth.
Nārāyaṇa is this ancient cosmos
and at creation-time
he does creation and at the time of
dissolution, again
he swallows it. Withdrawing all, establishes
them in his body.
Having done that, the inner Atman of
the cosmos sleeps on the waters."

SECTION THREE HUNDRED TWO

1 Yudhiṣṭhira said,
"What is that called '*Akṣara*-Immutable'
whence none returns?
What is that called '*Kṣara*-Mutable,' whence
one returns again?

2 "Immutable-Mutable, distinctly,
O foe-slayer,
I wish to understand accurately,
O maha-armed joy of Kurus!

3 "It is you that learned Brahmins call
treasury of knowledge,
Veda-expert, and maha-blessed rishis
and mahatma ascetics too.

4 "Few days remain of *Bhāskara*-Surya's
southern course. As
god *Arka*-Surya turns about, you will
attain the supreme end.

5 "When you leave, from whom shall we hear the
beneficial?
You are the lamp of the Kuru Dynasty,
blazing with the
substance of knowledge.

6 "From you I wish to hear this truly,
O eminent Kuru-
dynast! I am not satisfied here,
O Indra of Rajas,
listening to such ambrosial words!"

7 Bhīṣma said,
"Now to you am I telling an ancient
itihāsa-history:
the discourse of Vasiṣṭha and Karāla-
the-terrible Janaka.

8 “Vasiṣṭha, best of rishis, resplendent
as *Bhāskara*-Surya,
seated, was asked by Raja Janaka
about knowledge
leading to supreme happiness.

9 “Supremely adept at spirituality,
certain about spiritual
ends, Maitrāvaruṇi Vasiṣṭha, son
of Mitra and Varuna,
seated, he greeted respectfully with
palms joined in *añjali*.

10 “In lovely, polite speech sweet and measured,
Raja Karāla
Janaka asked the excellent rishi
in the past:

11 ‘Bhagwan, I wish to hear of the Supreme
Eternal Brahman,
obtaining whom the wise do not return!

12 ‘And that called “*Kṣara*-Mutable” into
which the cosmos
perishes and that called “*Akṣara*-
Immutable,”
beneficent, auspicious, undisturbed.’

13 “Vasiṣṭha said, ‘Hear, O protector of
pṛthivī-earth,
how this cosmos perishes, also what
never perished
in the past, nor will at any time.

14 ‘A Yuga is twelve thousand years. Know a
Kalpa is four Yugas.
A cycle of thousand *Kalpas*, that is
one day of Brahmā,
and Its night, O Raja, is the same, at
whose end It awakens.

15 ‘Endlessly active in creating,
the maha First Being
the formless atman embodying the cosmos,
is *Śambhu*, the
benevolent, *Svayaṃbhuva* the self-
existent, *Īśāna*-lord
of (the powers of) *aṇimā*-minuteness,
laghimā-lightness,
prāpti-entry, *jyoti*-radiance,
avyaya-immutable,

16 ‘Everywhere Its hands and feet, everywhere
eyes, head and mouth,
ears everywhere, abides enveloping
the entire universe.

17 ‘This Bhagwan *Hiraṇyagarbha*, the Golden
Womb, is *Buddhi*-
Intelligence in smriti, *Mahat*-Great
in yoga and also
Viriñci-Brahmā and *Aja*-Unborn.

18 ‘And in *Sāṃkhya* shastra it is studied
by varied names.
It is declared *vicitrarūpa*,
Varied-in-Form,
viśvātmā-Universal-Soul, *eka*-One,
Akṣara-Immutable.

19 ‘Manifold in nature, it envelops
all the triple worlds by
itself. Thus, because of manifold forms,
It is declared
viśvarūpa, the Cosmic Form.

20 ‘Experiencing alterations, it
creates itself
by itself. The maha-energetic
itself created
ahaṁkāra-Ego, maha-*prajāpati*,
ruler of the created.

21 'From *Avyakta*-Unmanifest is
produced *Vyakta*-
Manifest. That is called the creation
of *Vidyā*-Knowledge.
Mahat, the great principle of intellect,
and also *Āhaṁkāra*,
the Ego, are indeed the creation of
Avidyā-Ignorance.

22 '*Avidhi*-Inaction and *Vidhi*-Action
are also produced
from that One. Thinkers on the meaning of
scriptures and shastras
celebrate them as *Vidyā*-Knowledge and
Avidyā-Ignorance.

23 'Creation of *bhūta*-Elements from
the Ego, know
as the third (creation), O earth-lord! From
modification of
the Ego what comes know as the fourth
creation):

24 '*Vāyu*-Wind, *jyoti*-Light also *ākāśa*-
Space, also *āpa*-Water,
and *pṛthivī*-Earth, *śabda*-sound, and
sparśa-touch and *rūpa*-form
and *rasa*-taste and *gandha*-scent.

25 'Thus together, without doubt, this group of
ten arose, O Indra
of Rajas! Know *bhautika*-elemental
is the significant
fifth creation:

26 '*Śrotra*-ears, *tvak*-skin, *cakṣuṣī*-eyes,
jihvā-tongue and
ghrāṇa-nose indeed the fifth, and *vāk*-speech,
and *hastau*-hands,
and *pādau*-feet, *pāyu*-anus and *meḍhra*-
genitals too.

27 ‘These (respectively) are the organs of
knowledge, and the
organs of action. Together they arose
here with the mind,
O lord of the earth!

28 ‘These twenty-four principles are present
in all created beings.
Having known them, Brahmins seeing the nature
of reality, never grieve.

29 ‘This, declared “body,” all the embodied
in the three worlds have known
as that, O best of humans, in devas,
humans, *dānava*-demons,

30 ‘*Yakṣa*-spirits, *bhūta*-ghosts, *gandharva*-
heavenly-musicians,
kiṃnara-centaurs, maha-*uraga*-
serpents, *cāraṇa*-bards,
piśāca-fiends, godly rishis, night-foragers,

31 ‘Stinging insects, gnats, putrid worms, mice, dogs,
dog-eaters, *vaiṇeya*-
reed-musicians, *caṇḍāla*-outcastes,
despised *pulkasa* tribes,

32 ‘Elephants, horses, donkeys, mules, lions
trees and cattle—
whatever has form, everywhere this
is visible.

33 ‘In *jala*-water, on *bhū*-earth and in
ākāśa-space, nowhere
else, certainly, is the place of those with
form, thus we have heard.

34 ‘All these, *tāta*-child, are named *Vyakta*-
Manifest, and decay
day-by-day. Hence such creatures smriti calls
Kṣara-Mutable.

35 'This, called *Akṣara*-Immutable, pours out
this mutable universe.
The universe, composed of delusion,
named *Vyakta*-Manifest,
is from *Avyakta*-Unmanifest.

36 '*Mahat*, the first-born, is always an instance
of *Kṣara*-mutable,
from which there is no return again, I
have told you, O Maharaja!

37 'The twenty-fifth, Vishnu-All-Pervader,
beyond principles.
is named *tattva*-Principle. As he dwells
in all principles,
the wise call him *tattva*-Principle.

38 'When *amūrta*-Formless, created
vyakta-Manifest, it
inhabits form. The twenty-fourth is
vyakta-Manifest,
amūrta-Formless is twenty-fifth.

39 'In the hearts of all forms, indeed, it dwells
established in the atman,
the consciousness of the sentient, constant,
all forms, formless,

40 'Beyond creation and dissolution,
it assumes the dharma
of creation and dissolution;
is ever perceptible;
guna-less, is named as with gunas.

41 'Thus the Great Atman, well-conversant with
creation-dissolution,
endued with un-intelligent Prakriti
is modified,
becomes egotistic.

42 'Joined with tamas, sattva and rajas, it
clings to those wombs
here, from ignorance and association
with ignorant people.

43 'Living with them, the atman believes,
"I am not different."
Saying, "I am this, I am that," it
follows the gunas,

44 'From tamas acquiring varied tamasic
states and from rajas
rajasic; mingling with sattva, sattvic.

45 '*Śukla*-white, *lohita*-red and *kṛṣṇa*-black
in form are these
three. All these forms are of prakriti.

46 'By tamas one goes to hell and by rajas
to humanity.
By sattva one goes to the realm of devas
to share happiness.

47 'By absolute sin one obtains animal
existence; by mixture
of virtue and sin, humanity; by
virtue alone, deities.

48 'Thus sensory objects of *avyakta*-
Unmanifest
the wise call *Kṣara*-Mutable. That which
is twenty-fifth
is found through knowledge indeed.'"

SECTION THREE HUNDRED THREE

1 "Vasiṣṭha said, 'Thus bereft of understanding
man follows ignorance,
from one body obtaining bodies in
their thousands,

2 'In thousands of animal existences
also sometimes
among deities, entering from union
with gunas and
from their erosion.

3 'From human going to heaven and from
heaven to human
indeed, from human finding place in
endless hell.

4 'As the worm encases itself in the
cocoon it weaves,
so the guna-less atman always binds
itself with guna-threads.

5 'And, (though) beyond dualities, it is
subject to opposites
here in those births. Diseases of the head,
opthalmia,
toothache, throat inflammation,

6 'Abdominal oedema, abnormal
thirst, glandular
inflammation, cholera, vitiligo,
leprosy, burns
by agni and blotches, also epilepsy,

7 'And those other varied dualities
of prakriti occur
in the embodied, he believes those also
to be his. Out of this
egotism, likewise he regards good deeds
also as his own.

8 'Wearing a single robe or poorly clad,
and always lying on
the ground, or lying frog-like or squatting
upright in the heroic asana,

9 'Or wearing rags and lying in a place
under the sky,
indeed, on clinkery surfaces or
thorny surfaces,

10 'Or lies on ashy surfaces, or sleeps
on oily ground,
in heroes' fields, in water and in mud,
or on a plank,

11 ‘Or on varied beds, endued with desire
for fruits, fruitless, wears a
grass girdle, or goes naked, or wears linen,
or black antelope skin,

12 ‘Ragged hempen or haircloth, or clad in
tiger-skin or
wearing lion-skin or silk cloth too,

13 ‘Or bark-cloth, or cloth from thorny plants, or
cloth woven from
insects, or ragged robes, or many other
sorts of garments,
being egotistic and unintelligent,

14 ‘Taking strange types of food, and (wearing)
various types
of gems, eating on alternate nights, or
eating once daily,

15 ‘Or at the fourth or eighth hour, or indeed
the sixth hour, or
has food after six nights or similarly
has food after eight,

16 ‘Or eats after seven or ten nights, or eats
after twelve, or
fasts for a month, or eats roots, or has fruits
similarly,

17 ‘Or subsists on air, or water, or eats
oilcakes, or cowdung, or
takes cow-urine, or indeed herbs and flowers,

18 ‘Or feeds on moss, or lives on a sip of
water, or subsists on
neem leaves and scattered fruit as food,

19 ‘And practising varied austerities
craving happiness,
duly observing the *cāndrāyaṇa*
fast of moon-phases
and others and wearing varied marks,

20 ‘Resorts to the paths of the four ashramas
also other ashrams,
or similarly serves heretics in
mountain caves,

21 ‘And in solitude, and in the shade of
rocks and at springs,
lonely river banks and secluded forests,
sacred temples, lonely lakes,

23 ‘Secluded mountain caves like houses,
various murmured
japa-prayers, observing varied vows,

24 ‘Many diverse rules and varied ascesis
and performing
various types of sacrifices and
varied rites too,

25 ‘(Following) a trader’s path, a Brahmin’s,
a Kshatriya’s,
and similarly a Vaishya’s or a
Shudra’s, also giving
varied types of gifts to the poor, the blind
and the wretched.

26 ‘From ignorance, he believes self has
threefold gunas: sattva,
rajas, tamas and indeed dharma and
profit and indeed pleasure.
By prakriti indeed the atman thus
apportions itself.

27 ‘He offers *svadhā* libations to the
manes, utters
vaṣaṭkāra exclamations for pouring
oblations, makes
svadhā-oblations and does namaskars,
officiates
in sacrifices, teaches, donates and
likewise accepts
gifts, performs sacrifices, studies and
indeed other acts also.

Errata: slokas 23 to 51 should be numbered as 22 to 50.

Translated by Pradip Bhattacharya

28 ‘In birth, death, disputes and in battle also,
all these auspicious and
inauspicious, are called the path of action.

29 ‘Devi Prakriti indeed causes the
maha-destruction.
At the day’s end these gunas fall into
the One that abides,

30 ‘As *Āditya*-Surya withdraws the web
of rays at that time.
Thus these he believes are all his doing,
for the sake of sport,

31 ‘These his own varied forms and gunas, dear
to his heart. Thus, indeed,
modification occurs through acts of
creation and destruction,

32 ‘*Triguṇātiga*, the Transcender of
the triple gunas, is
attached to the path of acts of triple
gunas, and obtaining
the path of good and evil deeds, believes
he has taken to it.

33 ‘Prakriti has blinded this entire cosmos,
O lord, by rajas and
tamas pervading all things variedly.

34 ‘Thus, “These dualities of mine always
occur. These generate
from me indeed. They hurt me,” (he believes)

35 ‘O ruler of men, “All these have to be
crossed over,” he believes,
out of ignorance and likewise, “Also,
my good deeds

36 “I will enjoy going to the world of
devas and here
verily I will enjoy the good and
bad fruits that arise.

37 "So, happiness is indeed my duty.
Having done good,
till the end I will be happy and
happiness will
be mine in birth after birth.

38 "In future my acts may bring me endless
sorrow here also.
Maha-sorrow is humanity's lot
and also sinks him in hell.

39 "And from hell, too, in time, I will again
be human and
from humanity go to divinity
and again from
divinity to humanity
and from humanity
go to hell cyclically."

40 'One who thus verily knows constantly
the Other-than-atman
to be invested with the qualities
of atman, he has to
enter (worlds of) devas and men and hell.

41 'Enveloped by affection, he revolves
there indeed constantly
through thousands of crores of creations in
forms ending in death.

42 'One who thus does acts constituted of
good and bad fruits,
he indeed enjoys the fruits taking form
in the three worlds.

43 'Prakriti performs acts constituted
of good and bad fruits and
Prakriti enjoys them, going where it
will in the three worlds.

44 'Animal existence, humanity
and likewise the
world of devas, these three places are to be
known as Prakriti's.

45 ‘Featureless is Prakriti called. Its features
can be inferred.
Similarly, from inference the features
of *Puruṣa* are seen.

46 ‘That, flawless, undergoes alterations
of features through
Prakriti’s features. Governing the doors
of flaws, acts, it
believes, are its own.

47 ‘The ears and all the five sense-organs of
action and speech
and the other senses engage with objects
with the gunas.
“I am doing these and these senses are mine,”

48 *nirindriyo ’bhimanyeta vraṇavān asmi nirvraṇaḥ /*
aliṅgo liṅgam ātmānam akālaḥ kālam ātmanaḥ //
‘Though without senses. He believes,
“I am with flaws,”
though flawless; with form, though formless; subject
to time, though beyond time.

49 *asattvaṁ sattvam ātmānam atattvaṁ tattvam ātmanaḥ /*
amṛtyur mṛtyum ātmānam acaraś caram ātmanaḥ //
‘Though sattva, believes he is not sattva;
Though real, believes he is unreal;
Though immortal, believes he is mortal;
Though immovable, believes he moves;

50 *akṣetraḥ kṣetram ātmānam asargaḥ sargam ātmanaḥ /*
atapās tapa ātmānam agatir gatim ātmanaḥ //
‘Bodiless, believes he has a body;
Uncreated, believes he is created;
Beyond ascesis, believes he does ascesis;
Goal-less, believes he has a goal.

51 *abhavo bhavam ātmānam abhayo bhayam ātmanaḥ /*
akṣaraḥ kṣaram ātmānam abuddhis tv abhimanyate //
‘Unworldly, believes he is worldly;
Fearless, believes he fears;
Imperishable, believes he perishes;
Ignorant, so he believes.’ ”

SECTION THREE HUNDRED FOUR

1 "Vasiṣṭha said, 'Thus, from ignorance and from being with
the ignorant, he takes thousand crore births ending in destruction,

2 'Goes from one abode to a thousand abodes after death, in
animal existences, in human and likewise in
the world of devas.

3 'Like sheaths of *candramā*-moon there again thousands of times
from ignorance the ignorant vanish thus.

4 'Fifteenfold are the origins of its (creatures') abodes, it is
taught (like the moon's). Know that *Soma*-moon's sixteenth digit
(*amā*), as constant.

5 'The ignorant perpetually takes birth again and again
in these parts. The abodes befit it, so it is born there
frequently indeed.

6 'But, the sixteenth digit is subtle. It should be understood
it is *Soma*-moon. However, it cannot be utilised by
the devas-senses. It utilises the devas-senses.

7 'Thus that (digit) having been destroyed, takes birth, O best of kings!
That is seen as its nature. Its end is called Moksha.

8 'Thus that body of sixteen parts is termed *Avyakta*-Unmanifest.
Thinking, "It is mine," one is reborn there.

9 'Likewise, the twenty-fifth is the atman.
By not knowing
that, by living in its stainless, cleansed, pure air,

10 'Indeed, the pure-and-impure atman
becomes like That,
O ruler of earth! Also, by being
with the ignorant,
the wise too turn towards ignorance.

11 'Likewise, know the stupid too (become wise),
O best of kings!
By being with Prakriti's triple gunas,
(one) becomes endued
with Prakriti.'"

SECTION THREE HUNDRED FIVE

1 "Karālajanaka said, '*Akṣara*-
Imperishable
and *kṣara*-perishable, the relation
wanted between these two,
O Bhagwan, is said to be like relations
between male and female.

2 'Without male here, female cannot conceive;
also similarly
without female, male cannot produce form.

3 'Out of their mutual relations and
from mutual
conjunction of their gunas, these forms are
thus produced in
all existences.

4 'From sexual relations for coitus,
in consequence
of each other's gunas in the fertile
period, forms
are produced. I am stating their instances,

5 'Those gunas that are the male's here and those gunas that are
the mother's. Bones, sinews and marrow indeed are engendered
from the father, O twice-born one!

6 'And skin, flesh and blood indeed are mother-generated, so we
have heard. Thus this, O best of twice-born, is taught in Veda shastras.

7 'Proof is what is taught as declared in the Vedas and what
is declared in the shastras and the proof of the Vedas
and shastras, that is eternal proof.

8 'Thus indeed *Prakriti*-Nature and *Puruṣa*-Person are
ever connected. I see, therefore, O Bhagwan, that
Moksha-dharma does not exist.

9 'Or, if there be, indeed, some instance of realisation of
the Supreme Soul, acquaint me with that truly, for you see all directly.

10 'We desire moksha and also we crave what is non-pernicious,
bodiless, undecaying, divine, supra-sensory, unsurpassed.'

11 "Vasiṣṭha said, 'This, what you have spoken about indications
in Vedas and shastras, is so; and as these are, so have you grasped, Sir.

12 'You are versed in the texts of both Vedas and shastras but you do
not know properly the truth of the texts, O lord of humankind!

13 ‘One who devotedly memorises
the Veda and
shastra texts and does not understand their
truth, that memorising
of his is in vain.

14 ‘Burdensome are they borne by him who does
not know the meaning of
the texts; but one who knows the texts’ meaning,
his study of the texts
is not in vain.

15 ‘Questions about a text’s meaning should be
so answered as
one accessing the truth has understood
their meaning.

16 ‘One dull-witted who expounds the meaning
of texts in an
assembly, how can he of poor wisdom
explain the texts
by investigation?

17 ‘Also, one whose weaknesses are exposed
cannot explain
his conclusions properly. He is laughed at,
though also self-controlled.

18 ‘Hence hear, O Indra of Rajas, how it
(moksha) is perceived, as
it truly is, by mahatmas of *Sāṁkhya*
and of Yoga.

19 ‘Whatever the yogi discerns, that the
Sāṁkhyan follows.
Sāṁkhya and Yoga are one. This who sees,
he is intelligent.

20 ‘Skin, flesh, blood, fat, bile, marrow, bones, sinews
and these senses,
O *tāta*-child, you have told me of, do
exist here.

21 'From matter, matter derives; from senses
similarly, senses.
From body, body is obtained likewise
as from seed, seed.

22 'Without senses, without seed, without matter,
the embodied
how can there be gunas of that mahatma
without gunas?

23 'Gunas are born from gunas and rest there.
Thus gunas are
born from prakriti and rest in it.

24 'Skin, flesh, blood, fat, bile, marrow, bones and
tendons, these eight,
know here are from semen and are of prakriti.

25 'Male and indeed non-male, which have the triple
signs are of prakriti
smriti declares. Not indeed is that subtle
Self considered male or non-male.

26 'Formless prakriti is understood through
forms that it generates,
as formless seasons always are through fruits
and flowers.

27 'Thus also it is by inference that
the formless is
understood. That twenty-fifth principle,
O *tāta*-child,
is ever present in forms.

28 'Unborn, Undying, Infinite, Omniscient,
Untainted, only
because of its egotism about gunas
is it said to have gunas.

29 'Gunas exist in what possesses gunas.
Where are gunas
in the guna-less? Therefore, the people
who truly know
this, understand the gunas.

30 ‘When one believes all these gunas are from
prakriti, then
that one endued with gunas indeed
perceives the Supreme.

31 ‘That which is called Supreme by those fully
understanding
Sāṁkhya and Yoga, the maha-wise
comprehend by
discarding ignorance.

32 ‘Unknowable, unmanifest, called
īśvara-God with gunas
and *īśvara*-God without gunas, constant
and indeed Supreme Ruler,

33 ‘And the twenty-fifth principle beyond
prakriti’s gunas,
the wise adept in *Sāṁkhya* and Yoga
know as the Supreme Lord.

34 ‘When the enlightened understand the Unmanifest,
fearful of the state of
birth, they understand the to-be-known and
attain identity
with it then.

35 ‘This teaching is regarded accurate
and inaccurate by
the enlightened differently and by
the unenlightened
differently, O foe-subduer!

36 ‘These reciprocal indications of
Akṣara-Immutable
and *Kṣara*-Mutable have been stated.
Akṣara-Immutable
is declared Oneness; *Kṣara*-Mutable
is called multiplicity.

37 ‘When grounding in this twenty-fifth principle
properly prevails,
oneness is perception and multiplicity
is not perception.

38 ‘Different indeed are the indications
of the essential
principles and the non-essential
principles. The wise say
created principles are twenty-five.

39 ‘The twenty-fifth, other than the non-
essential principles,
is called indication of the Supreme.
Groups (of principles)
behave group-wise. The principle beyond
principles is Eternal.’ ”

SECTION THREE HUNDRED SIX

1 “Karāla Janaka said, ‘Of oneness
and multiplicity
you have thus spoken, O best of rishis,
but I view with doubt the
indications of these indeed.

2 ‘And that which both the wise and the unwise
know, O faultless one,
I, dull-witted, undoubtedly do not
see this true principle.

3 ‘Though you have cited reasons (indicating)
Akṣara-Immutable
and *Kṣara*-Mutable, yet because of
my unsteady
intelligence, I have as if lost them,
O faultless one!

4 ‘Therefore, I wish to hear the philosophy
of oneness and
multiplicity, *buddha*-enlightened
and *apratibuddha*-
unenlightened and *budhyamāna*-
to-be-known, properly,

5 ‘Knowledge, ignorance, immutable and
mutable, O Bhagwan,
Sāṁkhya and Yoga, in detail and indeed
each separately.’

6 “Vasiṣṭha said, ‘*Hanta*, Ah! To you I
am explaining all that
you have asked. The practice of yoga,
O Maharaja,
separately indeed hear from me.

7 ‘Now, for yogis in yoga-practice dhyana
is indeed the supreme
strength. That dhyana is also twofold, say
people conversant with it:

8 ‘Concentration of mind and, similarly,
pranayama.
Now, pranayama is with gunas and
without gunas,
as the mind is.

9 ‘While excreting urine and faeces and
eating, O ruler of
men, these three times do no yoga; the rest
dedicate to yoga.

10 ‘The meditator, withdrawing the senses
from their objects
by the mind, by the twenty-two (types of
breath-control) that
which transcends the twenty-fourth (principle),

11 ‘By impelling it the intelligent
impels the atman
stationed in that which is called Undecaying
by the wise.

12 ‘Thereby the atman can always be known,
thus we have heard.
This, and no other, is the fit object
for the not-of-
ignoble-mind certainly.

13 ‘One freed from all attachments, eating little,
senses-conquered,
and holding the mind in the atman in
the first and last parts
of the night,

14 'Stilling the senses by the mind, O lord
of Mithilā, having
stilled the mind by the intelligence,
being immovable, rock-like,

15 'And unshaken as a pillar, also
perhaps immovable
as a mountain, then the learned knowing
the injunctions
and regulations, declare to be in yoga.

16 'Not hearing and not smelling, not tasting,
not seeing and
not aware of touch, no purpose in mind,

17 'And not thinking anything and not aware,
like a log, then
he is called by the wise as entered into
prakriti and in yoga.

18 'And as a lamp burns in a windless place,
so is he seen,
unflickering and immobile and attains
superior,
not animal, existence.

19 'Then he observes That, seeing which one does
not speak. The knowledgeable
inner atman in the heart is to be
known, *tāta*-child,
by those like me.

20 'Like a smokeless flame, like the seven-rayed
Āditya-Surya, like
flaming lightning in the sky the Atman
appears within oneself.

21 'That is seen by the wise, intelligent
mahatma Brahmins
devoted to Vedas sprung from Brahman.
It is unborn,
is the essence of immortality.

22 'That indeed is called more minute than the
atom, greater
than the greatest. That essence, definitely
founded within
all beings, is not visible.

23 'One with the wealth of intelligence, by
the lamp of mind
sees the Creator of the universe
stationed beyond
the maha-darkness, tama-free.

24 'He is *tamonuda*, Darkness-Dispeller,
so say Veda-experts
knowing the truth, *vimala*-stainless,
vitamaska, beyond
ignorance, *nirliṅga*-indefinable,
aliṅga-formless.

25 'Only this is the yoga of the yogis.
Of yoga these
are the signs, I believe. Seeing thus, they
directly see
the Atman, Undecaying, Supreme.

26 'The philosophy of Yoga as it
truly is I have told
you. I am now expounding the knowledge
of *Sāṁkhya* whose
characteristic is enumeration.

27 'The believers in higher prakriti
call it *Avyakta*-
Unmanifest. From it was produced the
second (principle)
Mahat-Intellect.

28 'From *Mahat* came the third, *Ahaṁkāra*,
Ego, so we have heard.
The five elements (sound, touch, form,
taste and smell) come
from the Ego, say *Sāṁkhya* followers.

29 'These prakritis are eight, and also their
modifications
are sixteen (five senses, five sense organs,
five sensory objects
and the mind). Of these, special are the
five elements (space, earth, water,
fire and wind) and the five senses.

30 'Such, indeed, are the principles of *Sāṁkhya*
say scholars knowing the
injunctions and regulations of *Sāṁkhya*
ever engaged
in the path of *Sāṁkhya*.

31 'That from which whatever springs, into that
indeed it dissolves.
Created by the Inner Atman, they
vanish in reverse order.

32 'Always appearing in order, guna-
principles
disappear in reverse order into
their (source) guna
like waves into the sea.

33 'Such is the creation and destruction
of prakriti, O best
of kings. In dissolution is oneness,
multiplicity is
when it creates. And thus it is indeed,
O Indra of Rajas,
as known to the thinkers about knowledge.

34 'This is the indication of the
Unmanifest
and Supreme Ruler also. Oneness and
multiplicity
are of Prakriti, knows the truth-knower:
oneness in dissolution
and multiplicity in creation.

Translated by Pradip Bhattacharya

35 ‘Prakriti, whose nature is procreation,
is made into many
selves. That *kṣetra*-body, the Maha-Atman,
the twenty-fifth
(principle) governs.

36 ‘*Adhiṣṭhātā*-Governor, the best of
yati-ascetics call it,
O Indra of Rajas! As it governs the
kṣetra-bodies, it is
adhiṣṭhātā-governor, thus have we heard.

37 ‘Knowing the *kṣetra*-body and the
Unmanifest,
it is called *kṣetrajña*, knower-of-bodies.
Lying unmanifest
in the body, it is called *puruṣa*-spirit.

38 ‘Separate, indeed, is the *kṣetra*-field
and separate *kṣetrajña*
knower-of-the-field is said to be.
“*Kṣetra* is *avyakta*,
the Unmanifest,” thus it is said. The
knower is verily
the twenty-fifth (principle).

39 ‘Different, indeed, is knowledge and
different that which is
to be known, is said to be. “Knowledge is
unmanifest,” thus it
is said. That which is to be known is the
twenty-fifth (principle).

40 ‘“The *kṣetra*-field is *avyakta*
the Unmanifest,”
thus it is said, also *sattva*-essence,
and *īśvara*-God.
Without superior and transcending
principles is
that twenty-fifth.

41 'This much is *Sāṁkhya* philosophy,
a discriminative
philosophy of enumeration.
Sāṁkhyans declare
That Prakriti sets in motion.

42 'The *Sāṁkhyans* enumerate the twenty-four
principles properly
with prakriti, but the twenty-fifth
transcends principles.

43 'The twenty-fifth is the unknowable
Atman which should be known,
declares smriti. When one realises
the Atman, then
one becomes *kevala*-Absolute.

44 'Such thorough philosophy have I told
you as it truly is.
Those knowing this thus attain equality
(with That).

45 'Thorough teaching is surely direct
perception of
prakriti. As these guna-principles
are, so is the
guna-less different from that.

46 'Being thus, they do not return again,
existing by
their Undecaying state, as mutually
Immutable.

47 'Those who perceive the many, their vision
is not correct.
They have to return to the Unmanifest
(prakriti) again and
again, O foe-subduer!

48 'Those knowing all is this (existence),
not comprehending
everything become manifest
(assuming bodies)
controlled by the Manifest (Prakriti).

49 "'*Sarvam avyaktam*, All is the Unmanifest,"
thus it is said.
The twenty-fifth is *asarva*, not-all.
Those who recognise it,
no fear exists for them.'"

SECTION THREE HUNDRED SEVEN

1 "Vasiṣṭha said, 'So far have I told you
Sāṁkhya philosophy,
O best of kings! Now, from me understand
vidyā-Knowledge
and *avidyā*-Ignorance in succession.

2 'The Unmanifest (Prakriti) is called
avidyā-ignorance,
whose characteristic is verily
creation and
dissolution. Freed from creation and
dissolution, *vidyā*-
knowledge is verily the twenty-fifth.

3 'Attend to the mutual relationship
of *avidyā*'s
components in sequence as stated by
rishis, *tāta*-child,
according to *Sāṁkhya* teaching.

4 '*Vidyā*-superior to all the senses
of action, are
the senses of knowledge, declares smriti
and similarly
of the senses of knowledge are *viśeṣa*,
the five elements
(space, wind, fire, water, earth), thus we have heard.

5 'Superior to the five elements
the wise call *manas*-mind,
"The five subtle elements (sound, touch, form,
taste and smell) are
superior to the mind," thus it is said.

6 ‘*Ahaṁkāra*-Ego is (superior to)
the five subtle
elements, there is no doubt and to
Ego similarly,
superior is *buddhi*-intelligence,
O lord of men!

7 ‘Unmanifest Prakriti, *parameśvara*
the Supreme Lord,
is the knowledge of principles. Knowledge
is to be known,
O best of men, and is supreme fate,
smriti declares.

8 ‘Twenty-fifth is said to be verily
supreme knowledge
of the Unmanifest. It is said to be
the to-be-known
of all knowledge, O earth-lord!

9 ‘“Knowledge is unmanifest,” thus it is said.
The twenty-fifth
is what is to be known. Similarly,
knowledge is
unmanifest; the knower is the
twenty-fifth.

10 ‘The meaning of *Vidyā* and *Avidyā*,
Knowledge and Ignorance,
truly have I told you in particular.
Now attend as
I speak of *Akṣara*-Immutable
and *Kṣara*-Mutable.

11 ‘Both these (prakriti and *puruṣa*) are
called *akṣara*,
immutable and both these are *kṣara*,
mutable. The reason
I am explaining to you as well-known,
accurately.

12 ‘These, without origin and end, both are
believed supreme indeed.
Both these are termed principles, say the
philosophers.

13 ‘Because of its characteristic of
creation-destruction,
the Unmanifest is called *akṣara*,
immutable.
That, creating these gunas, is transformed
again and again.

14 ‘*Mahat* and other gunas spring from (them)
mutually.
Because of governing these, that twenty-fifth
is called *kṣetra*-body.

15 ‘But when the Unmanifest compresses
the web of gunas into
itself, then with those gunas the twenty-fifth
too vanishes.

16 ‘When guna-principles vanish into
the lord of gunas
then Prakriti alone exists. Also,
when *kṣetrajña*
the knower, *tāta*-child, is absorbed
into its *kṣetra*,

17 ‘Then guna-endued Prakriti attains
destruction
and becomes guna-less, O ruler of
Videha, being
changed from lord of gunas.

18 ‘Thus indeed *kṣetrajña*, the knower—
knowledge of *kṣetra*-field
destroyed— becomes by nature guna-less,
thus have we heard.

19 ‘When it gets destroyed, then it realises
Prakriti is endued
with gunas, and that similarly
itself is guna-less.

20 ‘Then he becomes cleansed by discarding
Prakriti when
the intelligent understands, “I am
other than that.”

21 'When the intelligent understands that
I am different; it
(prakriti) is different, then due to this
otherness, he does not
go towards the mixed existence. Even
when not mixed with prakriti,
O Indra among Rajas, it is seen
as different.

22 'When it shrinks away from that web of gunas
of Prakriti, and sees
the Unique then, having seen, does not grieve.

23 '(It laments,) "What have I done till this time
in this birth, like
fish in a net, out of ignorance
being born here!

24 "I, indeed being stupefied, have been
born from one birth
into another as fish, knowing only
water, follows it.

25 "As fish, from ignorance, does not believe
it is different from
water, similarly out of ignorance
I indeed do
not know I am different (from the body).

26 "*Dhik*! Shame upon me for foolishly
sinking into
this again, out of error following
(the body) being born
in one birth after another!

27 "This here is my friend. With it I will achieve
moksha. I have obtained
sameness and identity (with It).
As That is, so am I.

28 "Here, I see equality with It.
I am indeed
like it. It is indeed stainless.
Evidently,
I am as It is.

29 "That I, because of ignorance and
stupefaction,
was impelled by ignorance. I, without
attachments, have
dwelt for this long with attachments.

30 "Unfortunately, for so long I was
overcome, unaware.
How shall I dwell in its superior
(godly), medium (human)
and inferior (animal existences)?

31 "Brought together with it here, how shall I
cohabit? I went to
it because of my unenlightened state.
Now I will be steady.

32 "No longer will I live with it, having
been deceived for so long.
Unfortunately, though unchangeable,
I was deceived
by the changeable (Prakriti).

33 "This is not its fault; the fault is mine indeed.
It is I who, turning
away (from the Supreme), drew near and got
attached to it.

34 "Then I, formless, stayed assuming many
forms and though
formless, by egotism I got embodied
and got injured.

35 "By Prakriti's evil course, I am in
various wombs
here. Unattached, out of attachment what
deeds have I done
being in those various births, mentally
unconscious!

Translated by Pradip Bhattacharya

36 "Nothing have I to do here with this
unfortunate
egotistic one (prakriti) that, having
split itself manifold,
would unite with me. Now understand this:
I am non-attached, ego-less.

37 "That unfortunate constant attachment
to the egotistic
one (prakriti) discarding and having
abandoned this
take refuge in the Untainted.

38 "I shall become identical with that
Supreme, not the
Unconscious (prakriti) of evil conduct.
My welfare lies
in being with the Supreme, not in
uniting with
this unfortunate."

39 'Thus by perfect knowledge of the twenty-fifth,
be enlightened,
obtain the Immutable Untainted,
having discarded
the Mutable.

40 'The Unmanifest and the Manifest,
by nature with gunas
and guna-less, and the first guna-less,
having seen (these)
one becomes like it, O Mithilā-ruler!

41 'Of the Immutable and the Mutable
have I told you
these indications here, full of knowledge
as the Vedas teach.

42 'Free from doubt and subtle and untainted
enlightenment
shall I further expound to you as I
have heard. Attend to that!

43 ‘The characteristics of *Sāṁkhya* and
Yoga have I
told according to the shastras. What
indeed shastra
states about *Sāṁkhya*, Yoga philosophy
is indeed that.

44 ‘*Sāṁkhya* provides enlightenment, O lord
of the earth! There
it is stated very clearly, desiring
the good of disciples.

45 ‘Vast indeed is that shastra, thus say the
skilful people.
This and Yoga are again the curds and
cream of shastras.

46 ‘Beyond the twenty-fifth no principle
is seen, O ruler of
men. What followers of *Sāṁkhya* hold
supreme there has
been described as it is:

47 ‘*Buddha*-enlightened, *apratibuddha*-
unenlightened
and *budhyamāna*- being enlightened
properly. Yoga
teaching speaks of *budhyamāna* and *buddha*.’”

SECTION THREE HUNDRED EIGHT

1 “Vasiṣṭha said, ‘Now hear about this
behaviour
of the gunas of the Unenlightened,
Unmanifest.
Bearing the gunas, it creates and withdraws.

2 ‘Perpetually for sport here it transforms,
O ruler of people!
Atman, having become many, indeed
makes them manifest.

3 ‘Thus undergoing modifications,
budhyamāna,
the Comprehender, does not understand,
and indeed as it can
know the Unmanifest, it is called
budhyamāna,
the Comprehender also.

4 ‘It the Unmanifest can indeed never
comprehend, whether with
gunas or guna-less. Sometimes it is
verily called
apratibuddha, Unenlightened.

5 ‘Or, if this Unmanifest comprehends
the twenty-fifth,
it becomes enlightened by uniting
with it, so say the Vedas.

6 ‘The Unmanifest and Immutable
Supreme (thus uniting
with Prakriti) is called Unenlightened.
And indeed as it can
know the Unmanifest, it is called
budhyamāna,
the Comprehender also.

7 ‘The twenty-fifth does not comprehend
the Mahatma
twenty-sixth, stainless, enlightened,
immeasurable, eternal.

8 ‘Always comprehends the twenty-fifth and
the twenty-fourth
(prakriti), following both visible
and invisible,
indeed, that maha-radiant (twenty-sixth).

9 ‘But the Unmanifest does not comprehend,
tāta-child, that
Absolute Brahma. The twenty-fifth and
the twenty-fourth
cannot see the Absolute.

10 'When *budhyamāna*-Comprehender
believes itself
as "I am other (than Prakriti),"
then, eye fixed on
avyakta-Unmanifest, it becomes
Lord of Prakriti,

11 'And when it comprehends the supreme knowledge,
wholly pure, stainless,
then it attains the enlightenment, the
twenty-sixth, O lion
among Rajas!

12 'Then it discards the Unmanifest whose
characteristic is
creation-destruction. Guna-less, it
knows Prakriti
is joined to gunas, is unconscious.

13 'Then it has the nature of the Absolute
by visioning
the Unmanifest. Uniting with the
Absolute, freed
it obtains the (Supreme) Atman.

14 '"This is that *tattva*-principle," so it
is said of that
Undecaying Immortal transcending
principles. By dwelling
in the principles, it is not endued
with principles,
O honour-giver! Twenty-five are the
principles, declare the wise.

15 'And it is not, *tāta*-child, endued
with principles.
Intelligent, it transcends principles.
Swiftly it discards
the principle that is the sign of the
Enlightened.

16 "'I am the twenty-sixth, enlightened,
fit to be known,
undecaying, undying," (thinking thus), by
its strength it achieves
sameness with the Absolute, without doubt.

17 'Enlightened by the twenty-sixth, the
Comprehender
is also unintelligent. "This is
multiplicity," thus
say the *Sāṁkhya* scriptural teachings.

18 'The twenty-fifth endued with consciousness
verily attains
Oneness when it does not comprehend by
intelligence
(its relationship with the twenty-four).

19 'When *budhyamāna* the Comprehender
attains sameness
with *aprabuddha*, the Unenlightened,
O Mithilā-king,
its characteristic becomes attachment
though an unattached
atman, O ruler of men!

20 'Reaching the twenty-sixth unattached
Atman, unborn,
intelligent, mighty, when it becomes
aware of That,
it discards the unfathomable
Unmanifest
twenty-fourth by comprehension of
the twenty-sixth.

21 'This is *apratibuddha*-Unenlightened,
and *budhyamāna*,
the Comprehender, O faultless one, to you
I have told truly
as the *śruti*-Vedas teach. View such
multiplicity and
oneness according to the view of shastras.

22 ‘As the gnat and (its dwelling) *udumbara*,
the glomerous
fig tree, differ, so do these. As between
fish and water,
so the difference is realised.

23 ‘Thus indeed are these multiplicity
and oneness to be
approached. This is called being liberated,
possession of
knowledge of *Avyakta*-Unmanifest.

24 ‘The twenty-fifth that exists in bodies
should be liberated,
it is said, from the field of action of
the Unmanifest.

25 ‘That is freed thus, not otherwise, surely.
It assumes the
different dharma of another on
uniting with it.

26 ‘By (uniting) with the pure it becomes
of wholly pure
dharma; by (uniting) with the wise, it
becomes intelligent;
by uniting with the liberated,
it becomes of
liberated dharma, O bull among men!

27 ‘And indeed (uniting) with one whose dharma
is attachment,
it becomes an attached atman also,
and uniting
with the freed it similarly becomes free.

28 ‘(Uniting) with one of pure acts, it
becomes pure and
boundlessly radiant and uniting
with a stainless
atman, its atman becomes stainless.

29 ‘And, similarly, becomes absolute
indeed by uniting
with the Absolute Atman. By (uniting)
with the independent,
it acquires independence and becomes
independent.

30 ‘Thus far I have told you this fact,
O Maharaja,
as it truly is, resorting to
non-malice and
need, the eternal, utterly pure,
original *Brahma*.

31 ‘To people not devoted to the Vedas,
O Raja, you ought to
impart this supreme (knowledge), which is
enlightening to the
inquisitive and is for the instruction
of those who have
submitted humbly for enlightenment.

32 ‘Likewise, do not give this to the untruthful,
deceitful, cowardly;
not to those of crooked intelligence,
nor to those jealous of
the knowledge of pandits. Know to what type
you should give this:

33 ‘One endued with faith, meritorious,
always refraining from
slander, a wholly pure yogi and indeed
very learned, rites-
performer, patient, welfare-seeker,

34 ‘Solitary in conduct, fond of rules,
not quarrelsome, very
learned, a sage and indeed incapable
of harm, self-controlled, and
able to be tranquil, (give to) one such.

35 ‘To one lacking such qualities, it is
not to be given.
It is called the supreme, most pure Brahman.
It is not conducive
to welfare of such, nor to the expounder
of dharma from giving
to the unworthy.

36 ‘Even if this gem-filled earth be given
by a non-observer
of vows, this should not be given to him.
To the conqueror of
senses, undoubtedly, should this supreme
(knowledge) be given,
O Indra of humans!

37 ‘O Karāla, the slightest fear should not
be in you as you have
heard the supreme Brahman today, told as
it truly is, supremely
pure, grief-less, beginning-middle-end-less,

38 ‘Of unfathomable birth and undying,
O Raja, untainted
beyond fear and benign! Perceiving it,
discard all confusion
today, having known the core significance
of this knowledge.

39 ‘This I acquired in the past from eternal
Hiraṇyagarbha,
the Golden Womb, as uttered, O ruler
of men, by taking pains
to propitiate that fiercely energetic,
eternal Brahma, as
you have done today.

40 ‘As you had asked me, O Indra of men,
so have I told
you this today as I had obtained from
Brahmā, O Indra of
men, the ancient maha-knowledge of
moksha-knowers.’”

41 Bhīṣma said,
"This has been told, the supreme Brahman,
the twenty-fifth,
O Maharaja, whence one does not return
again, taught by
the supreme rishi (Vasiṣṭha).

42 "One suffers return who, obtaining the
supreme knowledge,
does not become aware truly. The
Comprehender
is undecaying, immortal.

43 "This supreme knowledge conferring supreme
welfare have I told truly,
tāta-child, having heard from the godly
rishi, O king!

44 "From *Hiraṇyagarbha*, the Golden Womb,
by mahatma
rishi Vasiṣṭha; from Vasiṣṭha by
the lion among
rishis, Nārada, this was obtained.

45 "From Nārada I knew this eternal Brahman.
You should grieve no more,
O Indra of Kauravas, having heard
this Supreme Concept.

46 "One who knows *Kṣara-Akṣara*, Mutable
and Immutable,
no fear exists for him; but fear exists
for him who does
not know this, O ruler of earth!

47 "From ignorance the stupid person is
distressed again
and again, after death obtaining
thousands of births
ending in death.

48 "Likewise, obtains the worlds of devas and
animals, also humans.
If cleansed by time, because of that, crossing
the unfathomable
ocean of ignorance, he obtains the
splendorous Supreme.

49 "The sea of ignorance is called terrible,
unfathomable,
Avyakta-Unmanifest. Day-after-day
creatures sink there,
O descendant of Bharata!

50 "Because you have crossed this unfathomable,
eternal Unmanifest,
therefore you are without rajas, and indeed
without tamas, O earth-ruler!"

SECTION THREE HUNDRED NINE

1 Bhīṣma said,
"Sometime, a descendant of Janaka
hunting in a
deserted forest saw a rishi, an
Indra among
Brahmins, a descendant of Bhṛgu.

2 "Pranam-ing the seated rishi with bowed
head, he sat near
him. After taking his permission
Vasumāna asked him this:

3 'O Bhagwan! What is it that is best here
and hereafter
for persons with impermanent bodies
controlled by desire?'

4 "Asked with reverence, that great mahatma,
maha-ascetic then
spoke these beneficial words to him:

5 “The rishi said, ‘Desiring what the mind
finds not adverse
here and hereafter, refrain from conduct
adverse to creatures,
controlling the senses.

6 *dharmaḥ satāṁ hitaḥ puṁsāṁ dharmaś caivāśrayaḥ satām /*
dharmāl lokās trayas tāta pravṛttāḥ sacarācarāḥ //
‘Dharma benefits good people and dharma
is indeed the refuge
of the good. From dharma issued, *tāta*-child,
the triple worlds
with all the mobile and immobile.

7 ‘Desiring sweet things, why do you not
attain freedom
from desires? Foolish, you see the honey,
do not see the fall.

8 *yathā jñāne paricayaḥ kartavyas tatphalārthinā /*
tathā dharme paricayaḥ kartavyas tatphalārthinā //
‘As acquaintance with knowledge is the duty
of one aiming
at its fruits, so acquaintance with dharma
is the duty
of one aiming at its fruits.

9 ‘For the wicked desiring dharma,
the pure act is
difficult, but the good desiring dharma
easily accomplish
the difficult deed.

10 ‘One at ease in the forest as in a
village, indeed
is a villager; at ease in the village
as in a forest,
indeed is a forest-dweller.

11 ‘In mind, word and deed concentrate with faith
in the dharma
of *nivṛtti*-withdrawal, or of
pravṛtti-action,
having examined their merits and demerits.

12 ‘Daily donate profusely to the good,
as solicited, free
from malice, purified by good deeds
and vow-observance,
according to the time and the place.

13 ‘(Wealth) earned in a virtuous way should be
given to the worthy.
Having donated discarding anger,
neither regret, nor boast of it.

14 ‘Non-cruel, pure, restrained, truthful in speech,
firm in sincerity,
wholly pure in birth and acts, Veda-knowing,
twice-born is a fit recipient,

15 ‘Here desired to be born of an honoured
sole wife of the same class,
learned in *Ṛg*, *Yajus* and *Sāma*,
doing the six duties
(sacrificing, conducting others’
sacrifices, studying,
teaching, donating, accepting) is called
a fit recipient.

16 *sa eva dharmaḥ so ’dharmas taṁ taṁ pratinaraṁ bhavet /*
pātrakarmaviśeṣeṇa deśakālāv avekṣya ca //
‘What is indeed dharma that becomes
adharma and
vice-versa for every person
depending on
especially person, act, time and place.

17 ‘As a human easily wipes off slight
dirt from the body and,
with great effort if much, so it is with
removing sin.

18 ‘As, after proper purging ghee becomes
medicine, so
after removing faults, after death
dharma brings happiness.

19 'In all creatures' minds good and evil do
exist. Withdrawing
from the evil, invest indeed in the good.

20 'All done everywhere by all should be
respected.
What you like in the dharma of your class,
do that dharma
as you desire according to the rules.

21 'O impatient, rest in patience! O fool,
be intelligent!
O you agitated, be tranquil!
O Unwise, behave
like the wise!

22 'Keeping (good) company, by one's own
energy one is able
to obtain the means to excellence here
and after death.
Its root is supreme firmness.

23 'Lack of firmness felled the royal rishi
Mahābhiṣa
from Swarga and Yayāti, his merits
exhausted, by
firmness regained the worlds.

24 'By serving ascetics, the virtuous
and the wise, one
gains abundant intelligence, thus obtains
the excellent.' "

25 Bhīṣma said,
"Having heard the sage's speech, that (good) natured
one withdrew his
mind from desires and to dharma applied
his intelligence."

SECTION THREE HUNDRED TEN

1 Yudhiṣṭhira said,
"What is freed from dharma-adharma,
What is freed from every relationship,
What is freed from birth and death, and
What is freed from virtue and vice,

2 "What is benignant, ever fearless, and
ever imperishable,
immutable, ever pure, tireless, that,
Sir, you should tell."

3 Bhīṣma said,
"Now I am telling you the ancient
itihāsa-history
of the discourse between Yajñavalkya
and Janaka,
O descendant of Bharata!

4 "To Yājñavalkya, the best of rishis,
the maha-famous
Raja Daivarāti Janaka, best
of enquirers, asked,

5 'O learned rishi! How many senses,
how many prakritis
does smriti declare? What is Unmanifest
and what is Supreme
Brahma that transcends it?

6 'And indeed creation and dissolution,
and similarly
the enumeration of *kāla*-Time?
O Indra among sages
pray speak to me, craving your grace.

7 'Out of ignorance, I ask you, indeed a
treasury of knowledge.
From you I wish to hear all this to be
free from doubts.'

8 "Yājñavalkya said, 'Hear, O protector
of *avanī*-earth,
what you enquire after, the supreme
knowledge of Yoga
and especially of *Sāṁkhya.*

9 'Nothing is unknown to you; yet, Sir, you
ask me. Asked, one
should answer, this is eternal dharma.

10 'Eight are proclaimed Prakriti, also
modifications are
sixteen. Further, seven are manifest,
say spiritual thinkers.

11 '*Avyakta*-Unmanifest and *Mahat*-Intellect
and indeed similarly *Ahaṁkāra*-Ego,
and indeed the five (elements)
pṛthivī-earth, *vāyu*-wind, *ākāśa*-space,
ap-water and *jyoti*-light,

12 'These eight are prakritis. Hear now also
the modifications:
srotra-ear and indeed *tvak*-skin, *cakṣu*-eye
and *jihvā*-tongue
and *ghrāṇa*-nose, the fifth,

13 '*Śabda*-sound and *sparśa*-touch and *rūpa*-form
and *rasa*-taste,
and likewise *gandha*-scent and *vāk*-speech and
hasta-hands and *pāda*-feet,
pāyu-anus and likewise *meḍhra*-genitals.

14 'Of these, O Indra of Rajas, the five
maha-elements are
viśeṣa, essential. Of these the
senses of knowledge are
saviśeṣa, discriminators,
O ruler of Mithilā!

15 'Mind is the sixteenth, say thinkers on the
spiritual end, as
do you and other scholars and experts
in the knowledge of truth.

16 ‘From *Avyakta*-Unmanifest arises
the *Mahat*-atman,
O earth-ruler! “The first creation,” thus
the learned call
this of *pradhāna*, Primal Prakriti.

17 ‘Also from Mahat springs *Ahaṁkāra*,
the Ego, O lord of
people! “The second creation,” thus the
learned call this.
Its essence is *buddhi*-intelligence,
declares smriti.

18 ‘And from the Ego springs *Manas*-Mind, the
essence of elements
and gunas. This, “The third creation,” is
of the ego.

19 ‘From the Mind sprang the maha-elements,
O lord of people!
This, “The fourth creation,” is called mental.

20 ‘*Śabda*-sound and *sparśa*-touch and *rūpa*-form
and *rasa*-taste,
and likewise *gandha*-scent, “The fifth creation,”
are elemental, say
those who investigate the elements.

21 ‘*Srotra*-ear and indeed *tvak*-skin, *cakṣu*-eye
and *jihvā*-tongue
and *ghrāṇa*-nose, the fifth, called, “The sixth
creation,” consists of
multiplicity of thought, declares smriti.

22 ‘After the ear, the other group of senses
(of action) arise,
O lord of people! This, “The seventh
creation,” is
sensory, declares smriti.

23 ‘The upward flowing (breath, Prana) so also
the transverse (*Samāna*,
Vyāna, *Udāna*) then arise, O ruler
of people! This,
“The eighth creation,” the learned call
ārjavaka-direct.

24 ‘The transverse flowing (breaths) and the downward
(*apāna*) then arise,
O ruler of people! This, “The ninth
creation,” the learned
call *ārjavaka*-direct.

25 ‘These nine creations and the principles,
O ruler of people,
are stated as twenty-four, according
to the teaching
of the *śruti*-Vedas.

26 ‘After this, O Maharaja, truly
about these gunas
and their time periods, hear from me as
stated by mahatmas.’”

SECTION THREE HUNDRED ELEVEN

1 “Yājñavalkya said, ‘Learn from me, O best
of men, about
the time period of the Unmanifest.
Ten thousand *kalpa*-
aeons are called its single day.

2 ‘Its night is the same, and then, awakening,
O ruler of people,
first indeed creates plants for sustenance
of all the embodied.

3 ‘Then It creates *Brahman*, rising
from a golden egg.
That is the form of all created beings,
thus we have heard.

4 'Remaining in that egg for a year, the
maha-ascetic
exits. *Prajāpati*, lord of creatures,
places half as entire
mahī-earth and half as heaven above.

5 'It is recited in the Vedas thus,
O Raja, "Between its
two parts, *dyāvāpṛthivī*, heaven and
earth, *prabhu*-Lord
made *ākāśa*-sky. "

6 'And Its duration, also, is numbered
by experts in
the Vedas and their branches. Ten thousand
kalpa-aeons
reduced by a fourth is called Its day. Its
night is the same,
say spiritual thinkers.

7 'So also the rishi creates *Ahaṁkāra*,
Ego, a being of
divine nature. Four other sons the
maha-rishi created
from Its body earlier (consciousness,
intelligence,
mind and ego). They are the fathers of
the ancestors
(the five great elements), it is heard,
O best of Rajas!

8 'The devas (the senses) are sons of the
ancestors, (the five great
elements). The devas envelop the
worlds, mobile and
immobile. Thus we have heard, O best of men!

9 '*Parameṣṭhī*, the supreme lord, Ego
creates the fivefold
elements: *pṛthivī*-earth, *vāyu*-wind,
ākāśa-space,
apa-water and *jyoti*-light, the fifth.

10 'The night also of the creator of
the third creation here
is said to be five thousand *kalpa*-aeons.
Its day is said
to be the same.

11 '*Śabda*-sound and *sparśa*-touch and *rūpa*-form
and *rasa*-taste,
and *gandha*-scent, the fifth, these are *viśeṣa*,
special qualities of
the five maha-elements, O Indra
of Rajas! They fill up
all beings day-to-day, O lord of earth!

12 'They desire mutually, engage in
mutual welfare,
challenge mutually, similarly
supersede mutually.

13 'They kill mutually, seduced by these
immutable gunas.
They rotate here indeed, entering
animal wombs.

14 'Three thousand *kalpa*-aeons is said to
be their day. Their night is
the same and indeed for the Mind's (creation),
O lord of people!

15 'The mind roams, O Indra of rajas, the
senses roam all.
The senses do not see. The mind sees here.

16 'The eye sees forms by the mind, but not by
the eyes. When the Mind is
agitated, the eye also does not
see. So also
"The senses perceive all," thus is declared.

17 '(But) Mind withdrawing, O Raja, senses
become withdrawn.
Senses withdrawing, mind does not become
withdrawn. Thus mind
appears to be the chief of the senses.

18 ‘Mind is called verily *īśvara*-God
of all senses.
This enters into all creatures here,
O maha-famed one!’”

SECTION THREE HUNDRED TWELVE

1 “Yājñavalkya said, ‘The enumeration
of the creations
of principles and likewise their durations
have I spoken
sequentially. Now hear from me about
their destruction,

2 ‘How creatures are destroyed and created
again and again
by origin-and-end-less Brahmā, constant
and indeed immutable.

3 ‘Knowing his day has ended, accordingly
wishing to sleep at night,
the unmanifest Bhagwan impels the
egotistic human
(form of Rudra).

4 ‘Thereafter, the hundreds-of-thousands-rayed
Āditya-Surya,
impelled by the Unmanifest, having
made twelve selves, each
like blazing agni,

5 ‘By his energy, swiftly consumes the
fourfold multitude of
creatures: womb and egg and sweat-born and
sprouting, O lord of people!

6 ‘This is annihilated in just an
eye-blink, mobile
and immobile. Like a tortoise shell (bare)
bhūmi-earth then
becomes on all sides.

7 ‘Having burnt the cosmos, the infinitely
mighty one
then fills up the bare universe swiftly
by mighty *ambhas*-water.

8 ‘Then, reaching *kālāgni*, the holocaust
at the end of time, that
water gets annihilated. Water
destroyed, O Indra
of Rajas, the maha *Anala*-Agni
blazes fiercely.

9 ‘That immeasurable, exceedingly
mighty, blazing
Vibhāvasu-Agni, the heat in all
creatures, seven-
tongued, is soon

10 ‘Swallowed up by powerful *vāyu*-wind
in eight mighty
forms of limitless vitality, roaming
transversely, up and down.

11 ‘That awesome one of unrivalled power
ākāśa-space
itself devours. Also, exceedingly
roaring *ākāśa*-space
the attendant *mana*-mind swallows.

12 ‘That *Ahaṁkāra*-Ego, lord of creatures,
atman of all,
swallows *mana*-mind. Ego (is swallowed)
by *Mahat*-Intellect,
the great Atman, knowing past, present, future.

13 ‘That incomparable universal
Atman also (is swallowed)
by *Śambhu* the benevolent, *Prajāpati*,
lord of creatures,
(with powers of) *aṇimā*-minuteness,
laghimā-weightlessness,
and *prāpti*-entrance, *Īśāna*-ruler,
radiant, immutable,

14 'Everywhere his hands and feet,
Everywhere his eyes, head and face,
Everywhere his ears,
Abiding enveloping all in the cosmos,

15 'In the hearts of all creatures, thumb-sized, that infinite mahatma,
supreme lord, swallows up the cosmos.

16 'Then remains all that is undecaying, immutable,
defect-less, the Creator of the past, and future of
humanity, likewise faultless.

17 'Thus have I told you, O Indra of Rajas, truly as defined.
Hear now of *adhyātma*, the self, *adhibhūta*,
material things, and *adhidaiva*, divinity.'"

SECTION THREE HUNDRED THIRTEEN

1 "Yājñavalkya said, 'The feet are *adhyātma*, thus say Brahmins
who see the truth of things. The going is *adhibhūta*
and there Vishnu is *adhidaiva*, presiding deity.

2 'The anus is *adhyātma*, thus is said according to seers of
the true meaning of things. Excretion is *adhibhūta* and there
Mitra is *adhidaiva*, presiding deity.

3 'The genitals are *adhyātma*, thus is said according
to Yoga teaching. Likewise, delight is *adhibhūta* and
Prajāpati, all-progenitor, the deity.

4 ‘The hands are *adhyātma*, thus is said
according to
Sāṁkhya teaching and duty is *adhibhūta*.
There Indra is
adhidaiva the presiding deity.

5 ‘The organ of speech is *adhyātma*, thus
is said according to
scriptural teaching. Speech is *adhibhūta*
and there *vahni*-agni
is *adhidaiva*, the presiding deity.

6 ‘The eye is *adhyātma*, thus is said
according to
scriptural teaching. Here, form is
adhibhūta and there
Surya is *adhidaiva*, presiding deity.

7 ‘The ear is *adhyātma*, thus is said
according to
scriptural teaching. There sound is
adhibhūta and there
the directions are *adhidaiva*,
the presiding deity.

8 ‘The tongue is *adhyātma*, thus is said
according to
teachings about principles. Taste indeed
is *adhibhūta* and
there water is *adhidaiva*, presiding deity.

9 ‘The nose is *adhyātma*, thus is said
according to
scriptural teaching. Scent indeed is
adhibhūta and earth
is *adhidaivata*, presiding deity.

10 ‘The skin is *adhyātma*, thus say experts
in knowledge of
principles. Touch indeed is *adhibhūta*
and wind is *adhidaiva*,
the presiding deity.

11 ‘Mind is *adhyātma*, thus is said according
to scriptural teaching.
Thought is *adhibhūta* and *Candramā*,
the moon, is *adhidaiva*,
the presiding deity.

12 ‘Egotism is called *adhyātma* in the
teaching of principles.
Self-conceit is *adhibhūta* and there
Bhava is *adhidaiva*,
the presiding deity.

13 ‘Intelligence is *adhyātma*, thus is
said according
to scriptural teaching. What is to be
understood is
adhibhūta and there *kṣetrajña*-atman
is *adhidaiva*,
the presiding deity.

14 ‘This have I revealed, O Raja, in detail
according to the truth,
the sovereign powers in the beginning,
the middle and
the end to you, knower of principles!

15 ‘Prakriti modifies its gunas
spontaneously
as it wishes for sport, O Maharaja,
in hundreds and thousands.

16 ‘As mortals light thousands of lamps from one
lamp, so too Prakriti,
modifies from (one) *Puruṣa*-spirit many gunas.

17 ‘Sattva, bliss, abundance, gladness and indeed
fame, happiness,
purity, health, contentment, faith,

18 ‘Non-miserliness, non-anger, patience,
resolution,
ahimsa, equanimity, integrity,
not indebted,
gentleness, modesty, non-fickleness,

19 ‘Cleanliness, sincerity, following
tradition, dispassionate,
steady-hearted, likes-dislikes discarded,
not boasting of one’s deeds,

20 ‘Practising donating, desireless for
things, benefiting
others and indeed compassion for all
creatures, these are
gunas of sattva, smriti declares.

21 ‘Joined to raja-guna are beauty of
form, sovereignty,
hostility, gluttony, unkindness,
addiction to joy and grief,

22 ‘Pleasure in slandering others, indulging
in disputes, arrogance,
insulting, anxiety, addiction
to enmity,

23 ‘Anguish, robbery, immodesty,
likewise insincerity,
ruptures, harshness and indeed lust, anger,
likewise intoxication,
pride, hate and garrulity, these are declared
to be raja-gunas.

24 ‘Now comprehend as I proclaim what is
joined to tamas,
named confusion, obscurity, *tāmisra*,
andhatāmisra.

25 ‘*Andhatāmisra* is death; *tāmisra*
is called anger.
Signs of tamas here are enjoyment in
eating,

26 ‘Finding food insufficient, likewise
drink, not satiated
with fragrant robes, pastimes, beds and seats,

27 'Pleasure in daytime sleep, quarrels and indeed negligence,
Out of ignorance having faith in dance, musical instruments
and song, hating various kinds of dharma—these are tama-guna.'"

SECTION THREE HUNDRED FOURTEEN

1 "Yājñavalkya said, 'These are the three gunas of *Pradhāna*-Prakriti,
O best of men! Indeed, they are always situated in the
entire cosmos, never apart from it.

2 'Hundred-fold, thousand-fold and indeed likewise a hundred
thousand-fold and crores does this individual atman make of itself.

3 'Sattvic has high status, rajasic has middle status here,
tamasic has low status, say thinkers on spirituality.

4 'Here only by virtue is a high end obtained,
by virtue and vice the human state and by adharma
downward fall.

5 'Now, the mixture (of two) and combination of these three,
sattva, rajas and tamas hear from me as they truly are.

6 'Now sattva is seen indeed (mixed) with rajas, and likewise ramas
with tamas and, likewise, tamas with sattva and indeed
sattva with the Unmanifest.

7 ‘The Unmanifest united with sattva
obtains the world of devas;
united with rajas and sattva, takes
birth among humans;

8 “United with both rajas and tamas,
takes animal birth;
united with rajas, tamas and sattva
obtains humanity.

9 ‘The place of those freed from virtue and vice
the learned call
that eternal and immutable and
indeed undecaying
and free from fear.

10 ‘The wise are born in a place excellent,
painless, undecaying,
suprasensory, seed (karma)-less, and
beyond birth, death
dispersing darkness.

11 ‘The Supreme dwelling in the Unmanifest
that you asked me about,
O ruler of people, he is stationed
in this Prakriti and
is named “*tasthu*-stationary”.

12 ‘This Prakriti is thought to be unconscious,
O ruler of earth, and
indeed directed (by *puruṣa*-spirit),
creates and destroys too.’

13 “Janaka said, ‘Origin-and-end-less
these both indeed,
O maha-sage, formless, immovable,
unshakeable
and undamaged,

14 ‘Both are incomprehensible. O lion
among rishis,
How do you say, “One is unconscious and
likewise one is
conscious, *kṣetrajña*, the knower”?

15 ‘You, O Indra of learned Brahmins, are
entirely devoted
to moksha dharma. The entirety of
moksha dharma
I wish to hear as it truly is:

16 ‘The existence, oneness and also
likewise separateness,
likewise, dying, the place of the embodied
also on disuniting
(from the body),

17 ‘In time the place that they attain, tell me
that, O twice-born,
and the knowledge of *Sāṁkhya* accurately
and separately
Yoga likewise!

18 ‘And of misfortunes truly pray speak
O excellent one!
All this you know, like an *āmlaka*-berry
in your hand.’”

SECTION THREE HUNDRED FIFTEEN

1 “Yājñavalkya said, ‘Not possible for
the guna-less, *tāta*-child,
to have gunas. O lord of people,
of those with gunas and
also the guna-less, according to
the truth, hear from me.

2 ‘It is by contact with gunas it
possesses gunas
indeed. Likewise, without (contact with)
gunas, it is
guna-less. Thus say mahatma sages
who see the truth.

3 ‘By its intrinsic nature, the Unmanifest
indeed approaches
gunas and possesses them indeed and
that indeed is
ignorant by nature.

4 'Now, the Unmanifest does not know.
Puruṣa-spirit, by
its intrinsic nature, knows. "Nothing is
superior to me,"
thus indeed it always believes.

5 'For this reason the Unmanifest is
unconscious, (yet)
being permanent is undecaying
and otherwise
truly decaying.

6 'When from ignorance (*Puruṣa*-spirit)
associates
with gunas again and again, when it
does not know itself, it
is called Unmanifest here.

7 'And also as lord of the principles,
it is said to have the
dharma of the principles and indeed
as lord of birth,
it is said to have the dharma of birth.

8 'And lord of prakritis likewise, it has
the dharma of
prakriti and also as lord of causes,
it is said to
have the causal dharma.

9 'And from generating gunas, likewise
it has the dharma of
generation and being lord of
dissolution likewise
it has the dharma of dissolution.

10 'Similar is the relationship with
seed, Prakriti,
dissolution, indifference, otherness,
Ego and the Sole.

11 ‘Pure ascetics, knowing the spiritual,
free from mental
distress, believe it is ephemeral
and eternal,
unmanifest and manifest, as we
have heard.

12 ‘The Unmanifest is called One, likewise
is *Puruṣa*-spirit
multiplicity, compassionate to
all creatures,
abiding in knowledge alone.

13 ‘Different is that *Puruṣa*-spirit,
named Constant,
than the Unmanifest and Inconstant.
As is the sheath other
than the stem of grass, so is it from that.

14 ‘Different is the gnat found and likewise
different the fig.
By union with the fig, the gnat is
not merged there.

15 ‘Different indeed, likewise, is fish and
likewise different the
water, smriti declares. By the touch of
water, fish is
not wholly merged in it.

16 ‘Different verily is agni, also
different the pot. Know
it is thus always. By contact with the
pot, that agni is not besmeared.

17 ‘Different is the lotus here indeed,
likewise different
the water, smriti declares. By the touch
of water, the lotus is not
merged in it there.

18 ‘Their perennial dwelling together
and indeed separation
is not seen as it truly is always
by ordinary people.

19 'They who see as if otherwise, their view
is not accurate.
Those persons enter terrible hell
again and again.

20 'This is the *Sāṁkhya* philosophy of
excellent enumeration.
Thus, indeed, through enumeration
followers of *Sāṁkhya*
attain Sole-ness.

21 'Those other experts in principles, their
teaching is this.
After this I am expounding also
the philosophy of yogis.'"

SECTION THREE HUNDRED SIXTEEN

1 "Yājñavalkya said, 'I have spoken of
the knowledge of
Sāṁkhya. Hear from me the knowledge of Yoga
as heard, as seen
by me as it truly is, O best of kings!

2 *nāsti sāṁkhyasamaṁ jñānaṁ nāsti yogasamaṁ balam /*
tāv ubhāv ekacaryau tu ubhāv anidhanau smṛtau //
'No knowledge exists equal to *Sāṁkhya*,
No power exists equal to Yoga,
Both of them have the same practices, and
Both prevent death, smriti declares.

3 'But those disposed to slight intelligence
perceive them as distinct,
separate. But we, O Raja, perceive
them surely as one indeed.

4 'What indeed yogis perceive is that which
sāṁkhyans also see. One
who sees *Sāṁkhya* and Yoga as one, he
is the truth-knower.

5 'Know the vital breath and others (senses)
are chief in yoga,
O foe-destroyer, and by them indeed
the body roams
the ten directions,

6 'Until dissolution, *tāta*-child, by
the subtle eight gunas
(*aṇimā*-minuteness, *mahimā*-magnitude,
garimā-heaviness,
laghimā-lightness, *prāpti*-entrance,
prākāmya-wish-fulfilment,
iṣṭva-sovereignty, *vaśtva*-control),
by yoga roaming the
worlds at ease, renouncing (worldly ease),
O faultless one!

7 'Scholars say in the Vedas yoga
has eight guna-qualities
(*yama*-self-control, *niyama*-rules,
āsana-posture,
prāṇāyāma-breath-control, *pratyāhāra*-
withdrawal,
dhāraṇā-concentration, *dhyāna*-
meditation,
samadhi). The eight gunas are called subtle,
not others, O best of kings!

8 'Yogic practices of excellent yogis
are said to be twofold:
saguṇa, with attributes, and *nirguṇa*,
without attributes
according to teachings of shastras.

9 'Of *dhāraṇā*, concentration of mind
indeed and *prāṇāyāma*,
breath-control, O earth-ruler, breath-control
verily is with gunas;
guna-less is mental concentration.

10 'Where vital breath is exhaled, O best of
Mithilans, indeed
visioning (an image), excessive wind
occurs indeed.
Therefore, that should not be practised.

11 'In the first part of night twelve impellings
(of breath-control)
smriti declares. Having slept in the middle,
in the period
thereafter, do twelve impellings indeed.

12 'Thus indeed calmed, restrained, fond of solitude,
enjoying one's
own atman, enlightened, one unites with
the atman, no doubt.

13 'Expelling the fivefold faults of the five
senses: *śabda*-sound,
sparśa-touch, likewise *rūpa*-form, *rasa*-taste,
and likewise indeed
gandha-scent,

14 'Checking *pratibhā*-fancies and *apavarga*,
their fulfilment,
O Mithilā-king, all the group of senses
should be entirely
dedicated to the mind.

15 'Likewise indeed the mind should be fixed in
the ego, O ruler
of men; similarly, the ego in the
intelligence
and the intelligence also in Prakriti,

16 'Thus verily, one after another,
meditate only on
That devoid of rajas, stainless, constant,
infinite, pure, defectless,

17 'The immovable *Puruṣa*-spirit,
sattva, indivisible,
undecaying, immortal, eternal
and unchanging,
and indeed *īśāna*, the ruler, and
immutable Brahman.

18 'Now, O Maharaja, reflect on the
characteristics of
one yoked: the signs of gladness like one
asleep at ease, content.

19 ‘As an oil-filled lamp burns in a windless
place, flaming upwards
unwaveringly, similar to that
are the yoked, say the wise.

20 ‘As drops rained from clouds striking a rock are
unable to stir it
at all, so is the token of the yoked.

21 ‘By the din of conches and drums, by varied
songs and musical
instruments being played not disturbed, that
is the indicator
of the yoked.

22 ‘As a man, holding an oil-filled vessel
in both hands, climbing up
steps, threatened with drawn swords,

23 ‘That self-controlled person, spills not a drop
from the vessel
out of fear, likewise indeed, the high-minded,
and single-minded,

24 ‘From stilling the senses, is immovable
similarly indeed.
Understand that thus are the signs of the
sage in union.

25 ‘He, yoked, sees Brahman that is supreme,
immutable,
stationed like a blaze amidst maha-darkness.

26 ‘Thereby one attains the One, having
abandoned the
unconscious body after a long time,
O Raja! This is the
eternal *śruti*-Veda.

27 ‘This is the yoga of the yogis. What
else can be the
characteristics of yoga? Knowing
that, the wise consider
they are successful.’”

SECTION THREE HUNDRED SEVENTEEN

1 "Yājñavalkya said, 'Likewise, now listen
to me attentively,
O king, about dying. One exiting
through the feet is
said to reach the place of Vishnu.

2 'Through the calves one reaches the *Vasu*
devas, so have we heard
and through the knees obtains the maha-
blessed *Sādhya* devas.

3 'Exit through the anus obtains Mitra's place
through the hips earth's,
and through the thighs Prajāpati's.

4 'Through the sides the *Marut* devas', through the
nose *Indu*-moon's, through the
arms Indra's, thus it is said; and through the
chest indeed Rudra's.

5 'Through the neck, one obtains the unsurpassed
Nara, best of rishis.
Through the mouth the *Viśva* devas', and through
the ears, the (gods of) the
directions are obtained.

6 'Through the nose, the scent-bearer (wind), and through
the eyes Surya indeed;
and indeed through the brows, the *Aśvinī*
devas; through the forehead,
the *Pitṛ*-ancestors,

7 'Likewise, through the crown of the head obtains
Brahmā, first of devas.
These places of departure have been told,
O lord of Mithilā.

8 'Now I am speaking of premonitory
signs laid down by
scholars for the embodied for a year
before death.

9 ‘One who cannot see (the star) *Arundhatī*-
Alcor, having seen it
anytime in the past, likewise *Dhruva*,
the pole star, or to whom
the full moon or a lamp’s flame seems broken
southwards, have a year’s life-span.

10 ‘Persons who do not see themselves reflected
in the eyes of others,
O earth-lord, they also have a year’s life-span.

11 ‘Very radiant, very wise, likewise
losing radiance,
losing wisdom, whose nature gets perverted,
indicate death in six months.

12 ‘Despises deities, opposes Brahmins,
being dark turns
pale, are signs of death in six months.

13 ‘Perceives *Soma*-moon with holes like the broken
nave of a discus,
likewise indeed the thousand-rayed sun, dies
within seven nights.

14 ‘That man who smells the stink of corpses
instead of fragrance in
temples of deities, he dies in six nights.

15 ‘Nose and ears depressed, teeth and eyes discoloured,
consciousness lost,
without body-heat, are indications
of imminent death.

16 ‘And sudden flow of tears from the left eye,
O ruler of men,
vapour rising from the head, indicate
imminent death.

17 ‘Having known these premonitions, the self-
controlled person,
should, night and day, unite his atman with
Paramātmā, the Supreme Soul,

18 'Awaiting that time when that time (death) should
occur for him.
If he does not wish to die but wishes
to live, he does these acts:

19 'Renouncing all scents and indeed tastes, be
concentrated
in meditation. Thus indeed he conquers
death by devotion to
the inner atman.

20 'He, concentrating on *Sāṁkhya* and
indeed having
known, O bull among men, death is conquered
by yoga devoted
to the inner atman.

21 'He proceeds and attains the undecaying,
complete, unborn,
auspicious, immutable, eternal, immovable
station that is
unattainable for undisciplined souls.'"

SECTION THREE HUNDRED EIGHTEEN

1 "Yājñavalkya said, 'What is the supreme
Unmanifest
that you had asked me, O ruler of men!
This supremely
secret question hear attentively, O king!

2 'Practising according to rules advised
by rishis, I obtained
from *Āditya*-Surya the *yajus* formulae
O Mithilā-ruler!

3 'With maha-ascesis I worshipped
the blazing deva, and
pleased with me, O faultless one, powerful
Surya then said,

4 “Choose what boon you will, O learned rishi!
Howsoever
difficult it might be, that I shall grant
you, being pleased.
My grace is very rare.”

5 ‘Pranam-ing him, head bowed, I
said to the best
of heat-emitters, “I wish to know quickly
the *yajus* formulae
not employed so far.”

6 ‘Then Bhagwan said to me, “I am imparting
to you, O twice-born!
Here Sarasvatī, speech incarnate, shall
enter your body.”

7 ‘Then Bhagwan told me, “Open your mouth,”
and I, then, opened my
mouth and Sarasvatī entered it.

8 ‘Then, burning, I plunged into water,
O faultless one!
Out of ignorance, I was angry with
mahatma *Bhāskara,*
the radiant sun.

9 ‘Then to me, burning, spoke bhagwan *Ravi-*
Surya, “For a moment
endure, *tāta*-child! Thereafter the burning
will become cool.”

10 ‘And having seen that I had become cool,
bhagwan *Bhāskara*-Surya
said, “The Vedas and their sequel and their
appendix will
be established in you, O twice-born one!

11 “And you will indeed compose the
Śatapatha Brāhmaṇa
and thereafter your intelligence will
turn to not being reborn.

12 “And you will obtain what is good, that
station craved by *Sāṁkhya*
and Yoga.” Having said this, Bhagwan indeed
revolved towards setting.

13 ‘Having heard his words, deva *Vibhāvasu*-
Surya abounding in
light having gone, coming home rejoicing
I thought of Sarasvatī.

14 ‘The most auspicious Sarasvatī
appeared before
me adorned with vowels and consonants,
having placed the mystic
syllable OM before her.

15 ‘Then I, as prescribed, offered respectful
welcome, *arghya*,
to Sarasvatī and to the best of
heat-emitters,
and sat down, devoted to them.

16 ‘The entire *Śatapatha* collection
with all its secrets and
appendices I edited with great joy.

17 ‘And taught these to my hundred excellent
disciples, displeasing
my mahatma maternal uncle
(Vaiśampāyana)
and his disciples.

18 ‘Radiant like Surya with its rays,
amidst my disciples,
O Maharaja, I celebrated the sacrifice
of your mahatma father.

19 ‘There, in a rivalry in Devala’s
presence, I took
half my fees for Vedic instruction in
a dispute with
my maternal uncle.

20 ‘Sumantu, Paila, likewise Jaimini
and verily
your father and indeed other sages
then approved me.

21 ‘And fifteen *yajusa*-formulae I
obtained from *Arka-*
Surya, O faultless one! Likewise indeed
the Puranas
I learnt from Lomaharṣa.

22 ‘Keeping before me that seed mantra and
indeed devi
Sarasvatī, inspired by Sūrya, I
began, O ruler of men,

23 ‘To compile the unprecedented
Śatapatha Veda.
As was the path that I had wished for, so
did I accomplish.

24 ‘I have taught all the disciples the whole
collection. All
those pure disciples left supremely joyful.

25 ‘Now fifteen branches of the knowledge
revealed by *Bhāskara-*
Surya being established as desired,
I meditate
on That which is to be known.’

26 ‘“What is here good for Brahmins and what is
the unsurpassed
to be known?” Thinking, a *gandharva*
arrived there and asked me.

27 ‘Then Viśvāvasu, O Raja, learned
in knowledge of
Vedanta, having asked twenty-four
questions about
the Vedas, O earth-lord! And the twenty-
fifth question he
asked likewise about *ānvīkṣikī*, logic
and metaphysics:

28 ‘What is *viśva*-cosmos and *aviśva*,
not-cosmos, *aśvā*-mare
and *aśva*-horse and indeed Mitra and
Varuna, *jñāna*-knowledge,
jñeya, the object of knowledge, likewise
ajña-unconscious and
jña-conscious? What is *Ka*-Who, likewise
tapā-practice
likewise *atapā*, non-practice, Surya
and *atisūrya*
supra-sun and likewise indeed *vidyā*-
knowledge and *avidyā*,
non-knowledge?

29 ‘Likewise *vedya*, to be known, and *avedya*,
not to be known,
and indeed, O Raja, *acala*-
immobile and
cala-mobile, *apūrva*, without
beginning, *akṣaya*-
indestructible and *kṣaya*-destructible?
These were the
unsurpassed questions.

30 ‘And, O Raja, I spoke to that Raja,
best of *gandharvas*,
asking, one after another, excellent,
meaningful questions.

31 “Permit a moment, so long till I have
reflected over this,”
(I said). “So be it!” Indeed having said
this, that *gandharva*
remained silent.

32 ‘Then again I thought of devi Sarasvatī
and by my mind
answers to those queries arose like ghee
from curd.

33 ‘There the Upanishad along with the
sequel, O earth-lord,
I churned by my mind, *tāta*-child,
in the light of
of the supreme *ānvīkṣikī*, logic
and metaphysics,

34 ‘The fourth branch of knowledge, O lion
among Rajas,
sāṁparāyikī, relating to
after-life, I have told
you, based upon the twenty-fifth.

35 ‘Then, O Raja, I said to Raja
Viśvāvasu,
“Hear now, Sir, about the questions you asked
me here.

36 “This cosmos and not-cosmos that you asked,
O Indra of *gandharvas*,
cosmos is supreme Unmanifest,
terrifying
in the past and the future.

37 “It has triple gunas (sattva, rajas,
tamas) because
it produces gunas. Likewise, not-cosmos
is indivisible.
Similarly, indeed, horse and mare are
a (male-female) couple
and indeed are perceived as such.

38 “*Avyakta*-Unmanifest is called Prakriti;
and *Puruṣa*
is guna-less. Similarly indeed
Mitra, the light giver,
is *Puruṣa* and likewise Varuna
the waters is Prakriti.

39 “*Jñāna*-knowledge, again, is called Prakriti;
while *jñeya*, the object
of knowledge, is indivisible indeed
and *ajña*-unconscious
and *jña*-conscious are (both) *Puruṣa*.
Hence it is indivisible.

40 "What is *tapā*-practice and *atapā*-
non-practice (you asked);
who is called *Puruṣa* (among these).
Tapā-practice is called
Prakriti. Smriti declares *atapā*,
non-practice is
the Indivisible.

41 "Surya is called the Unmanifest;
atisūrya,
supra-Surya, is the Indivisible.
Know *avidyā*,
non-knowledge as Prakriti; *vidyā*,
knowledge, is called *Puruṣa*.

42 "Similarly indeed, *avedya*,
unknowable
is the Unmanifest; *vedya*, to be
known, is called
Puruṣa. You asked about *cala*-mobile
and *acala*-immobile.
You listen to me about that.

43 "Now, mobile is called Prakriti, the cause
of creation
and destruction. The immobile master
of creation
and destruction, smriti says, is *Puruṣa*.

44 "In the same manner, the Unmanifest,
Prakriti, is
vedya, to be known, and *avedya*-
unknowable
is the *Puruṣa*. Both are unborn, and
unproductive
and undecaying also both. Both are
constant, say
those conclusive about spiritual ends.

45 "Undecaying despite creating, the
Unborn is called
Immutable here. *Puruṣa* is called
undecaying
for no decay of it is evident.

46 "Gunas are destructible. Prakriti
being the Cause
is understood as indestructible.
These are the
conclusions of the *anvīkṣikī*,
metaphysical
logic, the fourth branch of knowledge
relating to after-life.

47 "Endowed with knowledge, having earned wealth,
remain engaged
in regular rituals. All the Vedas
should invariably
be studied, smriti declares, O Viśvāvasu!

48 "That from which all emerges and into
which all merges and in
which all exists, they who do not know that
object of knowledge, do
not know the meaning of the Vedas,
O best of *gandharvas*!

49 "Also if one studies the Vedas with all their
limbs (*śikṣā*-phonetics,
vyākaraṇa-grammar, *nirukta*-etymology,
kalpa-rituals,
chandas-prosody, *jyotiṣa*-astronomy),
but knows not that
which is to be known in the Vedas, bears
the Vedas as a burden.

50 "That ghee-seeker who churns ass' milk, O best
of *gandharvas*,
sees there only excrement, no cream nor
also any ghee.

51 "Likewise, the Veda scholar who does not
comprehend the
vedya-Puruṣa and the *avedya*,
Prakriti, that one of
stupid intelligence only bears knowledge
as a burden, says smriti.

52 "Both of these should constantly be examined
dedicatedly by
the inner atman so that birth and death
do not occur again and again.

53 "Having reflected upon perennial
births and deaths, renounce
the ephemeral (rites) of these three (Vedas)
here; abide in
the indestructible dharma.

54 "O Kaśyapa-descendant, when indeed
one sees the ultimate
day-to-day, then he becoming the One
perceives the twenty-sixth.

55 "'And different is the eternal
Unmanifest; likewise
different the twenty-fifth'—those who
perceive them as two
(are fools). The sages know they are One.

56 "The twenty-fifth and the Imperishable
are identified
as one by the yogis and *sāṁkhyans*,
from fear of birth
and death, aspiring to the Supreme."

57 'Viśvāvasu said, "About this twenty-fifth
what you have said,
O best of Brahmins, is it the same as
the other or
not the same, that, Sir, should be explained.

58 "From Jaigīṣavya, from Asita and
from Devala,
I have heard, from the Brahmin rishi
Parāśara,
from intelligent Vārṣagaṇya,

59 "From sanyasi Pañcaśikha, from Kapila,
and from Śuka
from Gautama, Ārṣṭiseṇa and from
mahatma Garga,

60 "From Nārada and indeed Āsuri
and intelligent
Pulastya, likewise from Sanatkumāra
and mahatma Śukra,

61 "And indeed from my father Kaśyapa
earlier, indeed, have
I heard and thereafter from Rudra, from
intelligent Viśvarūpa,

62 "Deities and the manes and daitya-demons
this entire knowledge I
obtained. The to-be-known is eternal,
it is said.

63 "Therefore, that verily what you have
understood, O Brahmin
I wish to hear. You are the best in shastras,
eloquent and
exceedingly intelligent.

64 "There is nothing at all unknown to you.
You are declared
the sea of *śruti*-Vedas, regarded
in the world of devas
and in the world of the manes, O Brahmin!

65 "And indeed maha-rishis gone to the
world of Brahmā
say the lord of luminaries, eternal
Āditya-Surya
addresses you.

66 "The entire knowledge of *Sāṁkhya* have you
acquired indeed, O Brahmin
and likewise indeed knowledge of yoga
especially, Yājñavalkya!

67 "Undoubtedly enlightened are you, have
comprehended
the cosmos, mobile and immobile.
I wish to hear
that knowledge which is like ghee with cream."

68 “Yājñavalkya said, ‘I believe you are
capable of
retaining all, O best of *gandharvas*
and as you have asked
me, O Raja, so hear attentively
what I have heard.

69 ‘Non-comprehending Prakriti, the
twenty-fifth understands,
but Prakriti does not, O *gandharva*,
understand the twenty-fifth.

70 ‘Being unconscious of the Supreme,
that (Prakriti) is called
pradhāna by knowers of the truth of
sāṁkhya and yoga
according to teachings of *śruti*-Vedas.

71 ‘It (soul) sees (when awake), likewise, indeed,
does not see (when asleep)
and, likewise, sees (in samadhi) the Other,
O faultless one!
The Twenty-Sixth (Supreme) sees the Twenty-Fifth
and the Twenty-Fourth.

72 ‘Not, however, does the Twenty-Fifth see,
though seeing, the One that
observes it, imagining, “There is none
superior to me.”
The Twenty-Fourth (prakriti) should not be
accepted by persons
who are seers of knowledge.

73 ‘Fish follows water indeed, moved by the
current. As indeed fish
understands (its difference from water),
so this (Twenty-Fifth) too
understands (its difference from the Twenty-Fourth).

74 ‘From constant affection, living together and egotism,
that drowns in *kāla*-time, when that does not realise its oneness
(with the Twenty-Sixth). Only (when) pervaded with sameness, it
emerges from *kāla*-time.

75 ‘But when the twice-born believes, “I am other; this (body) is other,”
then he, becoming unattached to anything else,
perceives the twenty-sixth.

76 ‘And different, O Raja, is the Supreme, likewise different is
the twenty-fifth. One being on the other, sages perceive them as one.

77 ‘Hence they do not greet the Twenty-Fifth as imperishable, the
yogis and *sāṁkhyans* terrified from fear of birth and death,
O Kaśyapa-descendant. (They), pure, devoted to it,
behold the Twenty-Sixth!

78 ‘When he, becoming single, beholds the twenty-sixth, then
he, learned, all-knowing, experiences no rebirth.

79 ‘Thus to you the Unenlightened and the Comprehender,
O faultless one, and the Enlightened have I told truly
as they are, as the *śruti*-Vedas teach.

80 ‘One who perceives the seen and the unseen and the benign
principle, O Kaṣyapa-descendant, is the Single-
and-Not-Single, and the Origin, beyond the Twenty-Fifth.’

81 “Viśvāvasu said, ‘*Bhoḥ*! This auspicious
truth, beneficial,
you have stated accurately about
the origin of deities
as it is. May indestructible blessings
be yours always,
your intelligence always be endowed
with understanding surely.’

82 “Yājñavalkya said, ‘Having spoken thus,
he went to heaven,
appearing indeed eminent and splendrous,
satisfied, and
the mahatma highly satisfied me,
honouring by having
circumambulated me.

83 ‘Brahmā and other celestials, and
earth-dwellers and
those dwelling underneath, O Indra of
men, there indeed
to those engaged in the correct path of
serenity,
he revealed that philosophy.

84 ‘All *sāṁkhyans* dedicated to *Sāṁkhya*
dharma, and likewise
yogis dedicated to Yoga dharma,
and also those other
humans desiring moksha, to them this
philosophy is
revelatory of knowledge.

85 ‘From knowledge moksha takes birth for men, not
from ignorance; thus it
is said, O Indra of humans! Hence true
knowledge should be researched
whereby the atman can attain moksha
from birth and death.

86 'Knowledge obtained from a Brahmin or a
Kshatriya, a Vaishya,
from a Shudra, also from a low-born,
should always be revered
by one having faith. Birth and death do not
enter one having faith.

87 *sarve varṇā brāhmaṇā brahmajāś ca; sarve nityaṁ*
vyāharante ca brahma /
tattvaṁ śāstraṁ brahmabuddhyā bravīmi; sarvaṁ viśvaṁ
brahma caitat samastam //

'All the classes are Brahmins, Brahman-born,
and all always
utter Brahman. The true shastra am I
declaring, understanding
Brahman: the entire universe, all this,
is Brahman.

88 'From Brahman's mouth were produced Brahmins; from
the arms indeed Kshatriyas
were produced; from the navel Vaishyas and
from the feet Shudras too.
All classes are not to be regarded otherwise.

89 'From ignorance (humans) participate
in diverse karmic births,
O Raja, and go there after death. So
too the classes, bereft
of knowledge, from terrible ignorance,
fall into prakriti's
net of births.

90 'Therefore, by all means knowledge should be sought
everywhere, this I
have told you. Brahmins based in it and others
based in it, they always
get moksha, say Indras of the twice-born.

91 'As you had asked me, that have I counseled
according to the truth.
Now be free of grief. O Raja, proceed
to the further end of
this matter. You spoke well. *Svasti te astu*,
bless you, always!'"

92 Bhīṣma said,
"He, thus advised by intelligent
Yājñavalkya
the Raja, ruler of Mithilā, was
then pleased.

93 "He saw off that excellent sage also
circumambulating
him. Daivarāti, ruler of men, sat
there, knowing moksha.

94 "Touching a crore of cows and likewise gold
indeed, and a handful
of gems each, he then donated to Brahmins.

95 "And then, installing his son in the realm
of Videha,
the Mithilā-ruler lived adopting
the dharma of ascetics.

96 "He studied the knowledge of *Sāṁkhya* and
yoga-shastra in full,
discarding prakritic dharma and
adharma, O Indra of Rajas!

97-98 "He, having decided, 'I am infinite,'
(considering)
dharma-adharma, virtue-vice, and likewise
indeed truth-untruth,
and birth-death as of prakriti, O Indra
of Rajas, thus as karma
of Brahman and the Unmanifest,
always he thought
of the Permanent, Eternal and indeed
Single, O ruler of men!

99 "Yogis and *sāṁkhyans*, according to the
indications given
in their shastras, see Brahman indeed
established freed
from good and evil, transcending the
best. The learned call it
eternal, pure. Hence, become pure!

Translated by Pradip Bhattacharya

100 “What is given and what is taken, and
the allower
of the gift and the giver, O best of
men, and the one
accepting it— the Unmanifest indeed
gives it and verily
accepts it too.

101 “The Atman is indeed the self’s single
possession. Who else can
be truly more (one’s own)? Always think thus;
do not think otherwise!

102 “One not knowing the Unmanifest with
gunas and again
guna-less, that unwise one should perform
pilgrimages and sacrifices.

103 “Not by Vedic study or by ascesis,
or by sacrifices,
O descendant of Kuru, does one gain the
state of the Unmanifest,
(but) by knowing the Unmanifest,
O ruler of *mahī*-earth!

104 “Likewise indeed the state of *Mahat*-
Intellect and indeed
that of the Ego. The state transcending
the Ego should be gained.

105 “Those dedicated to shastras who know
that transcending
the Unmanifest, eternal, they are
freed from birth and
death, and freed from truth and untruth.

106 “This I got from Janaka in the past.
He also got it, O king,
from Yājñavalkya. Knowledge is special;
sacrifice is not so.
By knowledge the impassable is crossed,
not by sacrifices.

107 “Obstacles, birth and death too, O Raja,
are not physical, say
knowledge-knowers. By sacrifices, by
ascesis, by rites and
by vows reaching heaven, people fall to earth.

108 “Therefore, worship the Supreme, maha, pure,
gracious, liberated,
stainless, sacred. Knowing *kṣetra*-body,
O earth-ruler, performing
the sacrifice of knowledge, verily
you will become
a rishi-seer of true reality.

109 “Indeed that Upanishad granted to king
Janaka in the past
by Yājñavalkya that enumerated
the Eternal
Immutable, attains the auspicious
immortality, griefless.”

SECTION THREE HUNDRED NINETEEN

1 Yudhiṣṭhira said,
“By obtaining sovereignty or
maha-wealth, O bull of
Bharatas, or by obtaining long life,
how is death transcended?

2 “By ascesis or by mighty deeds or
by the *śruti*-Vedas
or by using elixirs—by which can
age and death be avoided?”

3 Bhīṣma said,
“About this is narrated the ancient
itihāsa-history
of the discourse here between the sanyasi
Pañcaśikha and Janaka.

4 “Raja Janaka of Videha asked
the best of Veda-knowers
maha-rishi Pañcaśikha who had
severed doubts about
the meaning of dharma:

5 ‘By what conduct, O bhagwan, can age and
death be transcended?
By ascesis or by intelligence
or by rites or by Vedas?’

6 “Thus addressed by him, the knower of the
invisible answered
the Videha-ruler, ‘No preventive
exists against
these, nor is it that they cannot somehow
be prevented.

7 ‘Not, indeed, do days cease, nor months, nor,
again, nights. That traveller,
impermanent, flies for succour, at last
to the permanent.

8 ‘All creatures are uprooted, as if by
a current, borne along,
sinking in the raft-less sea of *kāla*-time,
age and death its
maha-crocodiles; nobody assists.

9 ‘No one is his here, nor is he anyone’s.
Like travellers met on
the road indeed are these spouses and other
relatives. None here has
gained companionship for very long
with anyone in the past.

10 ‘Thrown together they cry aloud, again
and again, those possessed
by *kāla*-time, indeed as massed clouds are
by the wind.

11 ‘Age and death indeed devour all creatures
like wolves: the strong
and the weak, also the big and the small.

12 ‘Thus, among ephemeral creatures the
Eternal is constant.
Why should it rejoice at birth and why should
it grieve at death?

13 ‘From where have I come? Who am I? Where am I going? Whose am I?
Where am I placed ? What shall I be? For what, why do you grieve?

14 ‘None but you indeed will see Swarga and likewise hell too.
Without overstepping the *āgama*-scriptures, one should
donate and perform sacrifices.’”

SECTION THREE HUNDRED TWENTY

1 Yudhiṣṭhira said,
“Without discarding domestic life, O best of Kuru
royal rishis, tell me who obtained the true state of moksha
by separating the intellect?

2 “How the (gross) self is abandoned, and how the subtle self is renounced,
what is supreme moksha also tell me that, O grandfather!”

3 Bhīṣma said,
“About this is narrated the ancient *itihāsa*-history
of the discussion between Janaka and Sulabhā,
O Bharata dynast!

4 “Sometime in the past there was a king who had obtained the fruits of
renunciation in Mithilā of Janaka’s lineage
named Dharmadhvaja, dharma-flagged, thus it is heard.

5 “In the Vedas, the shastra of moksha and his own shastra
(of governance) he was well advanced. Concentrating
the senses, he ruled *vasudhā*, this wealth-producing earth.

6 “Having heard of his good conduct, the Veda-
knowing wise and other
people in the world aspired to be like
him, O lord of men!

7 “In that yuga of dharma, practising
yoga-dharma,
a female sannyasi named Sulabhā
roamed *mahī*-earth alone.

8 “Walking this entire earth, at places here
and there she heard
triple-staffed *tridaṇḍi* (renunciants
controlling mind, words, deeds)
tell of the moksha-minded lord of Mithilā.

9 “She, having heard tales of the very subtle
truths, full of doubts that they
had no substance, a resolve to see Janaka
arose in her.

10 “Then she, giving up her earlier
appearance
by yoga, assumed an unrivalled
different form
with flawless limbs.

11 “In but an eye-blink, speeding like a shaft,
the lovely-browed,
lotus-eyed lady went to the city
of Videha.

12 “She, reaching lovely, teeming with prosperous
people, Mithilā,
under the pretext of begging for alms,
saw the lord of Mithilā.

13 “The Raja, having seen her perfect
delicate body
then, became amazed, wondered, ‘Who is she?
Whose? From where?’

14 "Thereafter, having welcomed her, he showed
her to an excellent
seat, honoured her with water to clean the feet
also satisfied her
with excellent food.

15 "Having eaten, pleased, the female sannyasi
questioned the Raja
surrounded by his ministers, in the
midst of scholars
knowing all the commentaries.

16 "Doubtful whether Janaka had attained
the dharma of
liberation, Sulabhā, knowledgeable
in yoga, by her
essence entered into the essence of
the ruler of *mahī*-earth.

17 "Joining the rays of her eyes to the rays
of his eyes, she
verily bound him in yogic bonds wishing
to question him.

18 "Raja Janaka, also, smiling,
recognising
her resolve, accepted her resolve by
his resolve,
O best of kings!

19 "Listen to the dialogue as they stayed
as one, freed from
the umbrella and other insignia
and free from the
triple staves.

20 '*Bhagavati*, venerable lady,
what do you practise? And,
where are you going? And whose are you? From
where are you coming?' Thus
asked the ruler of *mahī*-earth.

21 'Your true state of Vedic knowledge, age and
class are unknown.
Hence, for this purpose, make known your answers
in this association
of the good.

22 'Know me, entirely free from the umbrella
and other insignia.
I wish to honour you. I believe you
deserve honour.

23 'He from whom I obtained this pre-eminent
knowledge in the past that
none else has expounded, of moksha, also
hear that from me.

24 'Of Pārāśara's lineage, venerable,
highly noble-minded,
sannyasi Pañcaśikha's highly
esteemed disciple am I.

25 'Knowledge of *Sāṁkhya*, likewise of Yoga
similarly the rules
of ruling *mahī*-earth, this trifold dharma
of moksha have I
traversed, all doubts severed.

26 'He, roaming as a sannyasi here along
shastra-ordained
paths, spent four months in the rains in comfort
with me in the past.

27 'That foremost of *sāṁkhyans* intelligibly,
properly, taught
me the trifold moksha, without removing
me from the realm.

28 'That treatise of that trifold moksha in
its entirety have I
practised free from attachments, alone, fixed
in the supreme station.

29 'Again, renunciation is the supreme
means for this moksha and
indeed from knowledge is born renunciation
which liberates.

30 ‘By knowledge one strives; by striving *Mahat*-
Intellect is obtained;
Mahat-Intellect frees from dualities
(of joy and grief)
That is success in transcending existence.

31 ‘That supreme intelligence obtained, I
free of opposites,
here indeed, delusion gone, move free of
attachments.

32 ‘As a field softened and flooded produces
seedlings, so do
acts of humans generate rebirth.

33 ‘As seed heated in a vessel or elsewhere
having the cause
of sprouting, being seedless does not
germinate,

34 ‘Similarly, what that venerable
sannyasi Pañcaśikha
proclaimed made my knowledge seedless. It does
not generate
in sensory objects.

35 ‘I never revile, nor do wrong, nor possess,
nor find pleasure
in these worthless matters flawed by attachment.

36 ‘One who pours sandalpaste well over my
right arm and one
who cuts my left with an adze, both of them
are same to me.

37 ‘Happy having attained my goal, I regard
a clod, a stone and gold
equally. Free from attachments, established
in the kingdom, I am
distinguished, other than the triple-staffed.

38 ‘Triple are the perfections for moksha
seen by past maha-rishis:
knowledge of worlds beyond and renouncing
all and rituals.

39 ‘It is perfection of knowledge, say a
group of people knowing
moksha-shastra; likewise indeed, perfection
of karma (say) other
yati-ascetics with subtle vision.

40 ‘(Discarding) both these, only knowledge and
only karma, a third
faith was described by that noble-minded one.

41 ‘In restraint and rules, and indeed in hating,
in desiring, in taking
in conceit, in arrogance, likewise in
affection, they (sannyasis)
are similar to householders.

42 ‘If someone with the triple staff and the rest can
get moksha by knowledge,
why not perhaps one with the umbrella
and the rest, both
being equally possessions?

43 ‘For whatever means indeed are needed
for one’s goal here
he takes recourse to all such things, taking
them himself.

44 ‘Seeing faults in domesticity one
who goes to another
ashrama, discards (one) and accepts
(another), he also
is not free from attachment.

45 ‘Likewise, equal in sovereignty,
consisting of
favours and punishments, (then) for what reason
do sannyasis
and acharyas set free, (not) royal rishis?

46 ‘Also, by mastery of truth or by knowledge
alone, what sets
free or does not set free to be stationed
in the Supreme station?

47 ‘Wearing ochre, tonsured, carrying the
triple staff, water-pot
are vain signs. These do not provide moksha.
Thus is my view.

48 ‘If truly, despite these signs, knowledge be
indeed the sole cause of
liberation from sorrow here, signs alone
are meaningless.

49 ‘Or, if seeing sorrow lessened, one believes
in signs, why indeed is
that same worth not noticed for umbrella
and the rest?

50 ‘Moksha lies not in poverty, nor is
property bondage. With
property and otherwise, indeed by
knowledge the creature is freed.

51 ‘Therefore, being in dharma, profit, pleasure
and accepting a realm,
despite these sites of bonds, know me founded
in an unbound station.

52 ‘The noose of royal sovereignty and
the bonds of the seat of
affection I have severed with the sword
of renunciation
whetted on the stone of moksha.

53 ‘Thus have I become free. Considering
you, O sannyasi lady,
incongruous indeed is your appearance.
Listen to what I say.

54 ‘You are very delicate, likewise
lovely in body and
likewise young in age. All these and strict rules?
This is my doubt.

55 ‘Also, in accordance with your signs, you
have not acted.
To know whether I am free or not, you
have seized me by force.

56 ‘And also the triple-staff is not for
the salvation of one
endued with desire. Nor is this protected
by you. Nor do the free hide.

57 ‘By inter-relating with me, hear what
is your transgression.
By your nature you have taken recourse
to seizing me earlier.

58 ‘Why have you entered into my kingdom,
likewise my palace?
Or by whose good nature did you enter
into my heart?

59 ‘You are a Brahmin lady, foremost of
the best class. I
am a Kshatriya indeed. We cannot
unite. Do not
cause *varṇasaṃkara*, miscegenation.

60 ‘You practise moksha-dharma. Domesticity
is my ashrama.
This also is your second very great wrong:
āśramasaṃkara
confusion of ashramas.

61 ‘Whether you are of my lineage or not
you know not; nor do I
know. Entering into the same lineage
is your third (wrong):
gotrasaṃkara, inbreeding.

62 ‘Or, if your spouse lives, or is also afar
somewhere, you are
another’s wife, prohibited. That is
the fourth (wrong):
dharmasaṃkara, confusion of dharma.

63 ‘You have done these wrong acts for accomplishing
some work out of
ignorance, or, again, joined to false knowledge.

64 'Or also, if you are independent,
by your own faults
here whatever scriptures you may have learnt
have been made worthless.

65 'This is your other, third, (fault): destructive
inner contact.
The signs of a wicked woman are noticed,
the intention revealed.

66 'You, wishing to conquer, do not indeed
intend to conquer me
(alone). This entire council of mine you
wish to conquer also.

67 'Therefore, indeed, thus again you cast your
eyes (on them) to
restrain my side and to elevate yours.

68 'Born of your intolerance, deluded
by your erroneous
supernatural power, through yoga
you have created as if
a union of poison and ambrosia.

69 'By the desire of both what woman and
man gain is like
ambrosia; and also, not gaining
it, when one is
not attracted here, is a fault like poison.

70 'Touch me not! Know I am virtuous!
Maintain your own shastra.
Your enquiry if I am free or not
is over. All this secret
you should not hide from me.

71 'If for your own reasons, or if for any
other king's, you
should not keep the truth secret from me.

72 'No Raja is approached wrongly, nor a
twice-born ever,
nor a woman with womanly qualities.
Such deceivers are killed.

73 *rājñāṁ hi balam aiśvaryaṁ brahma brahmavidāṁ balam /*
rūpayauvanasaubhāgyaṁ strīṇāṁ balam anuttamam //

'The strength of Rajas is verily
sovereignty.
The strength Brahma-knowers is Brahman.
The unsurpassed
strength of women is beauty, youth and
good fortune.

74 'They are strong by these strengths. One wishing one's
own benefit,
should approach them with sincerity.
Insincerity destroys.

75 'Your class, scriptural learning, occupation,
temperament, nature
and indeed to do what you have arrived,
you should tell truly.' "

76 Bhīṣma said,
"By these unpleasant, unreasonable
unbecoming words in
warning by the Indra of men, Sulabhā
was not shaken.

77 "The king's speech spoken, lovely Sulabhā
then set in motion
speech with words more lovely.

78 "Sulabhā said, 'Without nine and indeed
nine faults of words
and intelligence, meaningful, endued
with eighteen qualities,

79 '*Saukṣmya*-Subtlety, both *saṁkhyā*-Numbering
and *krama*-Sequence (of
words), *nirṇaya*-Conclusion and *prayojana*-
Need, these five types of
meaning constitute a statement, thus it
is said, O king!

80 'One by one, carefully observe the meanings
of these, Subtlety and
the others. Listen to the meanings of
words and sentences as
accepted in the world.

81 'Where knowledge rests on differences in
objects to be known,
(and when a word has different meanings)
there that excessive
intelligence is *saukṣmya*-Subtlety,
thus is it said.

82 'Faults and merits and proofs, part-wise
(examination)
for some conclusion, that is understood
as *saṁkhyā*-Enumeration.

83 '"This is previous, this is later," thus
making out the intention
in speech that is called joined in *krama*-
Sequence in a sentence
by people who know about speech.

84 'Asserting in particular about
dharma, profit, pleasure
and moksha, saying, "This is that," at the
end of a sentence is
called *nirṇaya*-Conclusion.

85 'Where sorrow increases, born of states of
desire or dislike, the
conduct there, O king, the wish for that is
prayojana-Need.

86 'Subtlety and these others mentioned to
you, O ruler of people,
making one meaning together are a
sentence, mine, that you hear.

87 'Meaningful, unambiguous, not
improper, not prolix,
not rough and not dubious, perfectly
will I speak to you.

88 ‘Not full of long syllables and not
repelling, not untrue,
not against the triple goals (dharma,
profit, pleasure),
not also uncultured,

89 ‘No base or difficult words and no word
out of order,
no left-overs, no supplement, nothing
unnecessary, purpose-less.

90 ‘From lust, anger, fear, greed, misery,
ignobility, shame,
compassion, conceit, I will not say
anything.

91 ‘When speaker and listener and speech are
undistorted,
O king, in accord in speech, then is that
meaning revealed.

92 ‘But when in speech the speaker disregards
the listener, speaks for
his own purpose instead of for others,
then speech does not prosper.

93 ‘The person who, renouncing personal
interest, speaks
for others, arouses apprehension
in them. That speech
is also flawed.

94 ‘But that speaker who speaks what is not
incompatible with
both the listener and indeed himself,
he is (truly)
the speaker; none other, O king!

95 ‘Therefore, this meaningful speech filled with wealth
of words you ought to hear,
O Raja, mind undisturbed, concentrated.

96 'Who I am, whose I am, from where I have
come, you asked me.
In reply to them, listen to this speech,
O Raja, single-mindedly!

97 'As lac and wood, dust particles and
water drops intermix,
so, O Raja, are creatures born here through
mingling (of elements).

98 'Sound, touch, taste, form, scent and the five sense
organs (ears, skin, eyes, tongue,
nose), though essentially distinct, the
ten exist intermingled
with the soul like lac and wood.

99 'In these exists no impelling at all,
definitely.
Each of these has no knowledge of itself,
or of the others.

100 'The eye knows not the state of the eye.
The ear does not
know itself. Likewise, they cannot mutually
transgress (functions).
Intermingled, they do not know themselves
like water and dust here.

101 'They await (contact) with other external gunas.
Of them also
hear me. Form, eyes and light, are the triple
causes of sight.
As it is here, so indeed is it with
causes of knowledge of
other objects of knowledge.

102 'Between knowledge and objects of knowledge
is another
guna-principle named *mana*-Mind by which
one examines and
determines the good and the bad.

103 'Another twelfth guna-principle is
there named *buddhi*-
Intelligence, says smriti, by which doubts
about what is
to be known are resolved.

104 'In that twelfth is another guna-
principle named
sattva-Goodness, by which one infers
about creatures
with maha-sattva and little sattva.

105 '*Kṣetrajña*, knower-of-the-body, is
also another
guna-principle there, the fourteenth, by
which one believes,
"mine", and "not mine".

106 'Then another guna-principle is
there, O Raja,
the fifteenth, declares smriti. The collection
of separate parts is
called *sāmagrya*-totality here.

107 'Another guna-principle is there,
indeed, the sixteenth:
saṁghāta-combination (body),
endowed with two
gunas: *ākṛti*-form, *vyakti*-individual.

108 'Joy-grief, age-death, gain-loss, like-dislike, are
the nineteenth, these
pairs of opposites, thus smriti declares.

109 'Surpassing the nineteenth is a guna-
principle named
kāla-Time. Know this as the twentieth,
that creates and
destroys all beings.

110 'This combination of twenty and five
maha-elements
and the union of the other
revelatory
gunas, states of Being and Non-Being.

111 'Thus smriti declares guna-principles
are indeed twenty-seven.
Beyond these are three guna-principles:
vidhi-rule, *śukra*-sperm
and *bala*-strength.

112 'Twenty-one and ten are the parts numbered,
smriti declares.
Where all exist together that is the
body, thus smriti declares.

113 'Some (Kapila) conceive of Unmanifest
Prakriti as the foundation
of these parts and likewise indeed others
(Kaṇāda) of gross perception
perceive the Manifest (atoms) as the
foundation.

114 'If either the Unmanifest or the Manifest
or both or all the four
(be the foundation), the spiritual
thinkers see Prakriti
as (the foundation of) all beings.

115 'That unmanifest Prakriti becomes
manifest as these parts—
I and you, O Raja, and also the
other embodied.

116 'Insemination and other states are
produced from semen and
blood, which indeed generate what is named
kalala-embryo.

117 'From *kalala*-embryo springs *budbuda*,
the five-day-old embryo,
and also from *budbuda*, *peśī*-foetus.
From foetus limbs
and from limbs nails and hair emerge.

118 'The ninth month completed, the creature is
born, O ruler
of Mithilā. It gets name and form and
is known as male
or female by its sexual signs.

119 'Now, at birth having seen the appearance
of its nails and fingers
as coppery, that form no longer obtains
on reaching adolescence.

120 'From infancy to youth and also from
youth to old age,
as one progresses thus in succession,
each earlier
(form) no longer obtains.

121 'Moment by moment the different parts
for various
functions change in all creatures subtlely
imperceptibly.

122 'Their birth and vanishing, O Raja, is
not noticed, in
state after state just like the changes in
a lamp's flame.

123 'Thus, like a good horse galloping, all in
the world is
ceaselessly (changing). Who comes or does not
come from where?

124 'Whose is it or whose is it not? From where
or not from where?
What link exists of creatures with their own
limbs here?

125 'As *Āditya*-Surya and a crystal indeed
and as kindling
(rubbed) indeed produce *pāvaka*,
fire, thus also
combination of parts make creatures.

126 'Indeed as you perceive your atman in
your own self, thus
indeed why do you not perceive your own
self in others?

127 'If you determine your self and that of
others is the same, then
for what reason do you ask me who I
am and whose?

128 ‘If you are free from dualities of
"This is mine," perhaps
"This is not mine," O ruler of Mithilā,
then what need of
words like, "Who are you? Whose? From where?"

129 ‘With enemies, friends and neutrals, in
victory, in truce
the protector of *mahī*-earth who is
successful, in him
what are the signs of liberation?

130 ‘One who does not know how the triple goals
(dharma, profit, pleasure)
are expressed sevenfold in action and
stays attached to
the triple goals, in him what are the signs
of liberation?

131 ‘On liked and indeed disliked, and indeed
on weak and strong
also, one who does not look equally,
in him what are
the signs of liberation?

132 ‘You are not liberated, yet you are
proud of being
liberated, O king! You should be prevented
by your well-wishers, as
the unconscious indeed is from drugs.

133 ‘Considering in succession each and
every object
of attachment, O foe-conqueror, they
should be seen in
one's atman. What else can be the sign of
liberation?

134 ‘These and some other subtleties about
moksha, the attachments
of fourfold tendencies (eating, lying
down, enjoying,
and dressing) hear from me!

135 ‘One who rules this entire *pṛthivī*-earth
under one umbrella,
that single Raja indeed dwells in a
single city.

136 ‘In that city there is indeed one house
in which he dwells.
In that house there is also one bed where
he lies at night.

137 ‘And on half that bed again his wife is
already established.
On that occasion, it is endowed with
(matching) fruit indeed here.

138 ‘Thus, indeed, with objects of enjoyment,
food and dress, limited
(enjoyment) of all sensory things, even
reward and punishment.

139 ‘The Raja is ever dependant, also
his attachments
are little and, yoked to war and truce, what
is the independence
of the Raja?

140 ‘In women, in sports, in entertainment,
always is he dependent
and in taking counsel in the assembly
of ministers, where indeed
is his independence?

141 ‘When he commands others, that is called
his independence.
But there he is helpless in doing his
work because of
the characteristics of each task.

142 ‘Craving sleep, he cannot sleep because of
people intending work.
Also, lying down when allowed, helplessly
he has to rise from sleep
(urged by others).

143 '"Bathe!" "Hold!" "Drink!" "Eat!" "Pour oblations into
Agni!" and, "Sacrifice!"
"Speak!" "Listen!" and by such words helplessly
he does others' bidding.

144 'Approaching and approaching, people keep
petitioning constantly,
but also, as guardian of wealth, he
dare not donate even
to maha-people.

145 'By donating, the treasury depletes;
and also, not giving
produces enmity. Every
moment such faults
appear, causing disgust.

146 'The wise, the heroic, likewise the rich
also in one place
arouse suspicion (in the king). Even
where there is no
fear, the Raja fears those who serve him daily.

147 'When those I have mentioned, O Raja, hence
blame him, then such
fears are born from them, as you can see.

148 'All are Rajas in their own houses; all
are householders
in their own houses awarding rewards
and punishments
equally as Rajas, O Janaka!

149 'Sons, wives, likewise one's own self, treasuries,
friends, stores, in these
(the king) is the same as others in general.

150 '"The country is ruined! The city is burnt!
The prime elephant is
dead!" At these, like the general public,
(the king) is distressed
because of false knowledge.

151 'Not free from mental grief generated
by desire, hate
dislike, headache and other diseases
likewise ruin him.

152 'Hurt by many dualities, suspicious
everywhere,
with many enemies, he serves the realm,
counting the nights.

153 'That with little joy, excessively with
many sorrows, worthless,
acknowledged like flaming straw, like bubbles
on froth, who would take such
a realm, and, having obtained it, gain peace?

154 '"Thís is mine," this city and realm, you believe,
army, treasury, and
ministers. Whose are they, or not, O king?

155 *mitrāmātyaṁ puraṁ rāṣṭraṁ daṇḍaḥ kośo mahīpatiḥ /*
saptāṅgaś cakrasaṁghāto rājyam ity ucyate nṛpa //
'Friends, ministers, city, state, punishment,
treasury and the ruler
of *mahī*-earth, are the seven limbs whose
combination is called
the kingdom, O ruler of men!

156 'These seven limbs of the realm stand indeed
like the triple staff,
interdependent on each other's gunas.
Which guna is
greater than another?

157 'At different times indeed different
limbs excel. That by which
a task is accomplished, that is considered
chief (for it).

158 'Also, the combination of seven
limbs and three others
(*prabhāva*-influence, *utsāha*-
enthusiasm
and *mantra*-advice), O best of kings, form
a group of ten.
This enjoys the realm as the Raja does.

159 'And the maha-enthusiastic Raja
who is rapt in
Kshatriya dharma, he should be content
with a tenth part
(of the subjects' produce); others than him,
with less than a tenth.

160 'No extraordinary Raja exists;
No Raja-less realm exists;
Without kingdom where is dharma?
Without dharma where is the Supreme?

161 '(Hear) what is also here the supreme,
sacred dharma
of Rajas and realms! He whose donation
is *pṛthivī*-earth, is
endowed with the (merits) of horse-sacrifice.

162 'Such sorrowful acts of Rajas, O ruler
of Mithilā,
I am capable of stating in hundreds
and even thousands.

163 'Not attached am I to my own body.
How can I occupy
another's? To me, thus liberated,
you are not entitled
to speak in this manner.

164 'Not, surely, did you hear the entire moksha
from Pañcaśikha,
with its means, its upanishad, its adjuncts
and its conclusions!

165 'If you are established free from attachments,
overcoming
bonds, how are you again attached to this
umbrella and
other insignia, O ruler of men?

166 'You have heard, but not listened to the scriptures,
I think, or else
heard false scriptures, or you heard what seems like
scriptures, or heard otherwise.

167 'Further, you persist with worldly epithets,
bound like ordinary
people in embraces of the inner
apartments.

168 'Entering you by my intellect indeed,
what wrong have I
done you, if you are wholly liberated?

169 'The rule, indeed, is this of the dharma
of *yati*-ascetics
to live in vacant places. By staying
in (your) vacancy,
what have I polluted and whose?

170 'Not by both hands, not by both arms, not by
both feet and both thighs
O faultless one, not by any other
part of the body
have I touched you, O ruler of men!

171 'Born in a maha-lineage, endued
with modesty,
far-sighted, you should not have revealed in
the assembly
our mutual interaction, good or bad.

172 'These Brahmins are gurus, likewise the
ministers are
the best of gurus and also you are
their guru. Thus
you are mutually glorified.

173 'Reflecting upon that, indeed, what should
be said and what should not,
ought to have been examined. Of this union
of woman and man, you
should not have spoken in the assembly.

174 'Just as water on a lotus leaf stays
on the leaf without
touching it, so am I dwelling in you
(without touching),
O ruler of Mithilā!

175 'Or, though I am not touching, you still
experience some touch,
then how have you made the knowledge, (obtained)
by you from the
sannyasi, seedless here?

176 'Fallen from that householder's order, you
have not obtained
hard-to-reach moksha and stay in between
the two, merely
talking about moksha.

177 'Not, indeed, does (contact) of one free and
another free among
those knowing Unity and Multiplicity,
Being and Non-Being
generate miscegenation.

178 'Different are the ashramas and the
classes, but one who sees
the non-separateness, having realised
that there is no other,
behaves accordingly, not otherwise.

179 'In the hand is a pot and in the pot
is milk, in the milk is
a fly. By union of the dwelling
and the dweller,
though separate, they are in one fold.

180 'But the pot does not assume the state of milk,
and milk also
not that of the fly. Each, indeed, is
autonomous.
Its state does not depend on others.

181 'The ashramas are distinct and likewise
indeed are the classes,
and, from mutual separateness, how
can there be miscegenation?

182 'I am not of a superior class,
not a Vaishya,
likewise not a lower one. Of your class
am I, O Raja, of
pure lineage, inviolate.

183 'There was a royal rishi named Pradhāna
of whom you have surely
heard. In his lineage was I born. Know
my name is Sulabhā.

184 'Droṇa and Śataśṛṅga and Vakradvāra
mountains were gathered
in my forefathers' sacrifices along
with *Maghavat*-Indra.

185 'I, born in that lineage, finding no
befitting husband,
trained in moksha-dharma and I roam alone
observing ascetic vows.

186 'No disguise do I wear, nor do I claim
what is others'
nor do I cause miscegenation. Firm
am I in my dharma.

187 'Not unsteady in my vows, not without
reflection do I speak,
and not without deliberation did
I come before you,
O ruler of people!

188 'Having heard that your intelligence has
cultivated moksha,
wishing for welfare, and also for asking
about this moksha of
yours I have come here.

189 'I am not speaking on my behalf or
for those for and
those against. He who is serene and
contented is free and
one who does not bow to others.

190 'As a sannyasi stays for a night in
an empty room
in a town, so too in your body shall
I stay only this night.

191 'You have honoured me by granting a seat
and by words of
hospitality. Having slept securely
and gladly, O ruler
of Mithilā, tomorrow I shall leave.' "

192 Bhīṣma said,
"Having heard these meaningful and logical
words, the Raja
said nothing thereafter."

SECTION THREE HUNDRED TWENTY-ONE–A[20]

1 Yudhiṣṭhira said,
"The conclusive truth about *avyakta*-
Unmanifest
and *vyakta*-Manifest, O Bharata-
Bull, you should tell
me O Kuru-dynast! And the deeds of
the Deva (Nārāyaṇa)."

2 Bhīṣma said,
"About this is narrated the discourse
of the guru and the
disciple, Kapila and Āsuri
freeing from all sorrow.

3 "Āsuri said, 'The conclusive truth about
avyakta-Unmanifest
and *vyakta*-Manifest, for the intellect's
certainty, I desire,
pray tell me, O Bhagwan, boundlessly wise!

4 'What is *vyakta*-Manifest?

5 'What is *avyakta*-Unmanifest?

6 'What is *vyakta-avyakta*, Manifest-Unmanifest?

7 'What are *tattva*-principles?

8 'What is the origin, middle and end of principles?

20 This is only in the Siddhāntāvāgīśa edition, vol. 37, pp. 3345-3359

9 'What are *adhyātmā*-spiritual, *adhibhūta*-nature, *adhidaiva*-supreme spirit?

10 'What are creation, destruction and how many are creations?

11 'What is past, what is present, what is future?

12 'What is knowledge, who is the to-be-known?

13 'What is wisdom, who is unenlightened, who is the comprehender?

14 'How many are *parva*-sections?

15 'How many are streams?

16 'How many are sources of karma?

17 'Whose is Oneness and whose multiplicity?

18 'What stays together and what is the shelter?

19 'What is *vidyā*-knowledge and *avidyā*-ignorance?'

20 "Kapila said,
'What you said, what is manifest and what is unmanifest, that I am now telling.

21 'Unmanifest is what cannot be grasped, is beyond logic, is unfathomable, unmanifest.

22 'The Manifest is observed:

23 'As are seasons and images.

24 'By flowers and fruits their manifestation is observed.

25 'Similarly, the Manifest is observed by its gunas.

26 'East, West and transverse (North, South), upwards and downwards what can be grasped, that is shape.

27 'The Manifest is superior.

28 'Rajas, Sattva, Tamas are the principles of *pradhāna*-prakriti.

29 '*Akṣara*-immutable, *ajara*-undecaying are indeed the names of the Unmanifest.

30 'Thus it is said.

31 'The dharma of the Unmanifest,
unconscious,
is of seeding *mahat*-Intellect first.
From that it births
one guna, the Manifest principle,
īśvara-capable.

32 'That Unmanifest's nature is to produce, uphold and complete.

33 'As water produces and nurtures and completes, so does prakriti the gunas.

34 'Prakriti is negligent.

35 'All this is its cause and effect.

36 'What you had said, what is Unmanifest, that I am telling.

37 'O Asura! The Manifest is what has previously been produced from the Unmanifest. That *īśvara*-capable principle rests in the guna of ignorance. It is called by the names *puruṣa*-being, *mahat*-Intellect and *buddhi*-intelligence.

38 'Essence, memory, patience, intelligence, exertion, obtaining samadhi, etc. are said to be in the category of Manifest.

39 'Thus it is said.

40 'I have acquired success through the Manifest.

41 'From *mahat*-Intellect I have acquired self-restraint.

42 'Transcendence is through it. By it comes into light curiosity regarding the transcendent.

43 'As Intellect resorting to its ignorance and vastness creates the Ego based on the upward currents of senses, so compared to the Ego, it is more of the Unmanifest.

44 'What you had said, what is Unmanifest-Manifest, I am telling.

45 'Manifest-Unmanifest is the third, is known by the term *puruṣa*-being.

46 'This is *Viriñci*-Brahmā and his progeny produced one by one.

47 '*Viriñci*-Brahmā is Ego.

48 'Imprudence, jealousy, desire, anger, greed, intoxication, pride, egotism are terms in the category of *ahaṁkāra*-Ego.

49 'Thus it is said.

50 '"I am the doer of this, I am the
doer of that,"
so *īśvara*-creator created
the cosmos. Hence
this third is known as *puruṣa*-being
with the guna
of *abhimāna*-egotism.

51 'From *ahaṁkāra*-Ego at the same time were produced the five maha-*bhūta*-elements and the senses, *śabda*-sound, *sparśa*-touch, *rūpa*-form, *rasa*-taste, *gandha*-scent.

52 'They indeed are understood thus (as sources and products respectively).

53 'Thus it is said.

54 'The scholar who comprehends that the group
of elements rises
from *ahaṁkāra*-Ego, transcending
abhimāna-egotism
is established in *mahat*-Intellect.

55 'And in creatures also *ahaṁkāra*-Ego
is said to dwell
in the form of a horse (impelling).
On reconsideration
It is termed *mana*-mind, says smriti.

56 'The modifications were produced simultaneously with sense-organs.

57 '*Srotra*-ears, *ghrāṇa*-nose, *cakṣu*-eyes, *jihvā*-tongue, *tvag*-skin, these comprehend *śabda*-sound, *sparśa*-touch, *rūpa*-form, *rasa*-taste, *gandha*-scent. Hence they are said to be the five organs of knowledge.

58 'Thus say acharyas.

59 'Speech, hands, feet, anus, genitals, these are five organs of action.

60 'These and other particular manifestations like asterisms are known as in the category of sense-organs.

61 'Thus it is said.

62 'From *ahaṁkāra*-Ego *bhūta*-elements
and others are produced,
and *mahat*-Intellect and other
modifications ruling
in the body, consisting of matter.

63 'Man knowing *ahaṁkāra*-Ego dwells
in modifications
obtains great occult powers so long as
the moon and stars exist.

64 'You had said, "How many are *tattva*-principles?"

65 'These are principles which I have stated previously.

66 'Thus it is said.

67 'About principles it is said that the
scholar who knows them well,
he is not stained by sin, is liberated
from all confusion.

68 'Then you have said, "What is the origin, middle and end of principles?"

69 'About that I am telling.

70 'Thus is the origin, middle and end stated.

71 '*Buddhi*-intelligence etc. twenty-three principles individually in sequence are to be known.

72 'Thus indeed my doctrine states here.

73 'That indeed is how it is.

74 '*Datta*-body is Brahmins, Kshatriyas, Vaishyas, Shudras, *Caṇḍālas* and other lower classes.

75 'These are to be known, *buddhi*-intelligence and the rest individually in sequence.

76 'To be known by reason.

77 'This is origin (Ego), middle (senses) and end (maha-elements).

78 'These principles rise and dissolve here (from and in prakriti).

79 'Some acharyas say so.

80 '"I" is the self in the combination called body, known in the three worlds as *vyakta*-manifest resting in *avyakta*-unmanifest.

81 'This is termed *datta*.

82 'Yoga philosophy holds the *puruṣa*-being is the twenty-fifth principle.

83 'Other than the Enlightened, pure, the rest are unenlightened, thus say acharyas.

84 'Thus it is said.

85 'The knower of twenty-four principles
is established
in the Unmanifest (prakriti). The knower of
the twenty-fifth
principle also is established in
the Unmanifest (Supreme Spirit).'"

SECTION THREE HUNDRED TWENTY-ONE

1 Yudhiṣṭhira said,
"How Śuka, son of Vyāsa, acquired total
indifference in the
past, this I wish to hear, O Kuru-dynast!
I am curious indeed.

2 "The truth about Unmanifest and
Manifest, as concluded
definitely by the intelligence,
pray tell me, O Kuru
dynast and the acts of the Unborn Deva."

3 Bhīṣma said,
"By ordinary good practices
living fearlessly,
the son was taught the entire Vedas by
the father who advised him:

4 'Son, practise dharma! Indeed, the most
intense heat and cold,
hunger and thirst and storm conquer! Always
be conqueror of the senses!

5 'Truth, sincerity, non-anger, non-envy,
self-control, ascecis,
ahimsa and non-cruelty, foster
as prescribed.

6 'Fixed in truth, dedicated to dharma,
having rejected all
insincerity, maintain your life by
leftovers of devas
and guests.

7 'On this body, ephemeral as froth,
the *jīva*-soul
perches bird-like. The company of loved
ones is impermanent.
Why, son, are you asleep?

8 'Undeluded, awake, ever intent
are the foes
seeking weaknesses. You, a child, do
not understand.

9 'The years are being counted, likewise
life-span is reducing,
and living as a disciple, why do
you not rise and run?

10 'The materialists here only increase
flesh and blood. About work
for the next world, these vehement atheists
are asleep.

11 'Envying dharma, these men of deluded
intelligence,
tread evil paths. Those following them suffer.

12 'But they who, content, well-governed, devoted
to truth and scriptures,
ascend the path of dharma, revere and
enquire of them.

13 'Understanding the views of those venerable
seers of dharma,
by superior intellect restrain
the heart from straying
along wrong paths.

14 'They whose intelligence is concerned only
with the present time,
fearless about what is afar, omnivorous,
those insensible
do not see the world as the field of action.

15 'Resorting to the steps of dharma,
ascend little-by-little.
You do not understand that like a silkworm
you are weaving
a cocoon around yourself.

16 'Atheists, those breaking bounds, as if stationed
on crumbling riverbanks,
without hesitation ignore persons,
haughty as erect bamboo.

17 'Desire, anger and death and the five senses
the waters of the river
and birth the danger, cross, having made
resolution the boat.

18 'Wounded by *mṛtyu*-Death in the world,
tormented by
age recurring unfailingly, cross it
by the vehicle of dharma.

19 'Whether stationary or lying down,
when death is seeking you,
when death may devour you at any time,
how can you gain bliss?

20 'Indeed, one occupied with gathering
treasures, desires unsated,
is seized by *mṛtyu*-Death, as a she-wolf
seizes a lamb.

21 'Regularly tending the maha-flame
of dharmic intelligence
hold up the lamp with care when entering
the dark (of samsara).

22 'Precipitated into the net of
bodies, one day
here in humankind the creature gains
Brahminhood.
You should nourish that, son!

23 'Indeed, this Brahmin body is not born
for objects of
pleasure, but for hardship and ascecis
here and, after
death, incomparable happiness.

24 'Brahminhood is obtained after much ascesis.
Having gained it, do not
gamble it away frivolously. Be
yoked always to studying
the Vedas, ascesis and self-control,
for welfare now
and happiness later of oneself.

25 ‘The nature of its body of *kalā*-
elements is
the Unmanifest; subtle is its atman;
moments, split-seconds
eye-blinks are its body-hair; seasons its
mouth; equally strong eyes
the white and dark fortnights; months the limbs.
This horse of human
life-span races on.

26 ‘Having seen that running ceaselessly at
fierce speed, constantly
racing, never looking back here, if your
eyes do not see through the
eyes of others, your mind will tend to dharma
having perceived the Supreme.

27 ‘But all those confused in dharma,
dissipated, always
shouting, attached to wrongdoing, they suffer,
deceased, in painful
bodies variedly, excessively, due
to adharmic cravings.

28 ‘The Raja always devoted to dharma,
protector of the good,
punishing people after examining
the advice of
the wise, also directing many types
of (good) acts, gets
unobtained, unflawed bliss.

29 ‘Dogs with terrifying mouths, crows, flocks of
carrion-eating
birds like vultures, blood-suckers, cause havoc
among humans
who disobey elders’ commands, dissecting
them after death.

30 ‘One who breaks, as his mind wills, the tenfold
bounds of propriety
svayaṁbhuva-Self-Born, ordained here,
(*dhṛti*-resolution,
kṣamā-patience, *dama*-restraint, *asteya*-
non-theft, *śauca*-cleanliness,
indriyanigraha-senses-control,
dhī-wisdom, *vidyā*-knowledge,
satya-truth, *akrodha*-non-anger), he
dwells most unhappily,
plunged into the forests of the land of
the manes for his sins.

31 ‘The excessively rapacious person
loving untruth, always
engaged in cheating and deceiving, causing
unhappiness by (breaking)
pledges, he goes to supreme hell. That doer
of wicked deeds suffers
great unhappiness,

32 ‘Bathing in the hot maha-river
Vaitaraṇī,
body sliced in a forest with leaves like
blades, lying down
in a forest of axes, falling into
maha-hell, greatly distressed.

33 ‘You talk of maha-stations but do not
look to the Supreme.
You never realise the future that
finally causes death.

34 ‘Go! Why do you stay? Arisen is a
maha-terror,
a terrible destruction! Arrange for
your happiness!

35 ‘Soon, dying, you will be led to Yama
by command of
mṛtyu-Death and brought before that terror.
So strive sincerely,

36 ‘Soon, the *prabhu*-Lord, unmindful of
sorrows, will uproot
relatives, seize your life here. No obstructor
of that Yama exists.

37 ‘Before Yama’s wind blows, the forerunner,
before it takes
you alone, prepare for your passage into
the next world.

38 ‘Before you hiccup and the mortal wind
blows and the directions
spin before you as maha-fear comes,

39 ‘Before your memory is blocked here
being greatly
agitated, O son, perform intense
samadhi!

40 ‘Good and evil acts done and undone, wrong
and wicked in the past,
do not agonise recalling them. Take
to heart the sole treasure!

41 ‘Soon will age enfeeble your body,
seizing strength, limbs
and beauty. Take to heart the sole treasure!

42 ‘Soon will Death pierce the body with
arrows of disease
perforce destroying your life. So practise
maha-ascesis.

43 ‘Soon dreadful wolves dwelling in the human
body will attack all
around. So, be restrained and virtuous
in conduct.

44 ‘Before you alone soon perceive darkness
indeed, before
you behold golden trees atop a mountain
(presaging death),

45 ‘Soon will wicked company and foes,
seemingly friends,
divert you from the (correct) vision.
Achieve, son, that Supreme!

46 ‘That wealth which fears neither Raja nor
robber, which is
not lost on dying, obtain that wealth.

47 ‘No mutual sharing there (after death)
of (earnings) of
one’s own karma. Whatever indeed is
one’s property,
that indeed one obtains there.

48 ‘By which one lives hereafter, that indeed
give, son! Wealth that
is indestructible, permanent obtain
that yourself.

49 ‘Not till indeed barley has been cooked for
maha-people,
before indeed the barley is cooked, you
will be led away. So, hasten!

50 *na mātṛpitṛbāndhavā na saṁstutaḥ priyo janaḥ /*
anuvrajanti saṁkaṭe vrajantam ekapātinam //
‘Not mother, father, relatives; not
intimate dear ones,
follow one in danger. One travels alone.

51 ‘Only that karma, indeed, oneself did,
good and bad, they indeed
become one’s property on going to
the other world.

52 ‘The hoard of gold and gems collected by
means good and bad
accomplishes no task on destruction
of that one’s body.

53 ‘Travelling to the hereafter, of your
acts, done and undone, no
human witness equal to the atman
exists here at all.

Translated by Pradip Bhattacharya

54 ‘The human body becomes nil going
to the next world.
Perceiving by the eye of knowledge, all
becomes clear indeed.

55 ‘Here in the body dwell the three: Agni,
Surya, *Vāyu*-wind. They
indeed become its witnesses, seeing
what is dharma.

56 ‘As night touches everywhere, rending
all, light and darkness
rotate, foster indeed your own dharma.

57 ‘Many robbers, misshapen, fierce, guard
(the path to the next world).
Indeed guard your own acts. (Only) your own
acts go there.

58 ‘There one’s acts are not shared mutually.
One enjoys fruits
of deeds as done by oneself,

59 ‘As do bands of apsaras with maha-rishis
fruits of happiness, so
obtain by their karma aerial vehicles
that move as they wish.

60 ‘As what good, sinless acts are done here by
those disciplined
in atman, likewise those humans obtain
a pure birth.

61 ‘The worlds of *prajāpati*-Brahmā,
Bṛhaspati,
guru of devas, and *śatakratu*-
Indra of a
hundred sacrifices, to those excellent
ends they travel
by the bridge of domestic dharma.

62 ‘Thousands of times, even more, can I
emphatically
declare again that Lord *pāvaka*, the
purifier,
leads those undeluded by ignorance.

63 'Passed thrice eight years, you are firmly twenty-five.
Make your store of
dharma. Your years are indeed passing.

64 'Soon that *antaka*-Ender will, through the
chink of error
overcome you. As it comes to hand, quickly
rise to practise dharma.

65 'When you indeed will go backwards or
forwards (alone)
then while going to your end, what is yours
or of others?

66 'When the good go to the other world alone,
fearful, take to
your heart that maha-treasure.

67 'The *prabhu*-Lord, unattached, snatches away
entirely relatives.
There are none to obstruct him. Take charge
of dharma.

68 'These approved lessons have I imparted
to you here, son,
as seen and inferred by me. Act, according
to that.

69 'One who generates wealth by his work here
and there is joined
indeed to a hundred and one gunas
born of ignorance
and delusion.

70 'Those that are knowledgeable in Vedas,
capable, engaged in
auspicious acts, for them indeed is this
philosophy.
When they take this knowledge, it becomes
meaningful.

71 'The enjoyments of living in villages
are binding cords.
Severing them, the virtuous depart.
The wicked cannot
sever them.

72 ‘What is wealth to you, what are relatives
to you, what are children
to you, dear son who will die? Seek the atman
entering a cave!
Your grandfathers—where are they all gone?

73 ‘Tomorrow’s work do today and in the
forenoon the afternoon’s.
Who indeed knows that whom Death’s army
will see today!

74 ‘Following (the corpse), after death to the
crematorium,
relatives return here, likewise paternal
relations and
friends, casting the person into agni.

75 ‘Atheists, people without compassion, those
with wicked views,
avoid unhesitatingly. Unweariedly
seek the Supreme.

76 ‘Thus is the world wounded and troubled by
kāla-Time. Depending
upon very great fortitude, whole-
heartedly practise dharma.

77 ‘The human who knows properly the means
of perceiving It, he,
properly practising dharma here, becomes
happy hereafter.

78 ‘Those who know there is no death with the body’s
destruction, who keep to
their path, are not destroyed. Indeed, he
who develops dharma
is the pandit. He who falls from dharma
indeed goes astray.

79 ‘Those undertaking the path of karma
gain the fruits of
their performed acts as ordained. The doer
of vile deeds precipitates
into hell. To heaven goes the devoted
to dharma.

80 'Having obtained this rare humanity,
ladder to heaven,
be entirely devoted to the atman
so as not to fall again.

81 'One whose intellect, not transgressing,
follows the path
to Swarga, he is called the virtuous-
deeds-doer, not to be
grieved over by friends and relatives.

82 'One whose intelligence, not misled,
depends on conviction,
succeeds in finding place in Swarga. No
maha-fear exists for him.

83 'Those born in forests of ascesis and
indeed dying there,
not knowing the enjoyment of desires,
their dharma is less.

84 'One who renouncing enjoyment does
ascesis with the body,
there is nothing he does not get. In my view
his fruits are more.

85 'Thousands of mothers and fathers, and
hundreds of sons
and wives were and will be. Whose are they, or
whose are we?

86 'I am alone. No one is mine, nor am
I anyone's.
I see none whose I am, nor see one who
is mine.

87 'Neither can you do their work, nor also
can they do your
work. They moved on with their own acts; you too
will go with yours.

88 'In this world indeed it is the rich whose
own behave as such.
Of the poor, even as they are alive,
their own vanish.

89 ‘In this world indeed others become
relatives of the rich,
but relatives of the poor vanish during
their life-time indeed.

90 ‘Man piles up inauspicious deeds for wife’s
sake, obtaining
suffering because of it here and
likewise hereafter.

91 ‘You see this world of creatures indeed
devastated
by their own acts. Do all that, son, as I
have declared.

92 ‘Clearly perceiving that this is the field
of karma, enter it,
behave auspiciously, aspiring for
the next world.

93 *māsartusaṁjñāparivartakena; sūryāgninā*
rātridivendhanena /
svakarmaniṣṭhāphalasākṣikeṇa;
bhūtāni kālaḥ pacati prasahya //

‘With turning ladle called months and seasons,
Surya as fire,
night and day as fuel, the fruits of
devotion to one’s work
as witnesses, *kāla*-Time cooks all creatures
inexorably.

94 ‘What use is that wealth that is not given
away, nor enjoyed?
What use is that strength that does not resist
enemies? What use are
scriptures by which dharma is not practised?
What use is that atman
which does not conquer the senses and
subdue the mind?’”

95 Bhīṣma said,
"Hearing these beneficial words spoken
by Dvaipāyana,
island-born-Vyāsa, Śuka, abandoning
his father, sought
for a guru of moksha."

SECTION THREE HUNDRED TWENTY-TWO

1 Yudhiṣṭhira said,
"If gifts, sacrifices or ascesis
well done or serving
the guru bear fruit, tell me about that,
grandfather!"

2 Bhīṣma said,
"An atman joined to evil immerses
one in sin.
He, having done foul deeds, maha-grief holds him.

3 "From starvation to starvation, from grief
to grief, from fear
to fear, more dead than the dead, move the poor
doers of sinful deeds.

4 "From festivity to festivity,
from Swarga to
Swarga, from happiness to happiness
move the wealthy
with faith, self-controlled doers of
auspicious deeds.

5 "Through dangerous tracts with predators,
elephants, fearful
of snakes and thieves, atheists travel handcuffed.
What can be worse?

6 "Those holding devas and guests dear, liberal,
holding the good dear,
are set on the right-handed path of those
of tranquil atman.

Translated by Pradip Bhattacharya

7 “Like chaff amid grain and malodorous
insects among
birds are the non-dharmic among men.

8 “However swiftly man may run, it is
ordained that his
acts follow. Whatever he does, lies with
him as he sleeps.

9 “They are present where he stays, follow when
he goes, act when
he acts, following him like a shadow.

10 “Whatever deeds one has done howsoever
in the past
(their fruits) are surely ordained to be
enjoyed always
accordingly by one (later).

11 “The fruits of one’s acts are a deposit
ordained to be
protected. *Kāla*-Time drags all creatures
from all sides.

12 “As flowers and fruits appear unimpelled,
never transgressing
their time, so do (fruits of) past acts.

13 “Honour and insult, gain and loss, decline
and rise, occur
at every step and having happened, cease.

14 “One ordains one’s sorrow, one ordains one’s
happiness. Lying in
the womb one experiences (the fruits of)
one’s past body.

15 “Child, youth or aged, whatever good or
bad one does, that
one experiences accordingly
in similar
states in birth after birth.

16 "As the calf discovers its mother
among thousands
of cows, similarly do past acts
follow the doer.

17 "As dirty cloth is cleansed by washing in
water, so by being
heated greatly in long fasts one attains
endless happiness.

18 "O maha-intelligent one, long practice
of ascesis
is the dharma that washes off all sins,
fulfilling all desires.

19 "Like the tracks of birds in the sky and of
fish in water
the way of the virtuous is not visible.

20 "No need to recount transgressions of
others or criticise
them. It is the duty to do what is
pleasant, befitting and
good for the atman."

SECTION THREE HUNDRED TWENTY-THREE

1 Yudhiṣṭhira said,
"How the soul of dharma Śuka of
maha-ascesis was
born to Vyāsa and achieved supreme
success, tell me
that, grandfather!

2 "On whom did Vyāsa, rich in ascesis,
beget Śuka?
I know not of his mother and the birth,
foremost, of the mahatma.

3 "How, as a child, did his intelligence
turn towards
subtle knowledge? Such there is no other
in this world,
a second one anywhere here.

4 "This I wish to hear at length, O maha-
radiant one! I am not
satiated with hearing your excellent
ambrosial words.

5 "The greatness, the union with the Atman,
and the wisdom
of Śuka, as it is, in due order,
tell me that, grandfather!"

6 Bhīṣma said,
"Not by age, grey hair, wealth, relatives and
friends did rishis
acquire dharma. It is the Veda-reciter
that is great.

7 "Ascesis is the root of all this that
you ask me, O Pāṇḍava!
That ascesis comes from controlling the
senses, not otherwise.

8 "From attachments of the senses faults arise
undoubtedly.
But by restraining them indeed humans
achieve success.

9 "A thousand horse-sacrifices, and a
hundred Vājapeya
sacrifices do not equal a sixteenth
part, *tāta*-child, of
the fruit of Yoga.

10 "Now I shall tell you as were the birth, the
fruits of yoga,
and indeed the foremost end Śuka
attained that are
incomprehensible to those of
unaccomplished atman.

11 "On Mount Meru in the past, it is said,
with hosts of golden-shower
karṇikāra trees, sported Mahadeva-
Shiva surrounded by
hosts of terrible spirits.

12 "The daughter of the king of mountains,
Devi Pārvatī, was
there in the past. There, *prabhu*-lord, dark-
island-born Kṛṣṇa-
Dvaipāyana practised wondrous ascesis.

13 "By yoga settling in the Atman,
yoga-dedicated,
self-restrained, he engaged in ascesis
for the sake of
a son, O best of Kurus:

14 'Agni, *bhūmi*-Earth, *apa*-Water,
vāyu-Wind and
antarikṣa-Space, imbued with their powers
may I have a son, surely!'

15 "With that resolve, of the Supreme who is
unapproachable
by unrealised souls, he begged the boon
from the deva,
undertaking excellent ascesis.

16 "Subsisting on air, the *prabhu*-lord stayed
there for a hundred years
indeed, worshipping Mahadeva-Shiva
of many forms,
husband of Umā.

17 "There were all Brahma-knowing rishis and
celestial sages,
lords of the quarters and lords of the worlds,
Sādhya spirits
along with the *Vasus*,

18 "*Ādityas*, sons of Aditi, and indeed
Rudras and *Divākara*
the sun and *Niśākara* the moon,
Maruta the wind and
its progeny the *Mārutas* and indeed
Sāgara the sea,
likewise the rivers,

19 “The *Aśvinīkumāras*, the Devas,
and the *Gandharvas*
likewise the sages Nārada and
Parvata, and
the *gandharva* Viśvāvasu, the Siddha
spirits and the
groups of Apsaras.

20 “Mahadeva Rudra was there wearing
auspicious
karṇikāra garlands, effulgent like
the moon with its rays.

21 “In that delightful and wondrous forest
teeming with devas
and celestial rishis, the rishi
remained in supreme
yoga, intent upon a son.

22 “Not did his lustre fade, not did he feel
fatigue. The three
worlds too thought that was wonderful.

23 “His matted locks blazed like tongues of flame of
Vaiśvānara-Agni,
verily appearing to possess
boundless energy.

24 “Bhagwan Mārkaṇḍeya told me this. He
always used to
narrate to me the acts of devas.

25 “By that ascesis also Kṛṣṇa-Vyāsa
became radiant and
the matted locks of the mahatma blazed,
tāta-child, like fire.

26 “By such ascesis and bhakti of his,
O Bharata-scion,
Maheśvara-Shiva was pleased and made
up his mind.

27 "Bhagwan Tryambaka, the three-eyed, said to
him, as if smiling,
'Island-born Dvaipāyana-Vyāsa, of
such type will your son be:

28 'As indeed is Agni, as *vāyu*-Wind,
as *bhūmi*-Earth,
as *jala*-Water, as *kha*-Space is pure, so will be your
maha-son.

29 'He will be infused with the essence of
That, his intelligence
will be in That, That will be his atman,
on That will he depend.
By his energy enveloping the
three worlds, he will
obtain fame and the Absolute.'"

SECTION THREE HUNDRED TWENTY-FOUR

1 Bhīṣma said,
"He, having obtained the boon from the supreme
deva, Satyavatī's
son having collected kindling, rubbed them
wanting to make a fire.

2 "Then, O Raja, radiant with her supreme
beauty, the apsara
named Ghṛtācī, the glistening one, did
the illustrious rishi see.

3 "Having seen the apsara, rishi bhagwan
Vyāsa was suddenly
overwhelmed with desire then in that forest,
O Yudhiṣṭhira!

4 "She, having then made Vyāsa mentally
disturbed with desire,
having become a *śukī*, she-parrot,
O Maharaja,
Ghṛtācī approached him.

5 “He, having seen that apsara enveloped
in another form, was
flooded by passion overwhelming all
his limbs.

6 “But he, the sage, with maha-fortitude
sought to suppress
the heart’s desire. Vyāsa was unable
to rule that mind’s upsurge,
and indeed inevitably Ghṛtācī’s
body stole his heart.

7 “Striving to suppress, the sage wishing to
make a fire, suddenly
his semen fell indeed on the kindling.

8 “In the same manner, with unhesitant
mind, that best of
the twice-born, the Brahma-knowing rishi
rubbed the sticks. From
that Śuka was born, O ruler of men!

9 “Then *śukra*-semen being churned birthed
maha-ascetic Śuka,
supreme rishi, maha-yogi, produced
from the womb of kindling.

10 “As agni ignited in a sacrifice
blazes with oblations,
so did Śuka’s form at birth as if blaze
with energy.

11 “And bearing his father’s incomparable
form and colour,
O Kuru dynast, then the pure atman
shone like smokeless agni.

12 “Gaṅgā, best of rivers, at the rear of
Meru, O lord of people,
appeared in her own form and bathed him
with her waters.

13 "And from the sky, O Kuru-scion, staff
and black antelope skin
fell to the ground, O Indra of kings, for
mahatma Śuka.

14 "*Gandharvas* sang aloud and Apsara
groups danced and indeed the
kettledrums of devas made maha-sound.

15 "And *gandharva* Viśvāvasu, so also
Tumburu and Nārada,
and the *gandharvas* Hāhā and Hūhū
paeaned the birth of Śuka.

16 "There Śakra-Indra arrived leading the
lords of the quarters,
the devas, the celestial rishis
and indeed so also
the Brahma-knowing rishis too.

17 "All divine flowers were showered there by
Māruta-wind.
All the mobile and immobile indeed
in the world rejoiced.

18 "Then, out of affection, maha-radiant
mahatma Shiva
himself with the Devi, invested the
sage's son at once
after birth duly with the sacred thread.

19 "To him Śakra-Indra, lord of the gods,
gave a divine water-pot
of wonderful appearance out of
affection and divine
robes, O lord!

20 "Thousands of swans, peacocks and cranes, parrots
and blue jays wheeled
around, circumabulating him,
O Bharata dynast!

Translated by Pradip Bhattacharya

21 “Obtaining birth from kindling, so also
divine, maha-radiant,
the intelligent one lived there indeed,
practising vows,
concentrated.

22 “Immediately on his birth, the Vedas
with their secrets
and their abstracts, approached him, O Maharaja,
as with his father.

23 “Then Bṛhaspati, knower of the Vedas
their branches and
commentaries, he chose as teacher,
O Maharaja,
indeed constantly thinking of dharma.

24 “He, studying all the Vedas with their
secrets, with their
abstracts and history and political
science fully, O lord,

25 “Having given the guru fees, the maha
sage returned home.
As a *brahmacārī*, celibate
practitioner
of Brahman, concentrated, he undertook
fierce ascesis.

26 “By gods and rishis, even in childhood
that maha-ascetic
was honoured and consulted because of
his knowledge and ascesis.

27 “No pleasure did his intelligence take
in the three ashramas
rooted in domesticity, O king!
He considered
(only) moksha-dharma.”

SECTION THREE HUNDRED TWENTY-FIVE

1 Bhīṣma said,
"Reflecting on moksha, Śuka approached
his father and said,
greeting the guru desiring the best,
full of humility,

2 'O Bhagwan, skilled in moksha-dharma,
declare it to
me, whereby my mind may attain supreme
tranquillity, O lord!'

3 "Having heard his son's words, the supreme
rishi said to him, 'Son,
study moksha indeed and the various
dharmas also!'

4 "As enjoined by his father, Śuka, best
of Brahma-knowers
acquired all the shastras of yoga and
indeed Kapila's
(*Sāṁkhya*), O Bharata-dynast!

5 "He, endued with Brahmic splendour and
prowess equalling
Brahman, when Vyāsa thought his son proficient
in knowledge of moksha,

6 "Then he said, 'Go to Janaka, lord of
Mithilā. He will tell
you especially the meaning of
moksha fully.'

7 "Ordered by his father, he left for
Mithilā's king,
Janaka, to ask indeed for certain
knowledge of dharma and
the complete text of moksha.

8 "And (Vyāsa) said, 'Take the path taken by
humans who are not proud.
Do not, by your powers, travel through space!'

9 ‘Go indeed with sincerity, not seeking happiness on
the way, not seeking special things, as specialities
indeed cause attachment.

10 ‘Do not be arrogant, though I officiate in the sacrifices
of that ruler of men. You should remain under his control. He
will cut through your doubts.

11 ‘That Raja is skilled in dharma, conversant in moksha-shastra.
I officiate in his sacrifices. What he says, do
that work without hesitation.’

12 “Thus addressed, that sage, soul of dharma, went to Mithilā on foot
though able to travel by space over *bhūmi*-earth with its seas.

13 “He, passing over mountains and also rivers, tirthas
and lakes, so also various forests teeming with many
ferocious beasts and animals,

14 “And the two *varṣa*-regions of Meru and Hari, so also
snow-covered Haimavata, passing over in succession indeed,
approached *Bhāratavarṣa*, the Bhārata region.

15 “He saw various lands inhabited by Cīnas and
Hūṇas. The maha-sage arrived in this land, *Āryāvarta,*
the abode of the noble.

16 "Obeying his father's command and
indeed reflecting on
its significance, he travelled, passing
over (the earth)
like a bird travels in the sky.

17 "Delightful towns and large cities, varied
gems and pleasures
he saw, without observing.

18 "And delightful gardens, likewise houses,
and indeed holy
tirthas he passed over too while travelling.

19 "Before long indeed he reached Videha
protected by
the dharmic Raja, mahatma Janaka.

20 "There he saw many villages, many
types of grains, drinks
and food, prosperous cowherds' huts, teeming
with many cattle,

21 "And swollen with paddy and barley, (lakes)
inhabited by swans
and cranes and decorated with hundreds
of lovely lotuses.

22 "He, passing over Videha inhabited
by prosperous people,
arrived in the delightful gardens of
maha-rich Mithilā,

23 "Teeming with elephants and horses, filled
with men and women,
seeing, as if not observing, passed by
that steadfast one.

24 "His mind bearing the weight (of enquiry),
reflecting indeed on
its meaning, delighting in the atman,
gracious-minded,
he arrived in Mithilā.

25 “Arriving at its gates, stopped by doorkeepers,
stood firm in dhyana, free.
When (permission was) known, he entered.

26 “He, reaching the highway, full of prosperous
people, reached the
abode of the king, and entered without
hesitation.

27 “There also the doorkeepers barred him with
severe words and
similarly Śuka remained fixed there,
without anger.

28 “Neither the heat of the sun nor the journey
distressed him, nor
did hunger, thirst and exertion tire him, and
nor did he withdraw from
the sun’s heat (into the shade).

29 “Now, of those doorkeepers, one, filled with grief
having seen Śuka
stationed there, blazing like the midday sun,

30 “Having done puja to him as per rule,
greeting him, palms
joined in *āñjali*, then ushered him into
the second chamber of
the royal palace.

31 “Seated there, Śuka, *tāta*-child, indeed
reflected on moksha.
Shade and indeed sun’s heat the maha
radiant one saw equally.

32 “As if in a moment the king’s minister
arrived there, palms
joined in *āñjali*, then ushered him into
the third chamber
of the royal palace.

33 “There, adjacent to the inner apartments,
was a maha (grove)
like *Caitraratha* (of *gandharvas*) well-
apportioned for
water-sports, delightful, with blooming trees.

34 “Having shown Śuka that excellent garden,
the minister,
ordering for a worthy seat, left again
thereafter.

35 “Then well-dressed, lovely-hipped, young
beautiful women
wearing fine red robes and ornaments of
burnished gold,

36 “Skilled in conversation, expert in dance
and song, smiling
before speaking, apsara-like in form,

37 “Skilled in treating desire, knowledgeable
about love, proficient
in all, fifty excellent women, chief
courtesans, rushed
together to him,

38 “Presented acceptable water for
washing the feet,
and other articles, offered puja
and honoured him.
Also with irreproachable food suitable
for the season and
place, they satisfied him.

39 “After he had eaten, *tāta*-child, that
very delightful
garden in the inner palace was shown
to him in sequence,
O Bharata dynast!

40 “Sporting and laughing and indeed singing,
they, knowing the
minds of all, attended upon noble-
minded Śuka then.

41 “But the kindling-born, pure atman, performing
the triple rites at three
junctions of the day, senses-subdued,
anger-conquered,
was neither sexually thrilled, nor enraged.

42 “To him a divine bed and seat, very
costly, bejewelled, fit
for devas, covered with an expensive
carpet, did those
excellent women give.

43 “But, having indeed washed his feet, Śuka
performed the evening
worship, sat on that auspicious seat and
indeed reflected on
the purpose (of his coming).

44 “In the first part of the night, he remained
there intent in dhyana.
In the middle of the night, as per rule
the lord accepted sleep.

45 “Then, rising after a little time, having
performed the ablutions
thereafter, surrounded by the women,
the wise one indeed
resumed dhyana.

46 “In this manner that *Kārṣṇi*-Śuka, son
of Kṛṣṇa-Vyāsa,
passed the rest of the day, unfallen, and
the night, staying
in the royal abode, O Bharata-dynast!”

SECTION THREE HUNDRED TWENTY-SIX

1 Bhīṣma said,
“Thereafter, that Raja Janaka with the
minister, O Bharata-
descendant, and all his women, having
placed the priest in front,

2 “Proferring a seat and varied gems, and
carrying on his head
arghya, the scented water for washing,
approached the guru’s son.

3 "He, then, took that seat—adorned with many
gems, covered with
a costly carpet, auspicious in all
ways, expensive,

4 "Held by the priest—in his hand the ruler
of earth presented it
to Śuka, the guru's son, with supreme
reverence.

5 "Seated there, that *Kārṣṇi*-Śuka was offered
puja according to
the shastras. Water to wash the feet was
presented first,
and *arghya* and a cow were offered and
that puja with mantras
as prescribed, he accepted.

6 "And the best of the twice-born accepting
that puja from Janaka
and indeed assenting to the cow,
honoured the Raja.

7 "Maha-energetic Śuka enquired
after the Raja's
constant welfare and the health of his
attendants, O Indra
among rajas!

8 "Permitted, he then sat down with followers.
Of noble character
and descent, the Raja sat on the floor
joining palms in *añjali*.

9 "The ruler of men having enquired after
the constant welfare of
Vyasa's son, the lord of the earth indeed
asked this: 'Why have you come?'

10 "Śuka said, '*Bhadraṁ te*, bless you! My father
said, "Well-versed in
the significance of moksha-dharma
is my patron-sacrificer,
the Raja of Videha, famous by
the name of Janaka.

11 "Go there quickly indeed if in your heart
be any doubt
about either *pravṛtti*-action, or
nivṛtti-inaction.
He will cut through your doubt."

12 'So, directed by my father, I have
come here to ask you.
O best of dharma supporters, you should
tell me that properly:

13 'What are a Brahmin's duties here and what
is the essence
of the pursuit of moksha? And
what are the duties for
moksha, by knowledge or by ascesis?'

14 "Janaka said, 'The duties of a Brahmin
here, birth onwards, hear that.
After the sacred-thread ceremony,
tāta-child, he should be
devoted to studying the Vedas.

15 'By ascesis, by serving the guru
and by *brahmacarya*
(abstinence and study), O lord, he should
become free from debt to
the deities and also the manes and
be unenvious.

16 'After disciplined study of the Vedas,
donating *dakṣiṇā*-fees
to the guru, obtaining his permission,
the twice-born should
indeed return home.

17 'Then, returning home, he should dwell with wife
in disciplined
domesticity, unenvious and,
likewise indeed as per
rule, maintain the sacred household agni.

18 ‘Then, producing sons and grandsons, he should live in the forest–
ashrama period, worshipping that fire indeed according to
the shastras; be fond of guests.

19 ‘In the forest, that dharma-knower should plant the fire in his atman,
be free from dualities, pass beyond attachments, and live in
brahmāśrama period, the sannyasi’s way of life.’

20 “Śuka said, ‘If eternal sacred and secular knowledge be
revealed in the heart, why is life in the forest ashrama essential?

21 ‘This I am asking you, Sir. Pray tell me that! As is the truth of
the meaning of the Vedas, tell me that, O ruler of people!’

22 “Janaka said, ‘Not without sacred and secular knowledge can
moksha be attained. Not without linking to a guru can knowledge
be obtained, smriti declares.

23 ‘The acharya steers one across (the world-ocean); knowledge is called
the boat here. By knowing that one succeeds and, crossing that,
should discard both (pilot and boat).

24 ‘For not severing the worlds, for not severing acts,
the ancients practised the difficult dharma of the four ashramas.

25 ‘Thus performing acts regularly in succession through
many births, having done good and bad karma, what is
named moksha here is gained.

[XII:326:26–32]

Translated by Pradip Bhattacharya

26 ‘One purified by means of many
existences
in samsara, a pure atman, indeed
obtains moksha
in the first ashrama.

27 ‘Now, obtaining that, for the free, wise person
who has seen the (supreme)
meaning, what sense exists for any
excellent wish
in the three other ashramas?

28 ‘The faults of rajas and indeed tamas
should constantly
be discarded. Resorting to the sattvic
path, the Supreme
Atman in seen in the atman.

29 ‘Oneself in all creatures and all creatures
in oneself, recognising
this, one is not besmeared (by attachments),
as aquatic creatures
are not wetted by water.

30 ‘Like a bird soaring above, he attains
infinity
in the next world, having abandoned
the body, freed,
without dualities, becoming tranquil.

31 ‘About this, listen to an ancient verse
sung by Raja Yayāti
which the twice-born proficient in
moksha-shastra
keep in mind, *tāta*-child!

32 ‘The light is in the atman, not elsewhere,
and indeed that remains
attached there indeed. One well-concentrated
in meditation can
himself see that.

33 'One of whom others are not afraid, and
who is not afraid of
another; one who neither desires, nor
detests, enters Brahman then.

34 'When one does not feel like doing evil
to all creatures
by mind, by word, by deed, then he enters
into Brahman.

35 'By yoking the atman to ascesis,
abandoning
deluding jealousy and having
discarded desire and
greed, then one attains Brahmanhood.

36 'When towards all sights and sounds and all
creatures and vanishings
one remains equal, free of dualities, then is
Brahman entered into.

37 'When praise and blame are seen indeed equally;
gold and iron,
and indeed joy and grief similarly,

38 'Likewise cold and heat, good and evil,
like and dislike,
and indeed life and death, then is Brahman
entered into.

39 'As here the tortoise extends its limbs and
draws them in again,
so do sannyasis restrain the senses
by the mind.

40 'As a darkness-shrouded room is seen with
a lamp, so by
the lamp of intelligence can the atman
be observed.

41 'All this do I discern in you, O best
of intellectuals!
What else is also to be known, you know
that truly, Sir.

42 ‘O Brahma-knowing rishi! I know you have
arrived having
transcended sensory matters. By the
grace of your guru, you
have indeed been educated.

43 ‘And indeed by his grace O maha-sage,
was this divine
knowledge revealed to me, whereby I have
come to know you.

44 ‘Greater is your wisdom and greater is
your path too and
greater your superhuman powers that
you do not realise.

45 ‘Due to your childhood or due to doubts or
also from fear
of not finding moksha, though the wisdom
has risen, you
are not accomplishing your end.

46 ‘Doubts severed by people like us, by pure
practice freeing
the knots of the heart, one obtains that end.

47 ‘In you wisdom has arisen, your
intelligence
is steady, you are not greedy. Without
exertion that
Supreme Brahman is not obtained.

48 ‘No distinction between happiness and
sorrow exists in you,
no greed exists for sensory objects,
no eagerness for dance
and song, no attachment arises.

49 ‘You are not bound to relatives, no fear
exists in you
of the fearsome. O maha-blessed one,
you see equally
a clod, a stone and gold.

50 ‘I and other wise ones perceive you placed
on the supreme,
indestructible path without miseries.

51 ‘What fruits are a Brahmin’s here, which are
identical with the
essence of moksha, are yours, O Brahmin!
What else have you to ask?’ ”

SECTION THREE HUNDRED TWENTY-SEVEN

1 Bhīṣma said,
“Having heard his words, the disciplined atman-ed
one becoming certain,
rested his atman in the (Supreme) Atman.
Having seen that
Atman by his atman,

2 “Successful, glad, calm, silently proceeded
northwards aiming
at the freezing mountains with the nature
of *mātariśvan* the wind.

3 “At this time indeed deva-rishi
Nārada then came to
snow-covered Himavanta to see him,
inhabited
by blessed *siddha*-spirits and *cāraṇa*
celestial singers.

4 “It was teeming with bands of apsaras,
echoing with song and
blessed sounds, and similarly with hosts
of *kiṁnara*-horse-headed-
humans, shrikes and bumble-bees,

5 “Cormorants, wagtails and varied pheasants,
and the call of
hundreds of brilliantly multi-hued
peacocks, games of
swans and flocks of joyous cuckoos.

6 “Raja of birds Garuḍa was always
located there. The four
lords of the quarters and devas with groups
of rishis likewise
always came here desiring the welfare
of the world.

7 “Here mahatma Vishnu undertook
severe ascesis for
sake of a son. Here indeed Kumāra-
Kārttikeya
in childhood dismissed the gods,

8 “Thrusting his spear into the ground, verily
insulting the three worlds.
Here Skanda-Kārttikeya addressed these
contemptuous
words to the universe:

9 ‘If there be another mightier than
me, or who holds
Brahmins more dear; if there be a second
as devoted
to Brahman and as heroic in the three worlds,

10 ‘Let him draw up this spear, or shake it!’
Having heard this,
the three worlds, pained, asked, ‘Who will draw it?’

11 “Then the minds and senses of all the groups
of devas were very
confused; and the asuras and rakshasas
were reviled. Bhagwan
Vishnu saw and reflected, ‘What would be
the best action to take here?’

12 “He, not tolerating that insult, looked
at *pāvaka*-Agni’s
son Kārttikeya. Laughing aloud, that
transcendental atman
Puruṣottama, the Supreme Spirit,
then shook that blazing spear
with his left hand.

13 "When the spear was shaken by mighty
Vishnu, then all
medinī-earth with its mountains, forests,
and groves trembled.

14 "Though able to extract the spear, he shook,
did not draw it out.
The influential one protected
Skanda's lordship
from violation.

15 "Having shaken it, the Bhagwan said this
to Prahrāda:
'See Kumāra-Kārttikeya's heroism!
No other can do this!'

16 "He, unable to tolerate that statement,
decided to
extract it. He grasped that spear, but could not
even shake it.

17 "Having let loose a maha-roar, he fainted
on the mountain
peak. Distressed, Hiraṇyakaśipu's son
collapsed on the ground.

18 "Here, having gone to the northern side of
that Raja of mountains,
tāta-child, bull-bannered-Shiva always
performed awful ascesis.

19 "That ashram is surrounded by flaming
pāvaka-agni. Named
ādityabandhu, friend of the sun, it
is unapproachable
by unrealised atmans.

20 "*Yakṣa* demigods, rakshasas, *dānava*-
demons cannot
go there. For a stretch of ten *yojanas*,
eighty miles, it
is surrounded by blazing agni.

21 “Most powerful Bhagwan *pāvaka*-Agni
himself stayed there
smoothing over all obstacles for very
intelligent Mahadeva-Shiva.

22 “A thousand divine years indeed standing
on one foot there,
Mahadeva-Shiva, firm in vows, scorched
the devas (by his ascesis).

23 “Now, resorting to the east of the very
intelligent Raja
of mountains, in a secluded place in
the foothills, the son of
maha-ascetic Parāśara, Vyāsa
of maha-ascesis
taught the Vedas to his disciples,

24 “Maha-eminent Sumantu and
Vaiśaṁpāyana, and
indeed maha-wise Jaimini and also
ascetic Paila.

25 “Surrounded by his disciples, sat
maha-ascetic Vyāsa.
There his father’s holy, excellent
ashram did the kindling-born
pure atman, (shining) like *divākara*-
Surya in the sky see.

26 “Then, like *pāvaka*-agni scattering
blazing flames,
Vyāsa saw his son approach, radiant
as *divākara*-Surya.

27 “Not trapped by trees and rugged rocks, that
mahatma, absorbed in
yoga, was like a shaft loosed from a bow.

28 “Approaching his father, the son of fire-
sticks grasped his feet;
also gladly the maha-sage united
with them (the disciples).

29 “Thereafter, all, till the very end, Śuka
declared to his
father the interaction with Raja
Janaka, mentally pleased.

30 “Thus mighty Vyāsa taught his disciples
and his son. The maha-
sage, son of Parāśara dwelt on the
back of the Himalayas.

31 “Thereafter, sometime his disciples sat
surrounding him,
accomplished in Vedic study, with calm
minds, controlled senses,

32 “Devoted to the Vedas, mastered the
branches, extreme
ascetics. Then, joining palms in *añjali*,
the disciples
said to their guru Vyāsa:

33 ‘We are endued with maha-welfare and
our fame has surely
waxed. We now wish for one favour to be
granted by the guru.’

34 “Thus having heard their words, the Brahma-
knowing rishi
said to them, ‘Dear ones, say what act dear to
you am I to do?’

35 “Having heard these words of the guru,
the disciples’ minds
rejoiced. Again joining palms in *añjali*,
pranam-ing the guru
bowing their heads,

36 “They spoke together, O Raja, these
excellent words,
‘If our teacher be pleased, surely we are
blessed, O best of sages!

37 ‘Now we all crave you grant a boon, O maha-
rishi! May no
sixth disciple of yours attain fame here.
Be gracious!

38 'We are your four disciples and the guru's
son is the fifth.
Here the Vedas be established. This is
indeed the boon craved.'

39 "Having heard the words of the disciples,
Vyasa, knowing Vedic
purport, very intelligent son of
Parāśara, thinker
on what is of worth for the next world, soul
of dharma, spoke to the
disciples these words of dharma conducive
to welfare:

40 'To a Brahmin, give always and to one
who listens to the Vedas,
if one aspires to dwell permanently
in the world of Brahmā.

41 'You become many! Spread this Veda!
Do not impart it to
non-disciples, not to one not observing
vows, not to one
of unformed mind.

42 'All these are a disciple's qualities
that should be verified
accurately. Without examining
character, knowledge should
never be imparted.

43 'Just as by heating, cutting and rubbing
the purity of gold
is tested, so also should disciples
be by family,
qualities and others.

44 'And do not set disciples on tasks unfit
or maha-fearful.
As is one's intelligence, as is one's
recital (of texts),
so does knowledge fructify.

45 ‘May all transcend difficulties, may all
behold good fortune!
Lecture to the four classes having placed
the Brahmin in front.

46 ‘This study of the Vedas is a noble
task indeed, so
smriti declares. *Svayaṁbhuva*-Self-Born,
created the Vedas
for the sake of paeaning the devas here.

47 ‘One who deludedly reviles a Brahmin
skilled in the Vedas,
undoubtedly he is humiliated
for envying a Brahmin.

48 ‘And one who expounds non-dharmically
And one who questions non-dharmically
Of them either falls off or (they) detest each other.

49 ‘This all have I narrated about the
rules of Vedic study
and to benefit your disciples, take
these to heart.’”

SECTION THREE HUNDRED TWENTY-EIGHT

1 Bhīṣma said,
“Having heard these words of their guru,
Vyāsa’s maha-vigorous
disciples, rejoicing mentally, then
embraced one another.

2 “They said, ‘O glorious one! What you said
for our future
good is firmly rooted in our minds. We
will act accordingly.’

3 “And congratulating one another
again, mentally
very delighted, they, skilled in speech,
again requested the guru,

4 ‘From the mountain we wish to descend
O maha-sage,
to make the Vedas into many, if
it pleases you, O lord!’

5 “Having heard his disciples’ words, the lord,
son of Parāśara,
then answered with beneficial words
of dharmic worth.

6 ‘To *kṣiti*-earth or the world of devas
go if you wish,
but be vigilant, for in the Vedas
exists much deception.’

7 “They all, permitted thereafter by the
truth-speaking guru,
left, having *pradakṣiṇaṁ* Vyāsa,
circumambulating
from left to right, respectfully saluting
him with bowed heads.

8 “Descending to *mahī*-earth, they performed
the duties of the four
sacrificial priests (*hotṛ*, *adhvaryu*,
udgātṛ, *brahman*)
and officiated at sacrifices
of Brahmins and
royalty and likewise of Vaishyas.

9 “Always honoured by the twice-born, they were
happily attached to
the home. Engaged in officiating
at sacrifices and
teaching, they prospered, were world-famous.

10 “After his disciples had descended,
Vyāsa remained with his
son. Silent, engaged in dhyana, the very
intelligent one sat alone.

11 “Him Nārada, the very great ascetic,
saw in that ashram
and at that time uttered these sweet words in
a melodious voice:

12 ‘*Bho*! *Bho*! O maha-rishi of Vasiṣṭha’s
line, there are no Vedic
sounds! Alone, engaged in dhyana, silent,
why are you as if lost
in thought?

13 ‘Bereft of Vedic sounds, the mountain does
not shine. It is
overcast by rajas and tamas like
the eclipsed *soma*-moon.

14 ‘It sparkles not as before, but is like
the abode of
niṣāda-tribals, though peopled by
groups of divine
rishis, without sounds of the Vedas.

15 ‘Rishis and devas and *gandharvas* of
maha-power bereft
of Vedic sounds do not glow as before.’

16 “Having heard Nārada’s speech, Kṛṣṇa-
Dvaipāyana
said, ‘O maha-rishi, proficient in
Vedic discussion,

17 ‘This agrees with my thoughts. Sir, you are
entitled to say this.
You know all and see all and are curious
about everything.

18 ‘When all that has happened in the three worlds
dwells in your mind,
then, O Brahmin rishi, direct what I
can do for you!

19 ‘What should be done by me now, tell me that,
O Brahma-knowing rishi!
Separated from my disciples here,
this mind of mine
is not very pleased.’

20 "Nārada said:
anāmnāyamalā vedā brāhmaṇasyāvrataṁ malam
malaṁ pṛthivyā vāhīkāḥ strīṇāṁ kautūhalaṁ malam
'Filth of the Vedas is non-recital
Filth of Brahmins is not keeping vows
Filth of the Earth are the Vāhīkā people
Filth of women is curiosity.

21 'Recite the Vedas, Sir, with your very
intelligent son. By
the sound of the Vedas dispel the darkness
created by fear of rakshasas.' "

22 Bhīṣma said,
"Having heard Nārada's words, Vyāsa,
supreme dharma-knower,
firmly vowed to continuous Vedic
recitation,
rejoicing, said, 'So be it!'

23 "With his son Śuka, he began reciting
the Vedas in a loud
voice orthoepically, as if filling
up the worlds.

24 "When they, lecturers on varied dharmas,
were thus reciting,
an exceedingly violent wind blew
impelled by sea-gales.

25 "Then, saying 'Non-recitation time!' Vyāsa
stopped his son. But, being
stopped, Śuka was filled with curiosity.

26 "He asked his father, 'O Brahman! Whence has
this wind arisen?
It is befitting that you tell me, Sir,
all about wind's actions.'

27 "Having heard such words from Śuka, Vyāsa
was most amazed. About
the cause of interrupting Vedic recitation
he spoke these words:

28 'Divine vision has arisen in you.
Your mind is cleansed,
healthy. Having discarded tamas and
also rajas, you are
settled in sattva.

29 'Like a reflection of oneself in a
mirror, you see
the Atman in your atman. Staying in
your own atman
understand the Vedas by reflecting.

30 'Travelling the path of the devas,
devayāna, leads to
Vishnu; and *pitṛyāna*, the path of
the manes, to tamas.
Two paths are these after death: going to
heaven and downwards.

31 'Where the winds blow on earth and in space,
seven are the
paths of *vāyu*-wind indeed. Understand
them serially.

32 'There exist the maha-strong *Sādhya* group
of devas. These also
have an invincible son named *Samāna*.

33 'His son is *Udāna*, whose son is *Vyāna*
and know his son to be
Apāna and also Prana came from him.

34 'Childless is Prana, invincible
foe-scorcher. Their
separate functions shall I now narrate
precisely.

35 '*Vāyu*-Wind accomplishes the different
movements of all
living creatures and as it indeed keeps
creatures alive,
it is called, Prana, breath-of-life.

36 ‘The one impelling cloud-masses produced
by smoke and by
heat, blowing along the first path is that
first wind named *Pravaha*.

37 ‘Moisture in the sky, lightning in thunder-clouds
is the excellently
effulgent second wind named *Āvaha*
that blows making a loud sound.

38 ‘The one which perpetually causes
soma-moon and other
luminaries to arise, the maha-
rishis call *Udāna*
within the body.

39 ‘That which bears up water from the four seas
and also, having
drawn up, gives the water to clouds in the sky,

40 ‘Which having thus united water and
clouds, delivers the clouds
to *Parjanya* the rain-god, is named *Udvaha*,
the wind third in rank.

41 ‘That which, gathering many scattered dark
clouds, begins to
release rain when they mass thickly,

42 ‘That which masses and splits them, makes roaring
sounds, and created for
the purpose of protection, becomes clouds,

43 ‘Which carries the devas’ vehicles aloft,
is the fourth wind
named *Saṁvaha* that crushes mountains.

44 ‘That which is impetuous, breaks, by its
harshness destroys *rasān*
steams flowing in the atmosphere, scattered
by which wind clouds
cannot become *balāhaka*, thunder-clouds,

45 'Causing dreadful calamities, thunder
and lightning in
the sky, that is the maha-swift fifth wind
named *Vivaha*.

46 'By which the celestial waters are
borne aloft and
the holy skyey Gaṅgā waters stay
in the heavens,

47 'Repelled by which from afar appears as
a single ray
divākara-Surya, source of thousands
of rays that light up
vasuṁdharā-earth,

48 'And from which *soma*-moon is increased, the
divine store of
amṛta-ambrosia, that is the
sixth wind named
Parivaha, best of animators.

49 'Who, at the final hour, expels life from
all the living,
whose track *mṛtyu*-Death and *Vaivasvata*-
Yama son of
vivasvān-Surya both follow,

50 'Examining properly by calm
intelligence
ever (immersed) in the spiritual
who arranges
immortality for those who enjoy
practising dhyana,

51 'Depending upon which wind the ends of
the quarters were
reached by the ten thousand sons of Dakṣa
Prajāpati,

52 'Perishing by which, the created leave,
never indeed to return,
that other insurmountable wind is
named *Parāvaha*.

53 ‘Thus these *Māruta*-Winds, sons of Diti,
most wonderful,
incessantly blow everywhere,
supporting everything.

54 ‘It is a maha-wonder that this best
of mountains is
suddenly shaken by the wind that is
blowing.

55 ‘This is the breath of Vishnu. When it blows
forcefully,
expelled suddenly, *tāta*-child, the
cosmos is then pained.

56 ‘Therefore, when the wind blows strongly, Veda-
knowers recite
not the Vedas. Of wind, wind is afraid
(as Veda is
Vishnu’s breath) and Brahman (Veda) is
distressed by that.’

57 “Having said these words, *prabhu*-lord, son of
Parāśara,
having bidden his son, ‘Recite!’ then left
for the skyey Gaṅgā.”

SECTION THREE HUNDRED TWENTY-NINE

1 Bhīṣma said,
“In the meantime, in the sky Nārada
approached Śuka,
intent upon Vedic study, wishing
to state the meaning of
the Vedas.

2 “Then Śuka, having seen the celestial
rishi Nārada
arrive, first with *arghya*-water offered
puja duly
as stated in the Vedas.

3 "Then, pleased, Nārada cheerfully said,
'O best among
Brahma-knowers, what is the excellence
tāta-child, that
I can join you to?'

4 "Having heard Nārada's words, Śuka said,
O Bharata-scion,
'In this world what is perhaps beneficial
you should yoke me to that.'

5 "Nārada said, 'In the past, to pure
atman-ed rishis
devoted to the supreme truth, bhagwan
Sanatkumāra
spoke these words:

6 *nāsti vidyāsamaṁ cakṣur nāsti satyasamaṁ tapaḥ*
nāsti rāgasamaṁ duḥkhaṁ nāsti tyāgasamaṁ sukham
"No eye like knowledge exists.
No ascesis like truth exists.
No sorrow like attachment exists.
No happiness like renunciation exists.

7 "Refraining from sinful acts, always
virtuous, good
conduct, proper interaction—these are
incomparably the best.

8 "Obtaining sorrowful humanity
whoever gets attached
he gets confused. Never can he be free
of sorrow. Attachment
indeed is the indication of sorrow.

9 "The intelligence of the attached
is fickle, develops
the web of delusion. Enmeshed in the
web of delusion, he
obtains sorrow here and hereafter.

10 "By all means control desire and anger
for the sake of
welfare work. They arise indeed for
injuring welfare.

11 “Always protect ascesis from anger,
protect prosperity
from envy, knowledge from both self-conceit
and insult and
the atman from error.

12 *ānṛśaṁsyaṁ paro dharmaḥ kṣamā ca paramaṁ balam*
ātmajñānaṁ paraṁ jñānaṁ na satyād vidyate param
“Non-cruelty is supreme dharma
Patience is supreme strength
Self-knowledge is supreme knowledge
Nothing exists superior to Truth.

13 “Truthful speech is the best. Also, from truth
benefit occurs. That
which benefits creatures exceedingly,
is, I believe, Truth.

14 “The renouncer of fruits of all enterprises,
without expectations,
without possessions, who has abandoned
everything,
he is learned and he is a pandit.

15 “Living here self-controlled with senses and
sensory objects,
unhesitating, composed, unperturbed
concentrated,

16 “Living with creatures yet separate from
them, he is free
and does not have long to attain the
supreme good.

17 “Not seeing, not touching likewise not speaking
to creatures ever,
he, O sage, possesses the supreme good.

18 “Do not harm any creature; live befriending
all. Obtaining
this human birth, do not be hostile to
anyone at all.

19 "Possessionless, perfectly content,
without expectations,
not fickle— these are called the highest good
for the self-controlled
self-knower.

20 "Discard acquisition and family,
tāta-child, become
conqueror of the senses to attain
the place sorrowless and
superior here and hereafter.

21 *nirāmiṣā na śocanti tyajehāmiṣam ātmanaḥ /*
parityajyāmiṣaṁ saumya duḥkhatāpād vimokṣyase //
"One without fleshly desires does not grieve.
One should discard
fleshly desire here. Discarding fleshly
desires, O gentle one,
liberates from the pain of sorrow.

22 "By regular ascesis, by restraint,
by meditation,
by self-control, one will win the desired
unconquerable,
living unattached amidst attachments.

23 "Unattached amidst guna-attachments,
living always alone,
that Brahmin before long indeed achieves
unsurpassed happiness.

24 "Among creatures who like coupling, the sage
who enjoys solitude,
know that he is satiated with wisdom.
The knowledge-contented
do not grieve.

25 "By good acts deva-hood is gained; by mixed
acts human birth
and by evil acts lower births, helplessly.

26 "There, constantly attacked by death, age and
grief, living creatures are
being cooked in samsara. Why do you
not understand that?

27 "Evil have you taken to be good, named
the impermanent
permanent and the harmful understood
as beneficial.
For what reason do you not understand?

28 "Wrapped in manifold threads of delusion
self-engendered,
as a silkworm envelops itself, you
do not understand.

29 "Do not accept material things here.
Taking is indeed flawed.
Indeed the silkworm is killed by its own
abode (the cocoon).

30 "Attached to sons, wives and relatives,
living beings
shiver in distress, like a wild elephant
worn out, sunk in
the quagmire of a lake.

31 "Like fish dragged up to land in a maha-
net, see how living
beings suffer greatly, dragged in the net
of affection.

32 "Relatives, sons and wives, the body, stored
possessions, all
belong to others, are temporary.
What is one's own
but good and bad acts?

33 "When, abandoning all, you have to leave
helplessly, why are you
enamoured of the harmful and do not
attend to your welfare?

34 "Without rest, without support, without
provisions, a land
unknown (hereafter), shrouded in darkness,
how will you travel alone?

35 "None indeed will follow behind when you
leave. Your good acts
and bad acts will follow you finally.

36 "Learning and deeds and valour and widely
spread knowledge are
effective for accomplishing a goal.
The aim achieved,
one is liberated.

37 "The enjoyment of living in villages
is a rope that
binds. Severing it, the meritorious
go ahead. The doers
of wicked deeds cannot sever it.

38 "*Rūpa*-form is the banks, *mana*-mind the
current, *sparśa*-touch the
islands, *rasa*-taste the flow, *gandha*-scent
the mire, *śabda*-sound the
waters (of the river of samsara).
The path to Swarga is
difficult to traverse.

39 "(By) *kṣamā*-endurance the oar, *satya*-truth
the anchor, firmness in
dharma the rope, *tyāga*-renunciation
the wind, the boat
of intelligence swiftly travels across
the river (of samsara).

40 *tyaja dharmam adharmaṁ ca ubhe satyānṛte tyaja /*
ubhe satyānṛte tyaktvā yena tyajasi taṁ tyaja //
"Abandon both dharma-adharma, and
abandon truth-untruth.
Having abandoned both truth and untruth,
abandon that
by which you discarded them.

41 "Abandon dharma by purposelessness
and adharma also
by ahimsa; both truth and untruth by
intelligence
and intelligence by being certain
of the Supreme.

42 "Bones are the pillars, sinews the binding
cords, flesh and blood
the plaster, skin the covering, full of
malodorous
urine and faeces,

43 "Enveloped in age and grief, home of disease,
distressed, impassioned,
and impermanent—shed this abode of
the creature.

44 "In this universe all the mobile and
also the immobile
that are, all consist of the (five) maha-
elements, the
greatest and the smallest.

45 "(With) indeed the five senses, likewise
tamas, sattva, rajas,
this collection of these seventeen is
named *avyakta*-Unmanifest.

46 "All this here combined with the sensory
objects (form, taste, sound, touch,
scent) and *vyakta*-Manifest and *avyakta*-
Unmanifest (mind, ego)
are the twenty-four which is a union
of the qualities of
vyakta-Manifest and *avyakta*-Unmanifest.

47 "The one united with all these is named
pumān, human.
The group of three (goals) here (dharma, profit,
pleasure), joy-grief,
likewise life-death,

48 "One who knows these truly, he knows creation
and destruction too.
Whatever knowledge is to be known here
should be in sequence.

49 "Whatever things the senses grasp, those are
'*vyakta*-manifest'.
As '*avyakta*-unmanifest', know the
supra-sensory
accepted by inference.

50 "Controlling the senses, the embodied
is satiated as
with rain. One sees one's atman extended
in the world and
the world in one's atman.

51 "No limit is seen to the knowledge of
one with power
to see past and future. He sees all creatures
in all states always.

52 "Associated with one identified
with Brahman, he is never
approached by evil, by knowledge surpasses
varied pains born
of delusion. In the world by display
of his intelligence,
prevalent custom is not destroyed.

53 "Origin-and-end-less, unchanging is
the atman established
in the living being, inactive and
formless, say the glorious
ones knowing the path to transcendence.

54 "The person who is always suffering
because of his
own deeds, he kills many creatures for
preventing sorrow,

55 "Thereafter, again undertakes many
other new acts,
again suffers because of that like the
sick having taken
improper diet.

56 "Perpetually indeed one distressed
by delusion
regards sorrow as happiness, always
bound and ground indeed by
his deeds as if being churned.

57 "Then, withdrawn from bonds, when his acts dawn here,
he circulates
in samsara like a wheel, through many pains.

58 "He, bonds vanished, and also karma vanished,
omniscient,
all-conquering, becomes successful, free
from worldly attachments.

59 "Annulling new bonds by the power of
restraint and ascesis
many have obtained success, blissful,
unimpeded."

SECTION THREE HUNDRED THIRTY

1 "Nārada said, 'Shastras do not cause sorrow,
are for destroying sorrow,
cause peace, are benign. Hearing them gains
understanding;
having gained that, becomes happy.

2 'Thousands of places of grief and hundreds
of places of
fear day-to-day overcome the stupid,
not the pandit.

3 'Therefore, for destroying evil attend
to history from me.
If this intelligence stays under control,
one gains destruction of sorrow.

4 'From conjunction with misfortune and
from disjunction from what
is dear, minds of people of low intelligence
are joined to sorrow.

5 'The qualities of things past should not be
thought of. Not honouring
them frees from bonds of affection.

6 'See faults there where attachment occurs.
Seeing them as
evil, likewise swiftly discard them.

7 'Not wealth, not dharma, not fame is his who
laments over
the past. Also, he is attached to what
is gone and cannot return.

8 'Creatures are joined to material things
and likewise indeed
separated from them. It is for all,
not for one, that
place for sorrow exists.

9 'One who grieves over the past, whether dead
or destroyed,
by sorrow begets sorrow, getting
misfortune twice.

10 'The wise do not shed tears having seen the
state of progeny
in the world. Properly seeing all, they
do not shed tears.

11 'When grief or illness appears in the body
or also in the mind
that one is unable to strive against,
do not worry over that.

12 'The medicine for this sorrow is not
worrying about it.
Worry indeed does not reduce it, but
also augments it.

13 'By wisdom kill mental suffering and
the physical
by medicine. This is the power of
knowledge. Do not
be so childlike (lamenting).

14 *anityaṁ yauvanaṁ rūpaṁ jīvitaṁ dravyasaṁcayaḥ /*
ārogyaṁ priyasaṁvāso gṛdhyet tatra na paṇḍitaḥ //
'Impermanent are youth, beauty, life, stored
things, health, company of
the loved. The pandit should not crave them.

15 'One should not grieve alone for a country's
sorrow. Without
grieving, if a remedy be visible,
attempt it.

16 'Sorrow much exceeds happiness in life,
there is no doubt.
Out of delusion attachment exists
to sensory
objects and death is disliked.

17 'The man who abandons grief, joy or also
both, he obtains
endless Brahman. Not for him do pandits grieve.

18 'Painful indeed is abandoning wealth
and in guarding
it is no happiness and painful is
its acquisition.
Its destruction should not be worried over.

19 'Obtaining different and special states
of wealth, dissatisfied
men attain destruction. Pandits attain
contentment.

20 'All hoards finally decay; all that peaks
finally falls,
unions end in disunion, life
indeed ends in death.

21 'No end exists of thirst, but contentment
is supreme happiness.
Therefore, pandits see contentment indeed
as true wealth here.

22 'Even indeed for an eye-blink, life-span
does not stop moving on.
One's own body is impermanent. Why
always worry?

23 ‘When one’s body is perishable, what
can be thought of
as imperishable? Reflecting on
the state of creatures, those
having understood That which transcends tamas
do not grieve. The journey
completed, the supreme end is seen.

24 ‘One engrossed indeed in hoarding wealth,
desires unsatiated,
as a tiger seizes an animal,
death, seizing, goes.

25 ‘So also one should look for means of
liberation
from sorrow. Beginning without sorrow,
being in yoga and
away from evil practices one becomes free.

26 ‘In *śabda*-sound and in *sparśa*-touch and
in *rūpa*-form and in
gandha-scent and in *rasa*-taste, no pleasure
at all exists
afterwards, for the rich or the poor.

27 ‘Before union, creatures are healthy,
no sorrow exists. In
separation from all, one firm in one’s
nature does not grieve.

28 ‘By firmness guard genitals and stomach,
and hands and feet by the
eyes; and eyes and ears by the mind and mind
and speech by knowledge.

29 ‘Restraining love for the revered and
others, one who
lives without arrogance, he is happy
and he is a pandit.

30 ‘One seated delighting in the spirit,
indifferent, free from
sensual greed, living by the help of
his atman indeed, he
becomes happy.’”

Translated by Pradip Bhattacharya

SECTION THREE HUNDRED THIRTY-ONE

1 “Nārada said, ‘When happiness and sorrow
are experienced
inverted, then neither wisdom, nor good
policy, nor
also prowess protects.

2 ‘Naturally one should resort to striving.
The striver never sinks
down. From decay, death and disease one should
rescue the dear atman.

3 ‘Mental and physical diseases wound
the body like
sharp, pointed shafts shot by a strong archer.

4 ‘Diseased, desiring to know, afraid,
ardently wishing to
live, helpless, the body is dragged towards
destruction.

5 ‘As a river’s current flows on, never
reversing, so
night and day, again and again, bear
away the life-span.

6 ‘This endless transposition of bright and
dark fortnights wastes
mortals born, not pausing for an eye-blink.

7 ‘The happiness and sorrow of creatures
are wasted away by
the unwasting *āditya*-Surya, that
sets and rises
again and again.

8 ‘Not seen in the past, unexpected, good
and bad events
occur to humans and pass, taken by
the nights.

9 ‘Whatever one wished, those very desired
objects could be obtained
as desired, if perhaps it did not depend
on the fruits of
a person’s past acts.

10 ‘Restrained and indeed dextrous and intelligent
humans are seen
to be unfruitful, being worn out by
their own deeds.

11 ‘Others who are foolish, without qualities,
lowest of men,
also not joined to blessings, are seen
fulfilling all desires.

12 ‘Some other, always attempting to
injure creatures,
and cheating the world, he indeed ages
happily.

13 ‘Prosperity attends someone seated,
making no effort.
Someone, performing acts acquires nothing.

14 ‘This is explained as a natural failing
of man. Semen
produced at a different place goes again
elsewhere.

15 ‘Attached in a womb, it may or may not
engender an
embryo, like mango blossoms perceived
to perish.

16 ‘Some desiring sons and wishing for
grandchildren strive
for success, but no egg is born.

17 ‘To one shuddering at an embryo
as if at a furious
venomous snake, a long-lived son is born
like the father.
How can he die?

18 ‘Having worshipped devas, having suffered
ascesis, the
pitiable craving sons, being borne
for ten months, birth
a disgrace to the family.

19 ‘Others enjoy wealth and grain stored by fathers
plentifully,
gaining birth by such auspicious rites.

20 ‘From mutual intention meeting in
sexual intercourse,
like a calamity the embryo
comes to enter the womb.

21 ‘The embodied creature, body withered,
seedless, takes another
body produced of flesh and phlegm, after
life breath stops.

22 ‘Consumed by fire, one changeable body
(is replaced) by
another body on destruction, as
is a boat by
another boat after destruction.

23 ‘By coitus, an unconscious drop of semen
is placed in the womb.
By what care do you see the embryo
kept alive here?

24 ‘Where cereals and drink and all food eaten
are digested,
in that belly how is the embryo
not digested like food?

25 ‘In the womb motion of urine and faeces
is naturally
regulated. In being held there or
emitted there
is no independent agent.

26 ‘Indeed, embryos flow out of the belly;
likewise others
are born alive; with arrival these get
destroyed.

27 'From this connection with the womb if one,
freed alive, gains
progeny, they again plunge into
copulation.

28 'Of those (ten states) that are born with him (foetus,
birth, infancy, childhood,
adolescence, youth, old age, senility,
death and destruction), the
five elements then obtain the seventh
and the ninth states. When life
is over these (five elements) are not present.

29 'Here humans have no means to set out,
undoubtedly,
when diseases rend them as carnivores do
small wild beasts.

30 'Those eaten by diseases abandon
huge wealth. Pain is
not removed despite physicians' efforts.

31 'Although physicians are experts, skilled,
equipped with drugs,
diseases afflict them as hunters hurt
wild animals.

32 'They drink astringents and varieties of
medicinal ghee, they
are seen broken by age as are trees
by large elephants.

33 'Whoever on earth treats animals, birds,
carnivores and
the poor distressed with disease? Mostly, they
are not distressed.

34 'Terrible, also irresistible
kings of fierce
energy are attacked by disease as
animals are
seized by hunters.

35 ‘Thus, flooded by delusion and grief,
people cannot
even lament, suddenly flung into
the current that
forcibly bears them away.

36 ‘Not by riches, not by kingdoms, likewise
not by fierce
ascesis can those appointed to bodies
quit their own natures.

37 ‘No dying, not decaying, all would get
all desires, nothing
disliked would be seen if attempts bore fruit.

38 ‘All people wish to rise higher and
higher and strive
their utmost, but that does not happen likewise.

39 ‘Those intoxicated with the liquor
of sovereignty and
wealth and drunk with liquor, are honoured by
the sober, cheats,
cruel, and brave.

40 ‘Troubles of some disappear unnoticed,
and again to others
nothing comes from what is their very own.

41 ‘Maha-disparity in fruits relating
to acts is visible.
Some bear palanquins; others ride in
palanquins.

42 ‘All desire prosperity. Some are
attended by
chariots, and some men have a hundred women;
widowed women
are in hundreds.

43 ‘Creatures are engaged in opposites
(joy and grief).
Humans experience them one by one.
This Supreme see
as different. Do not be deluded here.

44 'Discard dharma and adharma and
discard both truth
and untruth. Having discarded both truth
and untruth, discard
that by which you discarded them.

45 'This supreme secret have I told you,
O best of rishis,
by which devas, abandoning the mortal
world went to heaven.'"

46 Bhīṣma said,
"Having heard Nārada's words, supremely
intelligent Śuka,
reflecting with a calm mind, could reach no
conclusion.

47 "(He thought:) 'Son and wife are maha-trouble.
Memorising
the knowledge of sacred texts is maha-
labour. What is
the eternal place with little trouble,
maha-beneficial?'

48 "Then, reflecting for a moment, he
decided on the path
for himself, leading to the supreme blissful
end, aware of
the beginning and the end of dharma.

49 'How shall I go untroubled to the
supreme end from where
there is no return to birth in the sea
of samsara?

50 'The supreme state indeed do I crave
whence there is no return
again. Renouncing all attachment, my
mind is certain
about the goal.

51 'There shall I go where my atman will obtain
tranquillity, and where
indeed I shall stay undecaying and
unchanging, eternal.

52 'But that supreme end cannot be obtained
without yoga.
Freed indeed from bonds, fruitive acts do
not find one.

53 'Therefore, undertaking yoga, having
abandoned this
bodily abode, becoming wind, I
shall enter the
mass of energy, *divākara*-Surya.

54 'Not indeed does it suffer decay like
soma-moon, with the groups
of gods, shaken down to earth and indeed
ascending again.

55 'Always does *soma*-moon wane, and indeed
again become
full. Knowing this I do not wish to wane
and wax again and again.

56 'But *ravi*-Surya heats the worlds by its
abundant rays.
Absorbing energy from everywhere
its disc is ever undecayed.

57 'So it pleases me to go to *āditya*-
Surya radiant with
energy. There shall I stay, invincible,
unattached
in my inner atman,

58 'And, flinging this body into the abode
of Surya, with rishis
I shall enter the very unbearable
solar energy.

59 'I bid farewell to trees, elephants,
mountains, earth,
directions, sky, devas, *dānava*-
demons, *gandharvas*,
piśāca-goblins, serpents, rakshasas.

60 ‘I shall enter into all beings of
the cosmos, undoubtedly.
All devas along with rishis, behold
my yogic prowess!’

61 “Then, asking permission of the world-
famous rishi
Nārada, obtaining permission from
him, he went to his father.

62 “He greeted the mahatma rishi, sage
Dvaipāyana,
the island-born. Śuka did *pradakṣiṇa*
circumambulation
left to right, of Kṛṣṇa, the dark sage, and
asked (for sanction).

63 “The rishi, having heard those words of Śuka,
the mahatma,
pleased, said again to him, ‘*Bho, bho*! my son,
stay today while
I gratify my eyes about you!’

64 “Having become indifferent, Śuka,
affection-less, free from
bonds, reflecting indeed on moksha, made
up his mind to go.

65 “Abandoning his father, the best of
the twice-born went
to the back of massive Kailāsa
inhabited
by hosts of siddhas.”

SECTION THREE HUNDRED THIRTY-TWO

1 Bhīṣma said,
“Ascending the back of the mountain,
Vyāsa’s son
O Bharata-dynast, sat down at an
isolated,
clean, level, grassless spot.

2 “The maha-sage concentrated his atman
according to
the shastras, knowing the yogic sequence,
from the feet to
other parts of the body in sequence.

3 “Then, *āditya*-Surya not having risen
long, that wise one
faced east, drawing in hands and feet, seated
passions subdued.

4 “No flocks of birds there, no sound, nor also
any lovely sight. Here
Vyāsa’s intelligent son attempted
to begin yoga.

5 “He then saw the atman escaped from all
attachments.
Reflecting on that radiance, Śuka
laughed in delight.

6 “He resorted to yoga again to
find the path of moksha.
Having become maha-master of yoga,
he transcended the sky.

7 “Having circumambulated
deva-rishi Nārada,
he then reported to that best of rishis
about his own yoga.

8 “Śuka said, ‘*Svasti te astu*! Blessings
be upon you,
O rich-in-ascesis! Seeing the path
I have begun.
By your grace I shall reach my desired goal,
O maha-radiant one!’

9 “Obtaining Nārada’s permission then,
Dvaipāyana-Vyāsa’s
son bowed and again resorting to yoga
entered *ākāśa*-space.

10 "Leaping up from the back of Kailāsa
he then soared into the
sky. Vyāsa's glorious son, well-resolved,
passed through the atmosphere.

11 "Him, elevated, the best of the twice-born,
effulgent like
Vinatā's son Garuḍa, all creatures
saw, swift as the
mind and *māruta*-wind.

12 "Determined to investigate all the
three worlds, he then
travelled staying in the sky, radiant
as *pāvaka*-Agni
and *arka*-Surya.

13 "Him, going single-minded, undisturbed,
having no fear
from anywhere, saw all creatures, those
mobile and the rest.

14 "According to their ability and
according to rule, they
did puja to him then and celestials
showered divine
flowers on him.

15 "Having seen him, all the hosts of *gandharvas*
heavenly musicians,
and apsaras were amazed. The rishis
and the perfected
siddhas fell into supreme amazement.

16 "(They said) 'Who is this sky-ranger, whose
ascesis has met with
success? His face is turned up from his
body below,
and draws us by his eyes.'

17 "Then, the supremely tranquil atman
renowned in the three worlds,
facing east, gazing at *bhāskara*-Surya,
he advanced silently,
seeming to fill the entire sky with sound
everywhere.

18 "Having seen him appear suddenly, all
the groups of apsaras,
O Raja, were mentally bewildered
and most amazed.
The eyes of Pañcacūḍā and others
expanded exceedingly.

19 "(They said), 'Which deity indeed is this
abiding in
the excellent end? He comes here determined,
freed, as if desire-less.'

20 "Then, he crossed over the mountain named
Malaya where
apsaras Urvaśī and Pūrvacitti
daily dwell. They were
surely most amazed with the son of the
Brahma-knowing rishi.

21 "(They said), '*Aho*! How concentrated is
the intelligence
of this twice-born engaged in constant
Vedic study!
Before long indeed he will roam the sky
like *candra* the moon.
By serving his father he has obtained
unsurpassed success.

22 'Devoted to his father, steadfast in
ascesis, the much loved
son, why has his father, focused on him,
discarded him?'

23 "Having heard Urvaśi's words, Śuka,
supreme knower
of dharma, looked on all sides, his mind gone to
those words.

24 "The atmosphere and the earth indeed with
its mountains, forests, groves,
likewise lakes and rivers then he beheld.

25 "Then the son of Dvaipāyana-Vyāsa,
island-born-arranger,
was much honoured surely by all the deities
gazing at him
joining palms in *āñjali*.

26 "Then Śuka, supreme dharma-knower, spoke
these words to them:
'If my father follows me calling out,
"Śuka!" indeed,

27 'All of you should respond
together, indeed
sounding flawlessly. These words, out of
affection for me,
all should follow.'

28 "Having heard Śuka's words, the directions
with the forests,
groves, seas, rivers and mountains, answered him
from all sides:

29 'As you command, O Brahmin seer, surely
so shall it be.
When the rishi cries out, we shall respond
to his words.'"

SECTION THREE HUNDRED THIRTY-THREE

1 Bhīṣma said,
"Having spoken thus, the very great
ascetic, Brahma-knowing
rishi Śuka departed for success
having abandoned
the fourfold faults (adharma, ignorance,
attachment and arrogance),

Translated by Pradip Bhattacharya

2 “Having abandoned eightfold tamas
(prakriti, intellect,
ego, five senses), discarding fivefold
rajas (five sensory
attachments), the wise one then discarded
sattva. That seemed wondrous.

3 “Then in that permanent, guna-less, sign-less
station of Brahman
he was fixed, blazing like smokeless Agni.

4 “Meteors rained down, the quarters blazed and
likewise the earth
quaked, all happening at that moment. That
seemed wondrous,

5 “And branches fell from trees and peaks from
mountains and thunderous
sounds seemed to split apart Himavān,
the snow-covered mountain.

6 “The thousand-rayed sun did not shine, nor did
pāvaka-Agni blaze.
Lakes and rivers and indeed likewise seas
were agitated.

7 “Vāsava-Indra showered delicious
and very fragrant rain.
Pure breeze blew also bearing divine
fragrance.

8 “He saw peaks matchless, divine, of Himavān
and Meru. Interlinked
were the splendid two, white and yellow full
of silver and of gold.

9 “O Bharata-dynast, they were a hundred
yojanas (nine
hundred miles) high and wide. Taking to the
northern direction
he beheld the beautiful ones.

10 "With similar unhesitating mind
Śuka attacked
them. The two mountain peaks
suddenly as
if split into two. That sight seemed wondrous,
O Maharaja!

11 "Thereafter, as if at once he escaped
through the mountain
peaks. The excellent mountain could not block
his speed.

12 "Then a maha-sound was made in heaven
by all heavenly
dwellers, *gandharvas* and rishis and those
living on the mountain.

13 "Having seen Śuka crossing the mountain
split into two, roars of,
'*Sādhu, sādhu*! Excellent! Excellent!'
were heard there all around.

14 "He was offered puja by devas,
gandharvas and
likewise rishis, assemblies of *yakṣha*-
ogres and rakshasas
and likewise by hosts of *vidyādhara*
demi-gods.

15 "By divine flowers the atmosphere was
overspread all
around indeed when Śuka flew there,
O Maharaja!

16 "Then, while passing above, the delightful
river Mandākinī
with flowering trees and groves, saw Śuka,
soul of dharma.

17 "In it apsara hosts were engaged in
sporting and indeed bathing.
Having seen vacant-aspected, formless
Śuka, they stayed unclad.

18 “Knowing him to have set out, his father
    full of affection,
resorting to that excellent path,
    followed behind him.

19 “But Śuka, having gone in the atmosphere
    above the wind’s
course, having displayed his prowess, became
    all creatures then.

20 “By the excellent path of maha-yoga
    rose up Vyāsa, maha-
ascetic, reaching in but the interval
    of an eye-blink,
whence Śuka had flown off.

21 “He beheld the mountain peak split in two
    by Śuka’s passing.
The rishis then reported to him his
    son’s deeds.

22 “Then, ‘Śuka!’ thus long drawn out, orthoepic,
    he wept. The three
worlds verily echoed with the shout of
    his own father.

23 “Śuka, having become all-pervading,
    the soul of all,
omnipresent, the soul of dharma
    spoke in reply
with the echoing sound, ‘*Bho*!’

24 “Then that monosyllabic sound ‘*Bho*!’
    indeed moved
in reply loudly through all the mobile
    and immobile.

25 “From then on and till now also when
    separate sounds
are uttered in caves or on backs of mountains,
    they echo them
as (they had done) to Śuka.

26 "However, having displayed his prowess,
Śuka then vanished.
Renouncing sound and other gunas, he
attained the supreme place.

27 "Having beheld the glory of his son
of immeasurable
energy, he sat down on the mountain
plateau musing
indeed about his son.

28 "Then the apsara hosts were sporting on
Mandākinī's
banks. The rishi reaching them, all were
very disturbed
falling unconscious.

29 "Some sheltered in the waters, some entered
bushes, some grabbed
their clothes, having seen the best of sages.

30 "Then understanding his son had become
free indeed while
his atman was indeed attached, he was
glad and ashamed.

31 "At that time, surrounded by devas and
gandharvas, adored by
hosts of maha-rishis, *pināka*-pike
in hand, Bhagwan
Śaṁkara-beneficent-Shiva arrived.

32 "Mahadeva-Shiva spoke these words to
console Kṛṣṇa-
dvaipāyana, dark-island-born-Vyāsa,
ravaged with grief
for his son, then:

33 'With Agni's, *bhūmi*-earth's, *apa*-water's,
vāyu-wind's and indeed
antarikṣa-atmosphere's energy,
a son like these
you chose from me in the past.

34 ‘He was born equipped with those traits by your
ascesis and indeed
by my power pure, full of Brahmic energy.

35 ‘He has obtained the supreme end difficult
to attain by the not
senses-conquered also by deities. Then
why, O Brahmin
rishi, do you grieve?

36 ‘As long as the mountains last, as long as
the oceans last, so long
will last your son’s undecaying fame.

37 ‘A shadow like your son, everywhere,
never vanishing, will
you always see in this world by my grace,
O maha-sage!’

38 “So consoled by Bhagwan Rudra-Shiva
himself, O Bharata-
dynast, seeing the shadow around him,
that sage left happily.

39 “Thus the birth and the end of Śuka,
O Bharata-bull,
in detail have I narrated to you
as you had asked.

40 “This was told to me, O Raja, by the
deva-rishi Nārada
in the past and indeed by the maha-
yogi Vyāsa
on every occasion in conversation.

41 “This holy *itihāsa*-history,
replete with the
meaning of moksha-dharma, whoever
absorbs being
tranquil, he achieves the end supreme.”

SECTION THREE HUNDRED THIRTY-FOUR

1 Yudhiṣṭhira said,
"A householder or a *brahmacārī*,
celibate student,
a forest-recluse or a sannyasi
who wishes to achieve
success, which deity should he worship?

2 "How can one be sure of Swarga, how of
the most excellent
Supreme? By what rites should one offer
oblations to
gods and likewise to the manes?

3 "And what is the end the freed attain and
what indeed is
the essence of moksha? And indeed in
Swarga, by doing what
does one not fall from the sky?

4 "And who is the Deva of the deities?
And who is likewise the father of the manes?
And who is superior to them?
Tell me that, grandfather!"

5 Bhīṣma said,
"A deep mystery have you asked me here
O faultless one, knowing
well the art of enquiry! By reasoning
it is not possible,
even speaking for a hundred years,

6 "Without either the Deva's grace, O Raja,
or scriptural knowledge!
Dense indeed is this tale. I shall expound
it to you, O foe-slayer!

7 "About this is narrated the ancient
itihāsa-history
of the discourse between Nārada and
rishi Nārāyaṇa.

8 “Nārāyaṇa, verily the Eternal
Cosmic Atman took birth
in four forms as Dharma’s progeny, my
father told me,

9 “In the past, in the *Kṛta-Satya* yuga,
O Maharaja,
in the epoch of *Svāyaṁbhuva*,
the Self-born’s son:
Nara and indeed Nārāyaṇa and
likewise Hari
and Kṛṣṇa too.

10 “Of them, immutable Nārāyaṇa
and Nara performed
severe ascesis reaching Badari
ashram in a golden cart.

11 “Eight-wheeled was that enchanting vehicle
yoked to spirits.
There both the original lords of the
world got emaciated,
covered with veins.

12 “And indeed by the brilliance of their
ascesis, even deities
could not look at them. Only whom they graced,
that deva could behold.

13 “Surely by their permission and impelled
by heartfelt wish,
descending from maha-Meru mountain’s
peak to Gandhamādana,

14 “Nārada roamed all the worlds of very
great spirits. He
arrived, O Raja, at that place, Badari
ashram swiftly.

15 “Curious, he arrived there at the time
of their daily rites.
(He mused), ‘This is the seat of those in whom
all worlds are founded,

16 ‘With devas, asuras, *gandharva*-
celestial musicians,
rishis, snakes, *kiṁnara*-horse-headed men.
They, previously one form,
are now born become fourfold,

17 ‘As Dharma’s progeny to expand his
maha-lineage.
Aho! Indeed today Dharma and the
deities here have been favoured
by both Nara and Nārāyaṇa, and
likewise by Hari and Kṛṣṇa.

18 “There Kṛṣṇa and Hari are, for some reason,
elsewhere. Founded
in dharma as prime indeed, the (other)
two are based in ascesis.

19 ‘It is these two who are the supreme abode.
What are their daily rites?
These renowned two are the fathers and gods
of all creatures. Which gods
and manes do these maha-wise worship?’

20 “Thus musing mentally, from bhakti to
Nārāyaṇa,
suddenly he appeared near the two
devas then.

21 “After completing the rites to the
devas and the manes,
the two looked (at him) and indeed offered
him puja by
rites as declared in the shastras.

22 “Having seen that maha-wonder, the unparalleled
elaborate procedure,
the bhagwan rishi Nārada sat down
well-pleased.

23 “He gazed at Nārāyaṇa, inner self
delighted and
having namaskar-ed the maha-deva,
spoke these words:

24 ‘The Vedas with the Puranas with their supplements and
appendices sing of you believing you are *aja*-Unborn,
śāśvata-Eternal, *dhātā*-Creator, *amṛtam*-Immortal,
anuttamam-Unsurpassable. In you are founded
past and future, this entire cosmos.

25 ‘All the four ashramas indeed, O Deva, rooted in the
household, worship you day-by-day, multi-formed.

26 ‘Father and mother of the whole cosmos, the Eternal Guru,
which deva and manes did you worship today? That I do not
know.Whom do you adore, O maha-blessed one? I ask you, tell me that.’

27 “The revered Bhagwan said, ‘Unspeakable is this topic,
eternal secret of the self. But you are full of bhakti,
O Brahmin, I shall tell you about it as it truly is.

28 ‘That which is subtle, indiscernible, unmanifest,
immobile, permanent and without senses, sense-objects and
all creatures and elements,

29 ‘That verily is the inner atman of creatures. *Kṣetrajña*
knower-of-the-field (body) thus it is called. Surpassing
the triple gunas, it is envisaged as *Puruṣa*
The Supreme Person.

30 'From it sprang the Unmanifest with triple gunas,
O best of the twice-born! Expressed by the Unmanifest
as the Manifest, that is undecaying Prakriti.

31 'Know we are of that womb. That which is composed of Being and
Non-being, we worship, envisaging That indeed as deity
and the manes.

32 'There is no other beyond That indeed, manes or deva,
O twice-born one! Know That indeed is our atman. It is That to
which we offer puja.

33 'It is That, O Brahmin, which promulgated this code of conduct for
people. The duties towards deities and manes were Its direction.

34 'Brahmā, Sthāṇu-Shiva, Manu, Dakṣa,
Bhṛgu, Dharma, Tapa, Dama, Marīci,
Aṅgirā, Atri, Pulastya, Pulaha, Kratu,

35 'Vasiṣṭha and Parameṣṭhī, Vivasvān-Surya, Soma-the-moon
also one called Kardama, and indeed Krodha and Vikrīta,

36 'These twenty-one were born of Prajāpati, lord of creatures,
smriti says. They offered puja to that Deva according to
the eternal code.

37 'Truly knowing and constantly performing the rites for the
Deva and the manes, those best of the twice-born knew how
to obtain for themselves.

38 ‘Even those bodies dwelling in Swarga bow
to That, by Its
grace attain the fruits, proceed to the ends
determined by It.

39 ‘Those without the seventeen gunas (five
senses, five sense-organs,
five vital breaths, mind, intellect) and indeed
acts, having abandoned
the (body’s) fifteen *kalā*-elements,
they are free. This is certain.

40 ‘The end the freed attain, O Brahmin, is
envisaged as *kṣetrajña*,
knower-of-the-field (body). That is said
to be verily
omnipresent and indeed guna-less.

41 ‘It is perceived by *jñānayoga*, the
yoga of knowledge
and from That have we sprung. Thus, having known
That, we offer puja
to that Eternal Atman.

42 ‘To That, the many bodies engaged with
the Vedas and ashramas
offer puja with bhakti and promptly
That grants them the end.

43 ‘Those in this world conforming to That,
intent solely upon
That, what they attain more is, that they
enter into That.

44 ‘Thus, Nārada, have I narrated to
you fully the secret
doctrine with devotion and love, O Brahmin
rishi, and you have heard
out of bhakti for me.’”

SECTION THREE HUNDRED THIRTY-FIVE

1 Bhīṣma said,

"Thus he, best of bipeds, addressed by
Nārāyaṇa,
the Supreme Person, spoke these words to
Nārāyaṇa,
abode of the world's welfare.

2 "Nārada said, 'The purpose for which you,
Self-born, have taken this
excellent four-fold birth here in Dharma's
home, accomplish today
that welfare of the world! I will go to
see your original nature.

3 'The Vedas have I studied diligently,
O Lord of worlds, heated
myself in ascesis, never spoken
untruth previously.
Always I offer puja to gurus.
Secrets of others I
have not revealed previously.

4 'I have guarded the four (hands, feet, stomach,
and genitals) following
the *āgama*-scriptures. Foes and friends
are the same to me always
and to that First Deva always am I
surrendered, devoted
single-mindedly, praying ceaselessly.
My essence cleansed
by these specialities why should I not
see the Infinite Lord?'

5 "Hearing the words of that son of
parameṣṭhi-Brahmā
(Nārada), Nārāyaṇa, protector
of *Sātvata* Dharma,
said to him, 'Go, Nārada!' having done
puja following rites
He had prescribed.

Translated by Pradip Bhattacharya

6 “Then, dismissed, *parameṣṭhi*-Brahmā’s son
(Nārada) having
worshipped that ancient rishi, soared into
space, endued with high speed.
Then reaching Mount Meru immediately,
descended there.

7 “And staying there for a moment, the sage
reached a secluded spot
on that mountain peak. Looking to the north-west
he saw an extremely
wonderful sight.

8 “North of *kṣīrodadhi*, the Ocean of Milk, is
an island. That, named
śveta-White, famous, vast. Than Meru it
is thirty-two thousand
yojanas (288000 miles) higher, seers explain.

9 “There people are beyond senses, not eating,
motionless, very fragrant,
white, beyond all sins, blinding the eyes of
wicked persons.

10 “Adamantine bones and bodies, regarding
equally honour and
insult, forms divine in origin, charged
with the core of goodness,
umbrella-like heads, thunder-cloud-deep voices,
four-stringed necklaces of
blooming lotuses, feet marked with
a hundred streaks,

11 “They are endued with sixty white teeth, their
fangs are eight, their tongues
from their jaws extending everywhere
lick the bright sun,

12 “Faithful to the cosmos-birthing Deva
from which are born
all people and worlds, the Vedas, Dharma,
the serene sages.
All devas are His creation.”

13 Yudhiṣṭhira said,
"Beyond the senses, not eating, motionless,
fragrant, how were
these persons born? What is their excellent end?

14 "Those humans who become freed, O best of
Bharatas, are their
indications those of the dwellers of
the White Island?

15 "Therefore, sever my doubts! My curiosity
is exceedingly great.
You are verily the garden of tales
and indeed by you are
we sheltered."

16 Bhīṣma said,
"Extensive is this tale, Raja, that I
heard from my father.
I shall tell it to you indeed. It is
declared to be
the essence of narratives indeed.

17 "To Śāntanu, Nārada, best of sages,
told this when the Raja
had asked in the past. There I heard it.

18 "There was a ruler of earth named Raja
Uparicara,
famed as *sakhā*-intimate-friend of
ākhaṇḍala-Indra,
lord of the east, a bhakta of Hari-
Nārāyaṇa.

19 "Virtuous and ever devoted to
his father, ever alert,
he had obtained an empire by a boon
from Nārāyaṇa in the past.

20 "Adopting the *Sātvata* precepts that
issued in the past from
the mouth of Surya, he did puja to
the Lord of devas
and with their remains to the manes.

21 “Finishing with the manes, he shared the
offerings with
Brahmins, eating the remnants. Devoted
to *satya*-truth,
he was non-violent with all creatures.

22 “Whole-heartedly was he a bhakta of
the Deva-of-devas,
Janārdana, stirrer-of-people,
without beginning,
middle and end, World-Creator, Immutable.

23 “With that foe-slayer who bore such bhakti
for Nārāyaṇa,
Śakra-mighty-Indra, king of devas,
shared his own seat and bed.

24 “His own kingdom and indeed wealth, wives and
vehicles, all
these he always looked upon as belonging
to the Divine.

25 “The ceaseless optional and special
excellent sacrificial
rites, all he performed concentratedly
using the *Sātvata* precepts.

26 “In his home the mahatmas, foremost
knowers of the
pañcarātra doctrine, ate milk-pudding
mentioned by Bhagwan and
were the first to eat.

27 “That foe-slayer governed the kingdom
according to dharma,
speaking no untruth, no wickedness
rising in his mind,
and not committing even the slightest
sin with his body.

28 “Those seven sages famed as the
citraśikhaṇḍina,
bright-crested, becoming of one mind,
proclaimed an excellent shastra,

29 “Equal to the four Vedas, made on maha-
mountain Meru.
Emitted from seven mouths, it is the
best dharma for the world.

30 “Marīci, Atri, Aṅgirasa, Pulastya,
Pulaha, Kratu and
Vasiṣṭha of maha-energy are
the bright-crested
citraśikhaṇḍina.

31 “These seven are material energies.
Svāyambhuva, son of
the Self-Born, is the eighth. These uphold the
world. From them the shastra issued.

32 “Single-minded, restrained, these sages, in
intent concentration,
know past, present and future, are devoted
to truth and dharma.

33 ‘This is best; this is Brahman; this is most
beneficial for
the world,’ musing thus mentally they
promulgated this shastra.

34 “There dharma, profit, pleasure and later
moksha they spoke of,
and indeed the various proprieties
fixed in earth and heaven.

35 “By ascesis they all worshipped deva,
prabhu-lord Hari-
Nārāyaṇa for a thousand heavenly
years along with rishis.

36 “Commanded indeed by Nārāyaṇā,
devi Sarasvatī
then entered into those rishis desiring
the welfare of all the worlds.

37 “Thereafter, the knowers of ascesis
of the twice-born class
together set in motion properly
words and meaning
and logic. This was the first creation.

38 “First indeed that shastra adorned with the
sound of the syllable
OM, the rishis made known there where indeed
the Compassionate One was.

39 “Then, pleased, the Bhagwan of undefined body.
the Supreme Spirit,
puruṣottama, spoke invisibly
to all those rishis:

40 ‘You have made these excellent hundred
thousand verses.
The way of the world will work by this dharma
you have set in motion.

41 ‘This will be the womb of *pravṛtti*-action
and *nivṛtti*-inaction,
agreeable to the *ṛg*, *yajuṣ*, *sāma*
likewise the *atharvan*
of Aṅgirasa,

42 ‘So also as authorities indeed
I created
Brahmā from grace and Rudra from wrath and
you seers likewise
from Prakriti,

43 ‘Surya, *candramā*-moon, *vāyu*-wind,
bhūmi-earth, *āpa*-water
and indeed Agni, and all the hosts of
celestial bodies
and those called *bhūta*-being,

44 ‘And as expounders of the Vedas existing
within their own
jurisdictions are indeed authorities,
so also shall your
excellent shastra be.

45 ‘This will verily be authoritative;
that is my direction.
From it, Svāyaṁbhuva Manu himself
shall expound dharma.

46 ‘And indeed when Asura-guru
Uśanā-zealous-Śukra,
and Deva-guru Bṛhaspati, lord
of worship, are born in
future, then they will expound the shastra
drawn from your minds.

47 ‘After the dharma-shastra of Svāyaṁbhuva
and that made by
Uśanā-Śukra and indeed the views
of Bṛhaspati have
been circulated in the world,

48 ‘Then, this shastra made by you, Vasu,
protector of people,
will obtain from Bṛhaspati-lord-of-
worship, O best
of the twice-born!

49 ‘That Raja will be me-minded and my
bhakta. By that
shastra he will do all work in the world.

50 ‘Indeed, this will be termed the best shastra
of all shastras.
It is rich and dharmic and famous and
is excellent.

51 ‘By its promulgation you will indeed
become fruitful.
That Raja Vasu will be endowed with
prosperity and
become great.

52 ‘But, when that protector of humankind
perishes, that shastra,
eternal, will vanish. The truth about
that I have told you.’

53 “Having said these many words, the invisible
Puruṣottama
Supreme Spirit, left all those rishis and
set out in some direction.

54 “Then those world-fathers, thinking of the
welfare of all people,
promulgated that shastra, the eternal
womb of dharma.

55 “And indeed when Aṅgirasa’s son was
born in the first yuga,
having placed the shastra along with the
Upanishads
and branches of the Vedas with Bṛhaspati,

56 “Determined on ascesis, they went to
their chosen place,
those upholders of all the worlds, the prime
movers of all dharmas.”

SECTION THREE HUNDRED THIRTY-SIX

1 Bhīṣma said,
“Then in the past maha-aeon was born
Aṅgirasa’s son
(Bṛhaspati). The devas were very
glad at his becoming
the priest of the devas.

2 “The words, *bṛhad*, *brahma* and *maha* are
synonyms. With
these qualities, O Raja, learned
Bṛhaspati,
lord of worship, was endued.

3 “His foremost disciple was Raja
Uparicara Vasu
who studied under him then properly
the shastra composed by
the bright-crested *citraśikhaṇḍin*.

4 "At first that Raja Vasu, inspired by
devic precepts,
protected *pṛthivī*-earth, as ruler
of the east, *ākhaṇḍala*-
Indra does heaven.

5 "That mahatma performed a maha
aśvamedha
horse-sacrifice. There his teacher, lord of
worship, Bṛhaspati
became the *hotā*-priest.

6 "Here *prajāpati*-Brahmā's three sons became
the *sadasya*-assistants,
the maha-rishis Ekata and Dvita
and indeed Trita.

7 "Also Dhanuṣa, Raibhya, Arvāvasu,
Parāvasū, and indeed
rishi Medhātithi and indeed maha-
rishi Tāṇḍya,

8 "Maha-fortunate rishi Śakti and
Vedaśira too and
Kapila, best of rishis, grandfather
of Śālihotra,

9 "The first Kaṭha and Taittiri, elder
brother of
Vaiśampāyana and Kanva and
Devahotra,
these are known as the sixteen (assistants).

10 "All things needed for that maha-sacrifice,
O Raja, were assembled.
No killing of animals occured there.
That Raja decreed thus.

11 "He was non-violent, pure, liberal,
non-expectant,
familiar with rituals. With forest-
produce the portions
(of gods) were conceived there.

12 “Then that pleased Bhagwan the Ancient Deva
of Devas. He appeared
before him, invisible to all others.

13 “Smelling His own portion, He accepted
the *puroḍāśa*-
barley-cake-oblation. Invisibly
deva Harimedhasa
spirited away the portion.

14 “Bṛhaspati, lord of worship, furious
at this, impetuously
took up the ladle and hurled the ladle
skywards, shedding
tears out of anger.

15 “And he said to Uparicara, ‘Here
I present this
portion. Doubtless, I will see the Deva
himself accept it.’”

16 Yudhiṣṭhira said,
“The sacrificial portions presented
were taken visibly
by the gods here. For what reason was there
no sighting of
that Lord Hari here?”

17 Bhīṣma said,
“Then the maha-protector of *bhūmi*-earth,
Vasu and all
the *sadasya*-assistants sought to appease
that agitated sage,

18 “And said, ‘This is ignoble. You should not
be furious.
Your fury is not the dharma of the
Kṛta-Satya yuga.

19 ‘Not wrathful indeed is the Deva for
whom you have presented
this portion. You are unable to see
Him, nor can we,
O Bṛhaspati! The one whom he favours,
he is able to see Him.’

20 “Ekata-Dvita-Trita said, ‘We are
called Brahmā’s mentally
conceived sons. Sometime, for the sake indeed
of the unsurpassed end,
we went in the northern direction.

21 ‘We heated in excellent ascesis
for four thousand
years, standing properly on one foot, like
wood, concentrated.

22 ‘In Meru’s northern part, on the shores of
kṣīroda, the Ocean
of Milk, is that land where we heated in
the most austere ascesis.

23 ‘How indeed may we see the deva
Nārāyaṇa’s own self,
that adorable, boon-giver, eternal
Deva of devas?

24 ‘How indeed may we see the deva
Nārāyaṇa?
Then, that vow over, a disembodied
voice was heard,

25 ‘Pleasant, grave speech causing delight, O lord!
“Well have you performed
ascesis, O Brahmins, with glad souls!

26 “All you bhaktas enquire how you may see
your Lord. To the north of
kṣīroda, the Ocean of Milk, lies
a maha-glorious
śvetadvīpa, White Island.

27 “There are humans devoted to Nārāyaṇa
radiant as *candra*
the moon. They are bhaktas who have attained
sole devotion
to *Puruṣottama*, the Supreme Spirit.

Translated by Pradip Bhattacharya

28 “They enter the eternal deva of
a thousand rays,
transcend the senses, do not eat, are
inactive, fragrant.

29 “Devoted solely to *puruṣa*, the
Supreme Spirit
are the inhabitants of the White Island.
Go there, O sages!
There have I revealed myself.”

30 ‘Then, having heard this disembodied speech,
all of us proceeded
by the path as stated to reach that land.

31 ‘Reaching the maha White Island, wishing
to see Him who
was in our hearts, there nothing could be seen
then, being dazzled.

32 ‘Blinded by his energy, we could not
see *puruṣa*,
the Supreme Spirit. Then insight arose
born of divine junction,

33 ‘Not surely without heating in ascesis
is one able to see truly.
Then immediately for again a
hundred years having
undergone maha austerities,

34 ‘The vow ended, we saw very noble
men, white like *candra*-moon,
marked with all good characteristics,

35 ‘Palms ever-joined in *āñjali*, reciting
Brahma’s name facing
north-east, those mahatmas recited the
name mentally.
By their single-mindedness, Hari indeed
became pleased.

36 ‘O lion among sages, like Surya
blazing at yuga-end,
every human there shone likewise.

37 ‘“That island is the abode of energy,”
thus we thought. There
none at all exceeded another. All
were of equal energy.

38 ‘Then light as of a thousand suns together
arose suddenly
visible again indeed, O Bṛhaspati!

39 ‘Then, assembling together, those humans
rushed swiftly, palms
joined in *āñjali*, rejoicing, saying,
“*Nama*, salutations!”

40 ‘Then a huge sound of their reverential
salutations
was heard. Those humans were making offerings
to their deva.

41 ‘But by His energy we suddenly
lost consciousness.
Nothing at all could we see, deprived of
sight, strength and senses.

42 ‘Only a great sound we heard uttered by them:
“Victory to you,
O lotus-eyed Puṇḍarīkākṣa!
Namaste to you
O Creator of the Universe!

43 “Namaste to you, O Hṛṣīkeśa,
lord of senses,
first of the maha-*puruṣa*-spirits!”
This sound we heard
uttered as orthoepy prescribes.

44 ‘In the meantime a pure breeze blew wafting
all perfumes, bearing
divine flowers and likewise useful herbs.

45 ‘Those men, knowing the rites of the five times, single-mindedly
worshipped the deity Hari, with supreme bhakti then, by
mind, word and deed.

46 ‘Surely the Deva had arrived there where that sound was uttered, but
we could not see Him, stupefied by His maya.

47 ‘When the breeze stopped and the offering was accomplished, our
atmans became distressed with anxiety, O best of Aṅgirasas!

48 ‘Thousands of humans of pure birth indeed were there. None showed
us respect mentally or by their eyes.

49 ‘Also, those hosts of sages, composed, of one mind-and-heart,
expressed no feeling to us, having effected the Brahma-state.

50 ‘Then we were very fatigued, also worn out by austerities.
Also, there from space some disembodied being spoke:

51 “You have seen these white men, devoid of all sensory organs. The
lord of devas has been seen by having seen these best of the twice-born.

52 “Go, all you sages, to where you came from without delay!
Non-bhaktas are not able to see that Deva by any means.

53 “After desiring for a maha-time, approaching with
whole-hearted devotion, one is able to see that Bhagwan in
a blinding halo of resplendence.

54 “Now a maha-deed is your duty, best
of the twice-born!
This *Kṛta-Satya* yuga being past,
a reversal
will also occur,

55 “In the Vaivasvat epoch, O Brahmins,
when *Tretā* yuga starts,
then for the sake of accomplishing the
work of the gods, you will
indeed become assistants.”

56 ‘Then, hearing those amazing words, like *soma*-
ambrosia indeed,
by His grace we soon reached our desired place.

57 ‘Thus by good ascesis and likewise indeed
by libations and
oblations we could not see the Deva.
How will you be
able to see Him?

58 ‘Nārāyaṇa is a maha-being,
Cosmic Creator,
libations-and-oblations-eater,
origin-and-end-less
unmanifest, worshipped by devas and
dānava-demons.’”

59 Bhīṣma said,
“Thus by the words of Ekata, and Dvita
and Trita’s approval,
and the requests of *sadasya*-assistants,
noble-minded
Bṛhaspati, lord of worship, ended
that sacrifice
offering puja to the Deva.

60 “The sacrifice completed, Raja Vasu,
too, began to
protect the subjects. Cursed by Brahmins,
falling from heaven,
he then entered *mahī*-earth.

61 "That Raja, O lion among kings, was devoted to
truth and dharma and indeed within the bowels of *bhūmi*-earth
he was always devoted to dharma.

62 "Having become devoted to Nārāyaṇa, singing of the feet of
Nārāyaṇa, and by His grace indeed he rose up again.

63 "Going from below *mahī*-earth to the place of Brahman
immediately thereafter, obtaining the supreme end
that is the ultimate, swiftly."

SECTION THREE HUNDRED THIRTY-SEVEN

1 Yudhiṣṭhira said,
"When maharaja Vasu was a bhakta of the Divine,
for what reason did he fall and enter a hole in the ground?"

2 Bhīṣma said,
"About this is narrated an ancient *itihāsa*-history
of the discussion between rishis and indeed the thirty
(devas), O descendant of Bharata![21]

3 "This is verily the place of karma, while Swarga is conceived
for enjoyment. Hence Indra reached *mahī*-earth and was consecrated
for a sacrifice.

4 "When the time came for bringing animals, Bṛhaspati said,
'Bring flour here as connoting animals.'

[21] Slokas 3-5 are from the Siddhāntāvāgīśa edition, vol. 37, p. 3539.

5 “Having heard that, all the devas said this
to the best of
the twice-born, Bṛhaspati, one-by-one,
greedy for flesh:

6 ‘Worship with *aja*!’ said the devas to
the eminent twice-born.
‘That goat is indeed known as *aja*; no
other beast. This is settled.’

7 “The rishis said, ‘“By seeds should worship be
in sacrifices,” is
verily Vedic *śruti*-scripture. Seeds
are called *aja*.
You are not entitled to kill goats.

8 ‘It is not good dharma, O devas, where
animals are killed. This
is the excellent *Kṛta-Satya* Yuga.
How can beasts be killed?’”

9 Bhīṣma said,
“While the rishis were thus discussing with
the gods, the best of kings
Vasu, going by that way, arrived at
that place, moving
through the sky, prosperous, with all forces
and vehicles.

10 “Having seen Vasu suddenly coming
through the sky, those
of the twice-born class said to the devas,
‘He will sever doubts.

11 ‘He has sacrificed, is a lord of gifts,
is excellent,
loves the welfare of all creatures. How can
this great Vasu
utter any other words?’

12 “Having consulted together thus,
the gods and so
too the rishis, quickly going near Raja
Vasu asked him:

13 ‘*Bho*! Hail, O Raja! With what should one
perform worship:
with goats or herbs? Sever this doubt of ours!
You are, Sir, the
authority, we believe.’

14 “Having joined his palms in *añjali*, to
them Vasu requested,
‘What is the view of each party assembled
here, tell truly.’

15 “The rishis said, ‘Worship with grain, this is
the view of our side,
O ruler of men! But the view of the
devas’ side is,
it is with animals. O Raja, tell us!’”

16 Bhīṣma said,
“Now having known the view of the devas,
Vasu, taking their side
thus spoke the words then, ‘Worship taking goats
to be *aja*.’

17 “Then, enraged by that, all the sages,
radiant as Surya,
said to Vasu, seated in an aircraft,
who had spoken
taking the side of the devas,

18 ‘Because you have taken the side of the
gods, therefore shall
you fall from heaven. From today, O Raja,
your skyey course
is barred. Hit by our curse, piercing *mahī*-
earth you shall enter it,

19 ‘If you have spoken against Vedic rules,
O ruler of men!
If we have spoken against them, then may
we fall!’

20 “Then at once, at that very instant, Raja
Uparicara fell
down and the ruler of men entered
into a hole in the ground.

21 “His memory did not desert him then
by the command
of Nārāyaṇa. All the devas too
gathered to free Vasu
from the curse, thinking, unconfused, ‘The king
has verily done good.

22 ‘For our sake has this mahatma Raja
been cursed. We heaven-
dwellers should jointly do, in return, what
is good for him.’

23 “Having pondered thus, quickly resolving
by their intelligence,
the gods said to Raja Uparicara
with glad minds then:

24 ‘You are the bhakta of the Deva of
Brahmins, Hari,
guru of *sura*-gods and asuras.
He, pleased with you,
will, as you desire, free you from the curse.

25 ‘Your duty is indeed to honour twice-born
mahatmas. Their
ascesis is inexorably fruitful
O best of kings!

26 ‘As you have suddenly fallen from the sky
to below *medinī*
the earth, we can do you one favour indeed,
O best of kings!

27 ‘For the time you remain under the
influence of the curse,
O sinless one, being in the hole in
the ground, till the end of
that time shall you receive *vasudhārā*,
streams of ghee, well-poured in
sacrifices by mahatma Brahmins.

28 ‘Obtaining this by our solicitude,
distress will not touch you,
nor will hunger and thirst, O Indra of
Rajas, being in this
hole in the ground.

29 ‘From drinking the *vasudhārā* streams of
oblations your energy
shall increase. That Deva, pleased by our boon,
will take you indeed to
the world of Brahman.’

30 “Thus having granted boons to the Raja
there, the heaven-dwellers
went to their own abodes, devas and rishis
rich in ascesis.

31 “He constantly worshipped *viṣvaksena*,
whose hosts pervade
the universe, O Bharata-dynast,
constantly reciting
the *japa*-chant that had issued from the
mouth of Nārāyaṇa.

32 “Also there by the five sacrifices
at the five times,
O foe-subduer, he worshipped the lord
of the gods even within
the hole in the ground!

33 “By this bhakti Bhagwan Nārāyaṇa
Hari was pleased
with the unique bhakta, self-conquered,
wholly devoted always.

34 “Bhagwan Vishnu, boon-bestower, to the
best of egg-born near him,
maha-swift winged Garuḍa, spoke as
if smiling:

35 ‘O maha-illustrious best of egg-born!
Go at my bidding to
the *samrāṭ*-emperor, the Raja named
Vasu, *dharmātmā*,
soul of dharma, dependent upon me!

36 ‘By the wrath of Brahmins he has entered
into *vasudhā*-earth.
He honours those Indras among sages
(thus). Go to him,
O best of the egg-born!

37 ‘Well-hidden within a hole in the ground,
by my command,
Garuḍa, bring here that best of kings of
those moving on
the ground to roam the sky, without delay.’

38 “Then winged Garuḍa, spreading his wings
with the speed of
the wind, entered the hole in the ground where
silent Vasu was.

39 “Then at once soaring up with him,
Vinatā’s son
swiftly rose into the sky and released
him there.

40 “At that moment the Raja became
Uparicara,
the sky-roamer, again. With his body
indeed that best of kings
went to the world of Brahman.

41 “Thus he also, O son of Kuntī, for
faulty speech ordered
by the deities, cursed by the twice-born
over what is fit
offering, the mahatma attained his end.

42 “He served only *puruṣa*, *īśvara*,
supreme lord Hari. Then
swiftly freed from the curse, he reached the world
of Brahman.

43 “All this have I narrated to you, how
humans came to be.
Also how that rishi Nārada went
to the White Island, all
that to you shall I expound. Listen
single-mindedly, O king!”

SECTION THREE HUNDRED THIRTY-EIGHT

1 Bhīṣma said,
"Reaching the maha White Island, Bhagwan
rishi Nārada saw
indeed those white men, auspiciously
radiant as *candra*-moon.

2 "He did them puja by bowing his head
and mentally they did
him puja. Desiring to see (the Lord),
he stayed fixed in
the supreme *japa*-chant undergoing
all austerities.

3 "Becoming single-minded, the Brahmin,
the maha-sage,
arms upraised, chanted hymns to that guna-less
universal mahatma.

4 "Nārada said,

'Namaste, O Deva of devas, *Niṣkriya*, action-less, *Nirguṇa*, guna-less, *Lokasākṣin*, witness of the worlds, *Kṣetrajña*, knower-of-the-field, *Puruṣottama*, supreme being, *Ananta*, infinite, *Puruṣa*, primal one, *Mahāpuruṣa*, maha-being, *Triguṇa*, triple-qualitied, *Pradhāna*, chief,

'*Amṛta*, immortal, *Amṛtākhya*, called Immortal, *Anantākhya*, called Infinite, *Vyoma*, space, *Sanātana*, eternal, *Sadasad*, truth-and-untruth, *Vyaktāvyakta*, manifest-and-unmanifest, *Ṛtadhāman*, truth-dweller, *Pūrvādideva*, before the first deva, *Vasuprada*, wealth-giver, *Prajāpati*, lord of creatures, *Suprajāpate*, best of prajāpatis, *Vanaspati*, trees,

'*Mahāprajāpati*, maha-lord of creatures, *Ūrjaspati*, lord of might, *Vācaspati*, lord of speech, *Manaspati*, lord of the mind, *Jagatpati*, lord of the cosmos, *Divaspati*, lord of the sky, *Marutpati*, lord of winds, *Salilapati*, lord of waters, *Pṛthivīpati*, lord of the earth, *Dikpati*, lord of the quarters,

'*Pūrvanivāsa*, the original abode, *Guhya*, secret, *Brahmapurohita*, priest of Brahmā, *Brahmakāyika*, Brahma-bodied, *Mahākāyika*, maha-bodied, *Mahārājika* demi-gods, *Caturmahārājika* deities, *Ābhāsura*, radiant deity,

Mahābhāsura, maha-radiant deity, *Saptamahābhāsura*, seven maha-radiances, *Yāmya* the night,

'*Mahāyāmya*, the great night, *Saṁjñāsaṁjña*, consciousness and unconsciousness, *Tuṣita* deities, *Mahātuṣita* deities, *Pratardana*, the destroyer, *Parinirmita*, limited, *Aparinirmita*, unlimited, *Vaśavartin*, submissive, *Avaśavartin*, unsubmissive, *Yajña*, sacrifice, *Mahāyajña*, maha-sacrifice,

'*Yajñasaṁbhava*, sacrifice-born, *Yajñayoni*, womb of sacrifice, *Yajñagarbha*, embryo of sacrifice, *Yajñahṛdaya*, heart of sacrifice, *Yajñastuta*, paeaned in sacrifice, *Yajñabhāgahara*, taker of sacrificial shares, *Pañcayajñadhara*, upholder of the five sacrifices, *Pañcakālakartṛgati*, the goal of the lord of the five divisions of time (day, night, month, season, year), *Pañcarātrika*, the five nights ritual, *Vaikuṇṭha*, Vishnu's abode,

'*Aparājita*, undefeated, *Mānasika*, mental, *Nāmanāmika*, all names, *Paramasvāmin*, supreme lord, *Susnāta*, well-bathed after completion of rites, *Haṁsa*, seer, *Paramahaṁsa*, supreme seer, *Mahahaṁsa*, maha-seer, *Paramayājñika*, supreme sacrificer, *Sāṁkhyayoga*, the yoga of numbers, *Sāṁkhyamūrti*, embodied *Sāṁkhya*, *Amṛteśaya*, reposing in immortality, *Hiraṇyeśaya*, reposing in gold,

'*Vedeśaya*, reposing in the Vedas, *Kuśeśaya*, reposing in sacred grass, *Brahmeśaya*, reposing in Brahman, *Padmeśaya*, reposing in the lotus, *Viśveśvara*, lord of the universe, *Viṣvaksena*, whose armies pervade the universe. You are *Jagadanvaya*, cosmic order; you are *Jagatprakṛti*, cosmic nature: Agni is your mouth; *Vaḍavā*, the submarine fire, is your mouth; you are *Āhuti*, oblation,

'You are *Sārathi*, the charioteer; you are the syllable *Vaṣaṭ*; you are the syllable *Oṁ*; you are *tapa*, ascesis; you are *mana*, the mind; you are *Candramā*, the moon; you are *Cakṣurādyam*, the original eye; you are Surya; you are *Diśāṁgaja*, the elephants of the quarters, *Digbhānu*, illuminating the quarters, *Vidigbhānu*, illuminating in between the quarters, *Hayaśira*, the horse-headed,

'The first *Trisuparṇa* verses of the *Ṛgveda*, *Pañcāgni*, the five fires, *Varṇadhara*, upholding the classes, *Triṇāciketa*, triple-kindler of the *Nāciketa* fire, *Ṣaḍaṅgavidhāna*, the prescriptions of the six Vedic branches (Education, Rules of Ritual, Grammar, Metre, Etymology, Astronomy), *Prāgjyotiṣa*, eastern light, *Jyeṣṭhasāmaga*, the chief sāma chanter, *Sāmikavratadhara*, vowed to chanting verses of sacrifices, *Atharvaśira*, the upanishad of Rudra, *Pañcamahākalpa*, to whom the five scriptures of Surya, Shakti, Ganesh, Shiva, and Vishnu are addressed, *Phenapācārya*, the foam-drinking preceptor,

'*Vālakhilya*, the thumb-sized seer, *Vaikhānasa*, the anchorite, *Abhagnayoga*, unbroken in yoga, *Abhagnaparisaṁkhyāna*, flawless in enumeration, *Yugādi*, yuga's beginning, *Yugamadhya*, yuga's middle, *Yuganidhana*, yuga's end, *Ākhaṇḍala*, ruler of the East, the rishis *Prācīnagarbha*, *Kauśika*,

'*Puruṣṭuta*, much paeaned, *Puruhūta*, much invoked, *Viśvakṛta*, creator of the cosmos, *Viśvarūpa*, the universe embodied, *Anantagati*, endlessly in motion, *Anantabhoga*, endless in enjoyment, *Ananta*, infinite, *Anādi*, without beginning, *Amadhya*, without middle, *Avyaktamadhya*, unmanifested middle, *Avyaktanidhana*, unmanifested end,

'*Vratāvāsa*, abode of vows, *Samudrādhivāsa*, reposing on the ocean, *Yaśovāsa*, abode of fame, *Tapovāsa*, abode of ascesis, *Damāvāsa*, abode of restraint, *Lakṣmyāvāsa*, abode of Lakshmi goddess of wealth, *Vidyāvāsa*, abode of knowledge, *Kīrtyāvāsa*, abode of glory, *Śrīvāsa*, abode of prosperity, *Sarvāvāsa*, abode of all, *Vāsudeva*, the Supreme Being,

'*Sarvacchandaka*, all-enchanting, *Harihaya*, tawny-horsed sun, *Harimedha*, the horse sacrifice, *Mahāyajñabhāgahara*, taker of the share in maha-sacrifices, *Varaprada*, boon-bestower, *Sukhaprada*, happiness giver, *Dhanaprada*, wealth giver, *Yamaniyama*, restraint and rule, *Mahāniyama*, maha-rule, *Kṛcchra*, austerity, *Atikṛcchra*, severe austerity, *Mahākṛcchra*, maha-austerity, *Sarvakṛcchraniyamadhara*, upholder of rules of all austerities, *Nivṛttadharma*, the dharma of inaction, *Pravacanagata*, the

topic expounded, *Pṛśnigarbhapravṛtta*, Vāsudeva born of variegated rays, *Pravṛttavedakriya*, the originator of Vedic acts, *Aja*, unborn, *Sarvagati*, all-pervading,

'*Sarvadarśin*, all-seeing, *Agrāhya*, imperceptible, *Acala*, immovable, *Mahāvibhūti*, maha-splendid, *Māhātmyaśarīra*, majestic in form, *Pavitra*, sacred, *Mahāpavitra*, maha-sacred, *Hiraṇmaya*, golden, *Bṛhat*, huge, *Apratarkya*, undefinable,

'*Avijñeya*, unknowable, *Brahmāgrya*, the foremost Brahmā, *Prajāsargakara*, creator of creatures, *Prajānidhanakara*, killer of creatures, *Mahāmāyādhara*, the maha-illusionist, *Citraśikhaṇḍin*, the bright-crested Seven Seers, *Puroḍāśabhāgahara*, taker of the barley-cake oblation, *Gatādhvan*, ancient, *Chinnatṛṣṇa*, thirstless,

'*Chinnasaṁśaya*, doubt-free, *Sarvatonivṛtta*, withdrawn from all, *Brāhmaṇarūpa*, Brahmin in form, *Brāhmaṇapriya*, fond of Brahmins, *Viśvamūrti*, the form of the cosmos, *Mahāmūrti*, maha in form, *Bāndhava*, relative, *Bhaktavatsala*, loving to bhaktas, *Brahmaṇyadeva*, the god Brahman— I, your bhakta, would behold You who are visible in solitude. *Namo namaḥ*, I bow to you again and again.'"

SECTION THREE HUNDRED THIRTY-NINE

1 Bhīṣma said,

"Thus paeaned with secret names, that Bhagwan, assuming the cosmic
form, gave darshan to the sage Nārada.

2 "Somewhat purer self than *candra*-moon, somewhat differing from
candra-moon; somewhat flame-coloured, and somewhat like an asterism
was the *prabhu*-Lord.

3 "Somewhat of the colour of a parrot's plumage, somewhat
glowing as crystal, looking somewhat like blue collyrium and
brilliant as gold.

4 “Colour like fresh coral and appearing
somewhat white in
colour; somewhat golden in colour,
somewhat like cat’s eye.

5 “Like blue moonstone, glowing somewhat like blue
sapphire. Radiant like
peacock’s throat, glowing somewhat like a
pearl necklace.

6 “These manifold hues the Eternal bore.
The beautiful
one had a thousand eyes, a hundred heads,
a thousand feet,

7 “A thousand stomachs and arms and was
somewhat unmanifest.
From a mouth he uttered the syllable
Oṁ and its linked
sāvitrī verse.

8 “And indeed with the remaining mouths
self-controlled Hari
Nārāyaṇa emitted the beneficent
four Vedas and chanted
the *āraṇyaka*-upanishads.

9 “A sacrificial altar, a water-pot,
a grass mat,
some gem-like stones, a deer skin, a wooden
staff and a burning
fire that lord of devas, lord of sacrifices,
was then holding.

10 “To that gracious-minded one, Nārada,
best of the twice-born,
pleased, praised silently, being outstretched,
the Supreme Lord.
To him, whose head was bowed, the original
immutable deva spoke:

11 ‘The maha-rishis Ekata, Dvita
and Trita reached
this land ardently craving for my darshan.

12 'They were unable to see me. None can
see me save those
excellent ones exclusively devoted
to me, and indeed you
believe in the Ultimate.

13 'These are my excellent bodies born in
the house of Dharma,
O twice-born one! Worship and serve them always,
accomplishing what comes.

14 'Take from me, O sage, what boon you wish.
I, the form of
the cosmos, immutable, am pleased
with you here today.'

15 "Nārada said, 'Today, O Deva, my
ascesis, restraint and
vows have promptly become fruitful indeed
when I saw you, Bhagwan!

16 'This is my ultimate boon, to behold
you the Eternal Bhagwan,
Omniscient, Lion, All-Forms, Maha-Lord.'"

17 Bhīṣhma said,
"Thus having revealed himself to Nārada,
the Supreme Lord
again spoke these words, 'Begone Nārada,
without delay!

18 'These my bhaktas, without senses and food,
moon-radiant,
who think only of me, will face no obstacles.

19 'And these maha-fortunate ones are all
perfected. From the past
indeed they are solely devoted to
me. Freed from tamas and
rajas, they merge with me, undoubtedly.

20 'Whom the eyes cannot see, nor can the skin
touch, nor indeed
can smell scent, and is beyond taste;

21 'And whom sattva, rajas and indeed
tamas gunas
do not affect; who is everywhere,
is the witness,
is called the atman of the world;

22 'Who does not perish when the bodies of
all creatures perish;
unborn, constant, eternal and guna-less,
likewise indivisible;

23 'Who, beyond the twenty-four principles,
is famed as the
Twenty-Fifth; and indeed the inactive
puruṣa-Being who
is said to be seen through knowledge;

24 'Entering into whom the best of the
twice-born become
free here, He should be known as *Vāsudeva*,
The eternal
paramātmā-Supreme-Atman.

25 'Behold the Deva's majesty and glory
O Nārada
whom auspicious and inauspicious acts
do not stain at all!

26 'Sattva, rajas and indeed tamas, these
gunas are displayed
resident and moving within all bodies.

27 'But *kṣetrajña*, knower-of-the-body,
enjoys these gunas; they
do not enjoy It, guna-less, guna-
enjoyer and indeed
guna-creator and guna-transcender.

28 'O deva-rishi, the base of this world,
pṛthivī-earth, dissolves
into *āpa*-water; *āpa*-water
is absorbed into
jyoti-light; *jyoti*-light dissipates into
vāyu-wind;

29 'Into *kha*-space disappears *vāyu*-wind
and indeed into
mana-mind, *ākāśa*-space. *Mana*-mind
is verily
the supreme entity that dissolves into
avyakta-unmanifest.

30 'O Brahmin, *avyakta*-unmanifest
completely vanishes
into the inactive *Puruṣa*-Being.
Nothing exists
superior to that eternal *Puruṣa*-Being.

31 'Nothing constant indeed exists in the
world among the creatures,
mobile and immobile, except that one
eternal *puruṣa*
Vāsudeva, verily the atman
of all creatures
is maha-mighty Vāsudeva.

32 '*Pṛthivī*-earth, *vāyu*-wind, *ākāśa*-space,
āpa-water
and *jyoti*-light the fifth, these maha
entities together
are what is termed *śarīra*-body.

33 'Then swiftly, O Brahmin, it (atman)
invisibly enters
that (body). Indeed, that is birth and the
Lord animates the body.

34 'Without the elements combining, no
body can ever be,
and without *jīva*, the individual
atman, O Brahmin,
the elements cannot act.

35 'That individual *jīva* is counted
as *prabhu*-lord, *śeṣa*
saṁkarṣaṇa, the remainder who contracts.
From that, the one that by
its own acts gains the ever-youthfulness
of *Sanatkumāra*,
the original founder of humanity,

36 'In which all creatures perish in cosmic
dissolution, that is
the *mana*-mind of all creatures, named
Pradyumna-Intellect,
the pre-eminently mighty one.

37 'From that issues the Creator, Cause and
indeed Effect.
From it emerges all the mobile and
immobile universe.
He is *Aniruddha* the unobstructed
he is *īśāna*-ruler,
he manifests in all actions.

38 'That Bhagwan Vāsudeva, *kṣetrajña*,
knower-of-the-body,
guna-less self, should indeed be known as
that Bhagwan *prabhu*-lord
Saṁkarṣaṇa, the joiner, *jīva*, the
individual atman.

39 'And from *Saṁkarṣaṇa* comes *Pradyumna*,
called *mana*-mind.
That *Aniruddha* who is from *Pradyumna*
he is *Maheśvara*
the great ruler *ahaṁkāra*-Ego.

40 'From me comes into being all the mobile
and immobile cosmos,
the mutable and immutable and
indeed the existent
and the non-existent, O Nārada!

41 'Entering me, those who are my bhaktas
here, become free.
It is I that am known as *Puruṣa*,
inactive, Twenty-Fifth,

42 'Guna-less, indivisible and indeed
free-of-opposites,
non-attached. Seeing me with form, you should
not know me as that.
At will, in an instant, I can destroy it.
I am the ruler,
guru of the universe.

43 'This that you see as me, is my creation,
O Nārada, endued
with the gunas of all creatures,
you are unable to
know. I have told you properly of my
four-fold form.

44 'These maha-fortunate perfected men
are exclusively
devoted to me. Liberated from
both tamas and rajas,
they merge into me, O sage!

45 'I am the Doer and the Effect and
the Cause also,
O Nārada! It is I that am named
jīva, individual
atman. Verily, in me is *jīva*
held. Let not your
intelligence think, "I have seen *jīva*."

46 'I am omnipresent, O Brahmin, the
inner atman of all
creatures. When the bodies of all creatures
perish, I do not perish.

47 '*Hiraṇyagarbha*, the golden-embryo,
the origin of the
worlds, four-faced, inexplicable, eternal
deva Brahmā thinks of
many important matters for me.

48 'From my wrath, from my forehead issued
deva Rudra.
See on my right side the eleven Rudras
present!

49 'Further, the twelve Ādityas are present
on my left side. In front
of me see the eight Vasus, best of gods
and indeed see the
physicians Nāsatya and Dasra
(the Aśvins) behind me!

50 ‘See all the Prajāpatis, lords of creatures,
see the seven rishis
also, see the Vedas and hundreds of
sacrifices,
amṛta-ambrosia and herbs!

51 ‘Ascesis and indeed vows and restraints
also, various rules,
likewise the eight gunas of sovereignty
united, see embodied!

52 ‘*Śrī*-good fortune, Lakshmi-wealth, and *Kīrti*-fame,
and hilly *pṛthivī*-earth,
mother of the Vedas devi Sarasvatī
see placed in me!

53 ‘See the best of stars Dhruva in the sky,
O Nārada and
the water-holding seas, lakes and rivers!

54 ‘See, excellent one, the four classes of
manes embodied
and see indeed these three formless gunas
placed in me!

55 ‘Also, acts done for the manes are
superior to those
done for devas. I alone am the father
of the devas
and the manes from the beginning.

56 ‘Having become horse-headed in the
North-western sea,
I drink sacrificial oblations
and libations
offered with reverence.

57 ‘In the past I created Brahmā who
himself worshipped
me in sacrifices. Hence, pleased, I
granted him boons
beyond compare:

58 "As my son, at the beginning of the
aeon, you will indeed
be lord of the worlds and indeed made by
ahaṁkāra, the ego,
names will express corresponding notions.

59 "The limits you prescribe, none will ever
violate and you indeed,
O Brahman, will be able to grant boons
as prayed for.

60 "The hosts of gods and asuras, and rishis
and the rich in ascesis,
the manes and the maha-blessed ever
firm-vowed, and various
types of creatures will worship you.

61 "And I, manifesting for the work of
gods always, will
be ruled by you, O Brahman, and directed
as a son is."

62 'These and other delightful boons to
Brahman, limitlessly
energetic, I, having granted, pleased,
became perfectly withdrawn.

63 'Perfect withdrawal, smriti declares, is
cessation of
all dharmas. Hence, adopting inaction,
one lives wholly at ease.

64 'Me, endued with knowledge as attendant,
stationed in *āditya*-
Surya, eternal Kapila, call acharyas
of *Sāṁkhya* doctrine sure
of their conclusions.

65 'This Bhagwan *Hiraṇyagarbha*,
the Golden Womb
well-paeaned in Vedic hymns am I.
I am the goal
of yoga, O Brahmin, spoken of in
the yoga shastras.

66 ‘This I, eternal, manifested, am
stationed in
the heavens. Then, after a thousand yugas,
I shall again
withdraw the cosmos. Placing in myself
the mobile and
immobile creatures,

67 ‘Alone shall I, along with knowledge, roam
the cosmos again,
O best of the twice-born! Then the entire
cosmos shall I
bring into being here by knowledge.

68 ‘Of my forms, it is the fourth that creates
immutable *Śeṣa*.
He indeed is called *Saṁkarṣaṇa*. Also
he produced *Pradyumna*.

69 ‘From *Pradyumna* comes *Aniruddha*. I
am created again
and again. Likewise, from *Aniruddha*
there Brahmā arose in
a lotus originally.

70 ‘From Brahmā come all creatures, mobile and
immobile. Understand
that this creation occurs at the aeon’s
beginning, again and again.

71 ‘As Surya rises and sets in the sky
here, so after
disappearance, *kāla*-Time by force brings
back the infinitely
radiant. Likewise by force do I *pṛthivī*-
earth verily
for the welfare of all creatures.’ ”

72 Bhīṣma said,
“Then Nārada asked Bhagwan Janārdana,
‘What and which are
the states in which you are visible
O maha-*prabhu*-Lord?’

73 “Shri Bhagwan said, ‘Hear the facts about my
emergence, O maha
sage Nārada: *Matysa*-Fish, *Kūrma*-Tortoise,
Varāha-Boar,
Narasiṁha-Man-Lion, *Vāmana*-Dwarf,

74 ‘*Rāma* (Paraśurāma), *Rāma*,
Rāma (Balarāma),
Kṛṣṇa and *Kalkī*, these ten. First, becoming
a fish I shall
establish the creatures.

75 ‘The worlds and the Vedas sinking in the
maha-ocean
shall I uphold. In my second form as
a tortoise huge
as Hemakūṭa mountain, son,

76 ‘Mount Mandara shall I uphold for the sake
of obtaining
amṛta-ambrosia, O best of
the twice-born! Again, when
weighed down, sinking into the maha-ocean,

77 ‘All its parts assailed and destroyed, the
sea-girted earth
shall I bring to its own place assuming
the boar form.

78 ‘Hiraṇyākṣa, the *daitya*-demon, proud
of his strength, shall I slay.
Again, having taken the body of
Narasiṁha
the man-lion, Hiraṇyakaśipu,
destroyer of
sacrifices, son of Diti, shall I
slay, for the work
of the gods.

79 ‘Virocana will have a mighty son
Bali, a maha-
asura, unslayable in all the
worlds by devas,
asuras and rakshasas. He will expel
Śakra-mighty-Indra
from his kingdom,

80 ‘Wresting the three worlds, routing Śacīpati-
Indra, husband of Śacī.
I shall become the twelfth son of Aditi
by Kaśyapa.

81 ‘Matted-haired shall I go to the assembly
of people at
his sacrifice, paeaned by the best of
the twice-born. I will sing
paeans to his sacrifice, hearing which
Bali will be pleased.

82 ‘When he asks, “What do you wish, Brahmin boy?”
a maha-boon shall I
beg. “Grant me but three steps of land,” I shall
beg the maha-asura.

83 ‘Pleased, he will grant me that despite his
ministers prohibiting.
As he takes in hand the water for the
grant, encompassing
all in three steps,

84 ‘Then shall I restore the kingdom to
limitlessly
energetic Śakra-mighty-Indra. I
shall establish devas
in their own stations, O Nārada!

85 ‘And indeed Bali I shall make a
resident of
the bottom of *pātāla*, the nether
region. All the devas
may not kill Bali, best of *dānavas*.

86 ‘In *Tretā*, (the second) Yuga I shall
become Rāma, Bhṛgu’s
descendant and I will annihilate
Kshatriyas with
their armies and equipage.

87 ‘When the junction of *Tretā* and *Dvāpara*,
(the third yuga) arrives,
having become Rāma, son of Daśaratha
I will become
lord of the world.

88 ‘Deformed from injuring Trita, Ekata
and likewise Dvita rishis,
the sons of Prajāpati, lord of creatures,
will obtain ape-hood.

89 ‘Those forest-dwellers born in their lineage,
maha-strong, maha-heroic,
equal to Śakra-mighty-Indra in prowess,

90 ‘They will become my allies in the gods’
work, O twice-born!
Then the terrible lord of Rakshasas,
disgrace of Pulastya’s
lineage, Rāvaṇa, thorn of the world,
shall I slay in battle
with his tribe.

91 ‘And indeed at the junction of *Dvāpara*
(the third) and *Kali*
(the fourth yuga), my manifestation
shall be because of
Kaṁsa in Mathurā.

92 ‘(Slaying) Kaṁsa, Keśi, likewise cruel
maha-asura
Ariṣṭa, and maha-mighty Cāṇura and maha-
strong Muṣṭika,

93 ‘Pralamba and indeed Dhenuka and
Ariṣṭa in bull-form
and having subdued Kālīya in the
maha-lake of Yamunā,

94 ‘Thereafter, in Gokula, for the sake
of cattle, the maha-
hill shall I uphold for seven nights while
Vāsava-Indra rains.

95 ‘After the rain stops, stationed atop the
hill, I shall then
converse with Indra, O twice-born one!

96 ‘There, having slain very many *dānava*-
demons, thorns to
the devas, in Kuśasthalī shall I
make my dwelling
in Dvārakā town.

97 ‘Living there, in that very town, offenders
of Aditi, mother
of the gods, shall I slay, the *dānava*-
demons, Naraka son
of *bhūmi*-earth, Mura and Pīṭha.

98 ‘The varied wealth filling the delightful
city Prāgjyotiṣa
shall I bring to Kuśasthalī having
slain the chief *dānava*.

99 ‘And indeed lizard-turned Nṛga shall I
again liberate. There,
for sake of my grandson (Aniruddha),
having gone to
Śoṇitapura, Bāṇa’s city, carry
out maha-slaughter.

100 ‘Śaṁkara-Shiva and Mahāsena-
Kārtikeya,
well-wishers of Bāṇa, fond of him, shall
I defeat when
those world-adored devas exert (in war).

101 ‘Thereafter, having defeated Bali’s
son, thousand-armed
Bāṇa, I shall next destroy all the
inhabitants of Saubha.

102 ‘That famous Kālayavana endued
with Garga’s energy,
his death will be by me indeed, O best
of the twice-born!

103 ‘Swiftly will I sever all the wealth of
Pauṇḍraka Vāsudeva.
And mighty Jarāsaṁdha, opponent
of all Rajas, will be
a conceited asura, ruler of
earth in Girivraja,

104 ‘His death shall be from the throb of my
intelligence.
Śiśupāla shall I slay in the
sacrifice of
the son of Dharma verily in the
assembly of
all the mighty Rajas of earth.

105 ‘Vāsava-Indra’s son (Arjuna) will
be indeed my
sole good ally. Yudhiṣṭhira I shall
establish in his own
kingdom with his brothers.

106 ‘Thus will people say, “These are the rishis
Nara-Nārāyaṇa,
Lords, exerting to consume warriors
for the world’s good.”

107 ‘Having lightened the burden of *vasudhā*
the earth, as wished,
all the excellent chiefs of the Sātvata
clan in Dvārakā,
my own kin, shall I destroy inflicting
terrible destruction.

108 ‘Immeasurable feats I, assuming
four-fold form
having done, will go to my own realm honoured
by Brahmā.

109 ‘I manifest as *haṁsa*-swan, *kūrma*-
tortoise, *matsya*-fish,
O best of the twice-born, *varāha*-boar,
narasiṁha-man-lion,

110 ‘*Vāmana*-dwarf and indeed (*paraśu*)-
Rāma, Daśaratha’s
son *Rāma*, and in the Sātvata clan
and indeed as *Kalki*.

111 ‘Manifesting as *haṁsa*-swan and indeed
horse-headed *hayaśira*,
O best of the twice-born, when the Vedic
revelation perished,
I regained it then. That Vedic revelation
I created in the
past *Kṛta* yuga.

112 ‘These past (manifestations) you might have
heard in the Puranas.
Many of my best manifestations
are bygone. Having done
the world’s work, they have again gone to their
original nature.

113 ‘Not indeed yet has Brahmā obtained such
darshan of me as you
have obtained here today by fixing your
intelligence on me alone.

114 ‘All this have I told you, O Brahmin, full
of bhakti for me,
of the mysteries of my past and future
manifestations,
O best of men!’”

115 Bhīṣma said,
“Thus the Bhagwan Deva, the universe-
embodied, immutable,
having spoken these words, vanished from there.

116 “Maha-energetic Nārada, too,
having obtained
the desired grace, rushed to Badara ashram
to see Nara-Nārāyaṇa.

117 "This maha-upanishad containing
the four Vedas,
Sāṁkhya and Yoga, is created by
him, called *pañcarātra*,

118 "Sung by Nārāyaṇa's mouth. Nārada
related it again
in Brahmā's abode, *tāta*-child, as he
had seen and heard."

119 Yudhiṣṭhira said,
"This account, amazing indeed, of the
majesty of that Wise
One, how did Brahmā not know well that it
was worth hearing from Nārada?

120 "Bhagwan *pitāmaha*-Grandfather is
indeed from that
absolute Deva. How did he not know
well the power
of the boundlessly energetic?"

121 Bhīṣma said,
"Thousands of maha-*kalpa*-aeons,
hundreds of maha-
kalpa-aeons, creations and dissolutions
have passed O Indra of kings!

122 "In the beginning of creation,
smriti declares,
prabhu-lord Brahmā creates creatures.
He knows well, O ruler
of men, the chief deva is greater,
paramātmā,
the Supreme Atman, *īśāna*-Ruler,
also his creator.

123 "Those others assembled in Brahmā's
abode, groups of siddhas,
to them he recited this Purana,
ancient account,
equal to the Vedas.

124 “And Surya having heard it directly
indeed from those holy
ones, he recited it to his Brahmin
followers, O Bharata dynast!

125 “Indeed, sixty-six thousand holy rishis
created to
go before Surya, heater of the worlds,
to all those holy ones
Surya narrated it.

126 “Those mahatma rishis following Surya,
tāta-child, recited
this excellent account to the devas
arrived on Mount Meru.

127 “Then, having heard it directly indeed
from the devas,
twice-born Asita, best of sages,
recited it to the manes,
O Indra among Rajas!

128 “Thus this, traditionally celebrated,
Śaṁtanu heard.
To me, also, my father Śaṁtanu
narrated it,
tāta-child and that I, having heard, have
narrated to
you, O Bharata-descendant!

129 “Gods or sages also who have heard this
Purana, they all do
puja to *paramātmā*, the Supreme
Atman again and again.

130 “This narrative of the rishis has been
handed down by
tradition, O ruler of men. Never
should you give it
to a non-bhakta of Vāsudeva!

131 “One who always recites this excellent
account, O king,
that bhakta person, becoming pure,
concentrated
in meditation, obtains without delay,
O Raja, Vishnu’s
eternal abode.

132 “From me the hundreds of other narratives
indeed you, O Raja,
have heard full of dharma, their essence have
I extracted.

133 “As devas and asuras, O Raja,
extracted *amṛta*-
ambrosia by churning (the ocean),
thus in the past sages
extracted this ambrosial tale here
(from scriptures).

134 “That person who regularly reads this,
who listens to
it in solitude with exclusive
devotion, well-
concentrated,

135 “That person obtains the maha-White Island
having become
radiant as *candra*-moon, he enters
the thousand-rayed
deva. There is no doubt of that.

136 “The distressed is freed from illness by
hearing this tale
from the beginning. The enquirer gains
his desire; the
bhakta proceeds to the end for bhaktas.

137 “You too, O Raja, should always worship
puruṣottama,
the Supreme Being. He is verily
mother and indeed
father, guru of the whole universe.

138 “May Bhagwan, deva of Brahmins, eternal,
be pleased with you,
O maha-armed Yudhiṣṭhira, that maha-
armed Janārdana,
agitator of people.”

139 Vaiśaṁpāyana said,
“Having heard this excellent narrative
the Raja of dharma,
O Janamejaya, with his brothers
all became devotees
of Nārāyaṇa.

140 “O Bharata dynast, ‘Victory to
that *Bhagavat-*
Puruṣa, the Divine Being!’ these words
they exclaimed having
become devoted to *japa*, silent
chanting, regularly.

141 “He who is our excellent guru, sage
Kṛṣṇadvaipāyana,
the dark-island-born, he sings the supreme
japa-chant, murmuring
‘Nārāyaṇa’ silently.

142 “Always moving through space to the ocean
of milk, receptacle
of *amṛta*-ambrosia, having done
puja to the lord of
devas, he again returns to his ashram.”

143 Bhīṣma said,
“All this narrative told by Nārada
have I repeated to
you. Handed down traditionally, my
father had told me
about it in the past.”

144 Sauti said,
“All this have I told that Vaiśampāyana
had recited. Having
heard it, Janamejaya acted duly
as prescribed.

145 "You too are all heated in ascesis
and observe vows.
All are chief among Veda-knowers
dwelling in the forest
of Naimiṣa.

146 "All of you, best of the twice-born, have come
to this maha-
sacrifice of Śaunaka. By proper
sacrificial rites,
worship the Eternal Supreme Lord. This,
handed down by
tradition, my father told me in the past."

SECTION THREE HUNDRED FORTY

1 Janamejaya said,
"How is that Bhagwan Deva, the Lord who
takes the first share in
sacrifice, also always the performer
of the sacrifice,
likewise knower of Vedas and their branches?

2 "Fixed in the dharma of *nivṛtti*-
inaction, at peace, the
dear Divine, that Bhagwan Lord propounded
the dharma of
pravṛtti-action.

3 "Why has he made the deities share-takers
in sacrifices in
the dharma of action? Why has he made
some otherwise-minded
to the dharma of inaction?

4 "Sever this dense persistent doubt, O seer!
You have heard the
tale of Nārāyaṇa and dharma scriptures."

5 Sauti said,
"The questions Janamejaya put to
the disciple
of learned Vyāsa, those Pauranic matters
I shall relate
to you, O excellent Śaunaka!

6 "Having heard the majesty of *paramātmā*
the Supreme Atman of
the embodied, maha-wise Janamejaya
spoke to Vaiśampāyana.

7 Janamejaya said,
"All these worlds with Brahmā, with devas,
asuras and humans
are seen everywhere attached to action
yoked to happiness.
And moksha you have said, O Brahmin,
is *nirvāṇa*-
cessation, supreme bliss.

8 "Those who become free here, divested of
virtue and sin,
they enter the thousand-rayed Deva,
thus have I heard.

9 "*Aho*! Indeed, the eternal dharma of
moksha is difficult
to practise. Having rejected it, all
devas have become
enjoyers of oblations and libations.

10 "Why, surely, Brahmā and Rudra-Shiva,
and *prabhu*-lord Śakra-
Indra mighty slayer of Bala, Surya,
Moon the ruler of stars,
Vāyu-Wind, Agni and indeed Varuna,
Ākāśa-Space
and indeed *Jagatī*-Earth and those
remaining heavenly dwellers,

11 "Know not the dissolution settled for
themselves? Hence they
do not adopt the path that is settled,
indestructible, immutable?

12 "Having kept in mind the measures of time,
they adopted action.
The maha-fault of those active is in
the measure of time
(being terminable).

13 "This doubt, O sage, is fixed like a dart in
my heart. Sever it by
relating *itihāsa*-history.
My curiosity
is exceeding indeed!

14 "Why are the deities called share-takers in
sacrifices
O twice-born? And for what purpose, O Brahmin,
are the residents of
heaven worshipped in sacrifices?

15 "And these who accept shares in sacrifices,
O best of the twice-born,
when they perform maha-sacrifices,
to whom indeed
do they give shares?"

16 Vaiśaṁpāyana said,
" *Aho*! Most profound is the question you
have asked, O lord
of the people! This indeed none not heated
in ascesis, likewise
not wise in the Vedas, and also not
versed in the Puranas
is able to answer promptly.

17 "Yes, I am now telling you what I had,
in the past, asked my guru
Kṛṣṇadvaipāyana Vyāsa, the dark-
island-born-arranger,
the maha-rishi who edited the Vedas.

18 “Sumantu and indeed Jaimini and
very firm in vows
Paila, I was the fourth disciple and
indeed the fifth
was Śuka, smriti states.

19 “These five disciples had all arrived, full
of self-control,
endowed with purity in conduct, wrath-
conquered, victorious
over the senses.

20 “The Vedas they were taught with *Mahābhārata*,
the fifth, on Meru
the excellent, delightful mountain
inhabited
by perfected Siddhas and *cāraṇa*-
celestial singers.

21 “Sometime, while repeating the Vedas,
a doubt occurred
that indeed you asked. Therefore we mentioned
that. Thereupon what I
also heard that shall I tell you today,
O Bharata dynast!

22 “Having heard the disciples’ words, the
dispeller of all darkness
and ignorance, Vyāsa the glorious
son of Parāśara
spoke these words:

23 ‘I had undertaken indeed very
great austerities, most
intense ascesis to know past, present
and future, O best of men!

24 ‘By my practise of ascesis and
restraining the
senses by the grace of Nārāyaṇa
on the shores of
the ocean of milk,

25 ‘This knowledge of time’s triple phases arose
as wished. Please hear
that as I expound according to that
knowledge about
this great doubt. What happened indeed at the
start of the *kalpa*-aeon
I have seen by the eye of knowledge.

26 ‘*Paramātmā*, Supreme Atman, thus whom
knowers of *Sāṁkhya* and
Yoga call, that gains the name *mahāpuruṣa*,
Great Being, by his own acts.

27 ‘From him issues *avyakta*-Unmanifest
that the learned
know as *pradhāna*-Prime. From *avyakta*-
Unmanifest is born
īśvara-Lord, *vyakta*-Manifest for
the sake of world-creation.

28 ‘Aniruddha, maha-atman indeed
thus is he called
in the world. That one, becoming manifest,
created *pitāmaha*
Grandfather-Brahmā. *Ahaṁkāra*-Ego,
thus is he called.
He contains all energy.

29 ‘*Pṛthivī*-Earth, *Vāyu*-Wind, *Ākāśa*-Space,
Āpa-Water
and the fifth *Jyoti*-Light, are the maha
bhūta, prime elements
that spring from *ahaṁkāra*-Ego,
O Bharata dynast.

30 ‘Having created the prime elements,
he again made
their guna-qualities. And from those
elements indeed
the embodied eight that emerged, hear that.

31 ‘Marīci, Aṅgirā, Atri, Pulastya,
Pulaha, Kratu and
mahatma Vasiṣṭha, indeed Manu
Svāyaṁbhuva,
son of the Self-Born, know these as the eight
prakritis in whom are
founded the worlds.

32 ‘The Vedas united with their branches,
sacrifices with their
parts, Brahmā, *pitāmaha*-grandfather
of the worlds, made for the
sake of the fulfilment of all the worlds.
From the eight prakritis
was born this entire universe.

33 ‘Rudra was born from his wrath. He himself
created ten others.
These eleven Rudras, smriti says, are
vikāra puruṣas
(derived from prakriti: five sense-organs,
five action-organs, mind).

34 ‘These Rudras, Prakritis and indeed all
celestial rishis
born for the sake of the fulfilment of
the world came before Brahmā.

35 ‘(They said) “We have indeed been created
by you, O Bhagwan,
verily by your omnipotence. Which
authority should
devolve on whom, O grandfather (and)

36 “Those authorities you have specified
with specific
purposes in mind. How can the officers
accomplish those authorities?

37 “With those authorities in mind, indicate
what power exists
in them.” Thus addressed, the maha-deva
spoke these words to
those devas thus:

38 "Devas, you all have done well by informing
me! Bless you! In me too
this thought arose which you have thought of.

39 "How to take up the work of the entire
governance of
the world? How to avoid erosion of
your strength and indeed mine?

40 "From here let us all go to take shelter
with the World-Witness,
the unmanifest maha-*puruṣa*.
He will surely
speak what is beneficial."

41 'Then Brahmā along with the rishis and
likewise the deities rushed
to the northern shore of the ocean of
milk, desiring world-welfare.

42 'They practised ascesis declared by Brahmā
according to
Vedic rites. That extremely intense practice
of ascesis
is named *mahāniyama*, the Great Rule.

43 'Eyes and hands upwards and minds focused,
standing on one
foot, absorbed in deep meditation, all
stood exactly stock-still.

44 'A thousand celestial years they practised
that excellent
ascesis. They heard (then) sweet words adorned
with the Vedas
and their branches.

45 'Shri Bhagwan said, "*Bho, bho*, devas and rishis
rich in ascesis with
Brahmā! I welcome and honour you all.
Hear my excellent words!

46 "I know what is my work and that is for
the maha-welfare of
the world. Duty yoked to *pravṛtti*-acts
will enhance your vigour.

47 "O Devas, desiring to worship me,
you have practised
intense ascesis. O maha-noble
ones, enjoy now
the excellent fruits of that ascesis.

48 "This Brahmā, world-guru, *pitāmaha*-
grandfather of
all creatures, and you best among deities,
concentratedly
sacrifice to me!

49 "All of you should conceive a share for me
in sacrifices always.
Thereupon, O gods, I shall ordain your
welfare according to
your jurisdictions."

50 Vaiśampāyana said,
"Hearing these words of the Deva of devas,
with delight they
horripilated. Then all those deities,
Brahmā and the
maha-rishis,

51 "According to rites prescribed in the Vedas,
instituted
the Vaishnava sacrifice. Then, in that
sacrifice Brahmā
envisaged his own share and indeed
all the devas
and deva-rishis envisaged their shares.

52 “According to the dharma of the
Kṛta-Satya Yuga
the portions were offered with greatest
reverence to
that *puruṣa*-Being radiant as
Āditya-Surya,
beyond the darkness of ignorance, vast,
omnipresent,
lord of devas, boon-granter, *prabhu*-Lord.

53 “Then to all those immortal devas the
boon-granter,
bodiless *maheśvaraḥ*, maha-lord,
stationed in space
spoke these words:

54 ‘Whoever envisaged whichever portion,
that has likewise reached me.
I am pleased and today grant you fruit marked
by repetition.

55 ‘This will be your characteristic from
my grace, O devas! You,
by performing sacrifices ending
with excellent
donations, yuga after yuga, will
become enjoyers of
the fruits of *pravṛtti*-action.

56 ‘And also in all the worlds they who worship
by sacrificing,
O gods, those humans will envisage your
shares as conceived
in the Vedas.

57 ‘As one has conceived my share in this
maha-sacrifice, so
to him have I alloted a share of
the sacrifice
in the Vedic sutras.

58 ‘You will uphold your charges in the world, receiving
fruits of sacrificial shares. Think on the total welfare of
the world according to the authority created for you.

59 ‘The rites of worship propagated for fruits of *pravṛtti*-action,
increasing your strength from them, indeed uphold the worlds.

60 ‘You, established in the world by all the sacrifices humans
perform in the world, will then augment me. Such is my contemplation.

61 ‘For this purpose I made the Vedas and sacrifices with herbs.
These, properly employed on earth, will please the devas.

62 ‘This making of you all has been by conceiving the guna
of action by me, O best of gods, till the destruction of the
aeon. Think on the world’s welfare according to your jurisdiction,
O *īśvaras*-chief lords!

63 ‘Marīci, Aṅgirā, Atri, Pulastya, Pulaha, Kratu,
Vasiṣṭha, these seven are created by the mind indeed.

64 ‘These are conceived as chief Veda-knowers and Veda-acharyas
and indeed following the dharma of *pravṛtti*-action, they
are envisaged as progenitors.

65 'This is the eternal path manifested
for those involved
in action. "Aniruddha," thus is called
the *prabhu*-lord
who creates the world.

66 'Sana, Sanatsujāta, Sanaka,
Sanandana,
Sanatkumāra, Kapila and the
seventh Sanātana,

67 'These seven rishis are called the mind-born
sons of Brahmā.
Wisdom comes to them spontaneously.
They dwell in the
dharma of *nivṛtti*-inaction.

68 'They are the chief Yoga-knowers, likewise
knowers of *Sāṁkhya*-
dharma, acharyas of moksha-shastra
and propagators of
moksha-dharma.

69 'The Ego, the triple gunas and *mahān*-
Intellect that issued
in the past from the Unmanifest, that
which transcends it
is conceived as *kṣetrajña*, knower-of-
the-field (body).
That am I. Rebirth is for those on the
path of rituals,
(non-return) is rare.

70 'As a living being is constituted,
so is its work:
either *pravṛtti*-action or *nivṛtti*-
inaction oriented.
Their consequences he bears helplessly.

71 ‘This *prabhu*-lord Brahmā is guru of
the world, the original
creator of the cosmos. This is the
mother and indeed the
father of you all and the grandfather.
At my command
he will grant boons to all creatures.

72 ‘And indeed after him, Rudra, rising
from his forehead,
commanded by Brahmā, will be boon-granter
everywhere.

73 ‘Go to your own jurisdictions; reflect
as prescribed.
Propagate all sacrificial rites
in all the worlds
without delay.

74 ‘Explain the work of creatures and their ends;
determine the
duration of their lives too, O best of gods!

75 ‘This best time named *Kṛta-Satya* Yuga
is current. Animals
are not to be harmed in sacrifices
in this yuga. It is
not otherwise. Dharma will indeed be
complete, four-footed here,
O gods!

76 ‘Afterwards will be the yuga called *Tretā*
in which three Vedas will
be here. Consecrated animals will
be killed here in
sacrifices. There the fourth foot of dharma
will verily not be.

77 ‘After that, indeed, the mixed time named
Dvāpara will occur,
and in that yuga Dharma will lack two feet.

78 ‘Thereafter when the *Tiṣya* asterism
obtains, *Kali* Yuga
will advance. Dharma will come to stand on
one foot here and there.’

79 “Then the devas and the deva-rishis
said to the Guru who
had spoken thus, ‘When dharma on one foot
goes everywhere here,
what will be our duty, O Bhagwan, tell
us that surely!’

80 “Shri Bhagwan said, ‘Where the Vedas and
sacrifices
and ascesis, likewise truth and restraint
are joined to the dharma
of ahimsa, proceed there O best of gods!
By inhabiting that
land indeed adharma will not touch you
with its foot.’

81 “Vyāsa said, ‘Directed by God, those
devas with the groups of
rishis likewise having namaskar-ed
the Divine, went
to the destinations as they desired.

82 ‘The gods having left, Brahmā alone
remained there to
gaze on the Divine stationed in the form
of Aniruddha.

83 ‘Then the Deva showed himself having made
a maha horse-headed
form, chanting the Vedas and their branches,
holding a water-pot
and an abacus.

84 ‘Having seen that horse-headed deva
of limitless energy,
the world-creator *prabhu*-lord Brahmā,
desiring the welfare
of the worlds,

85 'Bowing his head pranam-ed the boon-
granter, stood before him,
palms joined in *añjali*. Embracing him,
the Deva proclaimed these
words to him:

86 "Reflect upon all the work of people
and their ends according
to the precepts. You are *dhātā*, Ordainer
of all creatures; you are
their *prabhu*-lord and the world-guru.
Assigning you this burden,
I shall quickly obtain satisfaction.

87 "And when the work of the gods will become
unbearable for you,
I shall manifest then as a teacher
of self-knowledge."

88 'Having said this, the horse-headed one
vanished from there.
Directed by him, Brahmā, also, went
without delay
to his own world.

89 'Thus this maha-blessed, lotus-navelled
Eternal is proclaimed
the first share-taker in sacrifices
and the constant
upholder of sacrifices.

90 'And adopting the dharma of *nivṛtti*-
inaction, the goal of
followers of indestructible dharma,
he ordained the dharma
of *pravṛtti*-action for variety
in the world.

91 ‘He is the beginning, He is the middle,
He is the end of all
creatures. He is the Creator, He is
the object of dhyana,
He is the actor, He is the act. At
yuga-end, He sleeps
wholly withdrawing the worlds. Awakening
at yuga-beginning,
He creates the universe.

92 ‘Bow to that Deva, the guna-less,
the endued with gunas,
the unborn, the manifold universal
form, the abode
of all residents of heaven!

93 ‘The lord of the (five) maha-elements,
likewise lord of (eleven)
Rudras, the storm gods, and indeed lord of
(twelve) Ādityas,
the solar gods, likewise lord of (eight) Vasus,
the demi-gods,

94 ‘And indeed lord of the Aśvin twins,
physician deities,
likewise lord of (forty-nine) Maruts,
the wind gods; lord
of the Vedas and sacrifices and
also lord of
the branches of Vedas,

95 ‘Ever sea-dwelling Hari, rush-haired,
serene, addressing
all beings on moksha-dharma,

96 ‘Lord of ascesis and of energy
indeed and of
fame also; ever the lord of speech likewise
the lord of rivers,

97 'Matted-haired Kapardin, Varāha-boar, wise Ekaśṛṅga-
unicorn, Vivasvat the sun, Aśvaśira horse-headed, always
assuming four-fold form,

98 'The secret, the visible by knowledge, immutable-
and-mutable, this unchanging Deva roams, going everywhere.

99 'This is that Supreme Brahman knowable by
the eye of wisdom. Thus this in the past I saw indeed
by the eye of knowledge.

100 'I have told you truly all that you asked me. Do as I
said, O disciples! Serve *īśvara*-God Hari, paean him in
Vedic words and do him puja according to the precepts.'

101 Vaiśaṁpāyana said,
"Thus we were addressed by that wise arranger of the Vedas,
all disciples and his son Śuka, perfect dharma-knower.

102 "And he, our teacher, with us, O protector of the people,
together paeaned Him with verses from the four Vedas.

103 "To you all this have I narrated what you had enquired
of me. Thus in the past, O Raja, had my guru Dvaipāyana,
the island-born, told me!

104 "Whoever listens to this regularly,
whoever recites it
having bowed to God, with concentrated
mind, that human

105 "Becomes free of illness, radiant, full
of strength and beauty.
The sick are freed from sickness, the bound
are freed from bonds,

106 "One desiring desires gains his desires,
obtains long life;
the Brahmin becomes all Vedas-knower,
the Kshatriya
becomes victorious, the Vaishya makes
great gains, the Shudra
obtains happiness.

107 "The sonless gains a son and indeed the
virgin gets her desired
husband; a difficult birth is released,
the pregnant delivers
a son, the barren delivers, fortunate
with sons and grandsons.

108 "The traveller journeys with ease, reciting
this on the way,
and the object one desires, he surely
obtains that.

109 "Hearing these definitive words of the
maha-rishi
recited about the mahatma, best
of *puruṣa*-beings and
this assembly of rishis and heaven-
dwellers, bhaktas
gain great happiness."

SECTION THREE HUNDRED FORTY-ONE

1 Janamejaya said,
“This paean to Madhusūdana,
slayer of Madhu, by
Vyāsa with his disciples, those various
names interpret for
me, O illustrious one!

2 “Pray tell me! I wish to hear (those names) of
Hari, Lord-of-lords-of-
creatures, having heard which I shall become
pure and stainless
like the autumnal moon.”

3 Vaiśaṁpāyana said,
“Hear, O Raja, as lord Hari spoke to
Phālguna-Arjuna,
(born under *phālgunī* asterism)
himself propitious-
minded, explaining the names according
to gunas and deeds.

4 “The names by which that mahatma Keśava-
Kṛṣṇa is paeaned,
about them, O Raja, Phālguna-Arjuna,
slayer of heroic foes,
asked Keśava, the long-and-lovely-haired.

5 “Arjuna said, ‘Bhagwan, Lord of past and
future, Creator
of all beings, Immutable, Refuge
of all worlds,
Cosmic Lord, Granter of freedom from fear
to all people,

6 ‘Your names, O Deva, recited by
maha-rishis
in the Vedas and Puranas that are
secret, acts-wise,

7 ‘Their explanation from you I wish to
hear, O Keśava!
Indeed no one exists other than you,
O *prabhu*-lord, who can
explain your names!’

8 “Shri Bhagwan said, ‘In the Rigveda and
in the Yajurveda,
likewise in the *Atharvans* and the *Sāmans*,
in the Puranas and
in the Upanishads, likewise in
(the treatises)
on Astrology, O Arjuna,

9 ‘In the *Sāṁkhya* and Yoga shastras and
also in Ayurveda,
many are my names mentioned by maha-rishis.

10 ‘Some names there relate to gunas and some
originate in acts.
The explanation of act-born names hear
with great attention
O sinless one! I am telling them, *tāta*,
dear one, as in the past
you were indeed my half, smriti states.

11 ‘Hail to that exceedingly glorious
paramātmā, Supreme
Spirit, of all the embodied, Nārāyaṇa,
the Universal,
the guna-less and endued with gunas!

12 ‘From whose grace Brahmā has been born and from
whose wrath Rudra
has sprung, who is the womb of all creatures
mobile and immobile.

13 ‘That sattva with eighteen qualities,
(*prīti*-amity,
prakāśa-lustre, *udreka*-superiority,
laghutā-agility,
sukha-joy, *akārpaṇya*-liberality,
asaṁrambha-non-enmity,
santoṣa-contentment, *śraddhadhānatā*-faith,
kṣamā-patience,
dhṛti-firmness, ahimsa, *śauca*-purity,
akrodha-non-anger,
ārjava-sincerity, *samatā*-equality,
satya-truth,
anasūyā-non-envy), O best of
the sattvic, is my
transcendent prakriti that by yoga
upholds heaven and earth.
It is cosmic order, truth, immortal,
invincible, is named
the atman of the worlds.

14 ‘From it flow all modifications of
creation and
dissolution. It is the sacrifice
and the sacrificer
and the *purāṇaḥ puruṣo virāṭ*
the ancient, vast Being.
“Aniruddha,” thus is it called, the source
of the becoming-and-
the-vanishing of the worlds.

15 ‘When Brahmā’s night ended, indeed from that
limitlessly
energetic one’s grace a lotus emerged,
O lotus-leaf-eyed one!
There Brahmā arose, born of his grace indeed.

16 ‘And at (Brahmā’s) day’s end, from the forehead
a son indeed of that
wrath-filled deva sprang, Rudra the destroyer.

17 ‘These two, best of the gods, smriti declares
are born of grace and wrath,
following his directed paths, carry out
creation and destruction.
Bestowing boons on all creatures, they are
but his instruments here.

18 ‘*Kapardī*-dreadlocked, *Jaṭila*-matted-
haired, *Muṇḍa*-shaven-
headed, inhabiting crematoria,
observing austere vows,
Rudra is a yogi terrific in
the three worlds,

19 ‘Destroyer of Dakṣa’s sacrifice and
indeed destroyer of
Bhaga’s eyes, Nārāyaṇa is his soul,
yuga after yuga;
know that, O son of Pāṇḍu!

20 ‘Indeed, by doing puja to verily
that deva-of-devas
Maheśvara-Great-God-Shiva, O Pārtha,
son of Pṛthā-Kuntī,
prabhu-lord Nārāyaṇa is worshipped.

21 ‘I am indeed the atman of the worlds,
of the cosmos, O son
of Pāṇḍu. Hence first I offer puja
to my atman, Rudra.

22 ‘If I do not worship that boon-giving
īśāna-the-Ruler,
Shiva-the-benign, none will worship myself,
thus my mind thinks.
It is the mandates I make that are followed
by the world.

23 ‘The mandates are indeed worthy of puja.
Hence I do puja to
him (Rudra). One who knows him, he knows me;
one who follows
him, he is indeed my follower.

24 ‘And indeed Rudra is Nārāyaṇa,
one essence split
into two forms roaming the worlds, O son
of Kuntī, established
in persons, in all work.

25 ‘No one indeed can grant me a boon,
O delighter
of Pāṇḍavas! Reflecting thus in my
mind, the ancient
Cosmic God, for the sake of a son, I
worshipped my own
atman by my atman.

26 ‘Never does Vishnu do pranam to any
deity except indeed
his own self. Therefore do I revere Rudra.

27 ‘Brahmā, Rudra and Indra with the devas
and the rishis worship
the best among deities, the deva
Nārāyaṇa Hari.

28 ‘Among future and present living
beings indeed,
O Bharata-dynast, the foremost of
all is Vishnu and he
should be served and worshipped regularly.

29 ‘Bow to Vishnu the oblation-giver, similarly
Bow to the protection-granter,
Bow to the boon-granter, O son of Kuntī,
Bow to the consumer of oblations and libations!

30 ‘Four types of people are my bhaktas (the
distressed, the enquiring,
wealth-seekers and the wise), thus have
you heard. Of them
the best are those solely devoted to
me and not indeed to
any other deity. I am indeed the end
of those working
without expectation.

31 'Those remaining three types of bhaktas are
held to be cravers of
fruits. All will fall from dharma, but the
enlightened possess the best.

32 'Brahmā, *Śitikaṇṭha*-dark-blue-throated-
Shiva, and those other
deities, smriti states, the excellent
enlightened who serve them
want me the Transcendent indeed. These
distinctions among
bhaktas have I recited to you, Pārtha,
son of Pṛthā-Kuntī.

33 *tvaṁ caivāhaṁ ca kaunteya naranārāyaṇau smṛtau /*
bhārāvataraṇārthaṁ hi praviṣṭau mānuṣīṁ tanum //
'You and I indeed, O Kaunteya, son
of Kuntī, are declared
Nara and Nārāyaṇa. For removing
the burden (of earth)
indeed have we entered human bodies.

34 'Knowing spiritual yoga, I know
who I am and from where
O Bharata-dynast, the dharma
marked by *nivṛtti*-
inaction, similarly that bringing
prosperity also.

35 *narāṇām ayanaṁ khyātam aham ekaḥ sanātanaḥ*
āpo nārā iti proktā āpo vai narasūnavaḥ
ayanaṁ mama tat pūrvam ato nārāyaṇo hy aham //
'Famed as the place of refuge of humans,
I am the One Eternal.
Water is called *nārā*; water is indeed
produced from
nara. That was my *ayana*-place of
refuge in the
past, therefore am I *Nārāyaṇa*.

36 ‘I envelop the entire universe
having become Surya
with its rays and I am the home of all
creatures, therefore
am I *Vāsudeva.*

37 ‘And I am the end of all creatures and
their progenitor too,
O Bharata descendant! I pervade
heaven and earth,
O Pārtha, son of Pṛthā-Kuntī and
my splendour is excessive.

38 ‘And what all nature wishes for at the end,
that am I, O Bharata-
dynast! And also I move (everywhere),
O Pārtha, son of
Pṛthā-Kuntī, so am I named *Vishnu.*

39 ‘By *dama*, self-control, wishing for success,
indeed people desire
me, heaven and earth and the region
in-between. Therefore,
indeed, am I *Dāmodara.*

40 ‘*Pṛśni*, thus are called food, Vedas, water
and *amṛta*-ambrosia.
These are ever in my womb. Hence, indeed,
am I *Pṛśnigarbha.*

41 ‘Rishis say thus about me that Trita,
thrown into a well, (prayed)
“O Pṛśnigarbha, save Trita thrown by
Ekata and Dvita!”

42 ‘Thereupon, that first son of Brahmā, the
best of rishis Trita,
rose out of the well indeed by paeaning
Pṛśnigarbha.

43 'Surya that heats the worlds, Agni and also
Soma the moon,
their rays that illuminate are called my
hair. Hence, the omniscient
best of the twice-born call me *Keśava*,
long-and-lovely-haired.

44 'His own wife was impregnated by
mahatma Utathya,
and indeed sometime, by divine maya,
Utathya vanished.
Then Bṛhaspati reached that wife of his,
O Bharata dynast!

45 'To that best of rishis, arrived there for
coitus, thus spoke
the embryo, O son of Kuntī, endued
with the five elements:

46 "Already am I here, O boon-granter!
You should not molest my
mother!" Having heard this, Bṛhaspati,
furious, cursed him:

47 "Since you have barred me, approaching for coitus,
therefore shall you
be born blind by my curse, there is no doubt."

48 'By that curse of the chief rishi a great
darkness came to him.
Indeeed that rishi was named Dīrghatamā
in the past.

49 'He acquired the eternal four Vedas
with their limbs and
subdivisions. Then he concentrated
the mind on this
secret name of mine,

50 'Following the rules, (uttered) "Keśava"
again and again.
He became endued with eyesight and further
was called "Gautama",
filled-with-rays-of-light.

51 'Therefore, indeed, this name of mine, *Keśava*,
O Arjuna,
grants boons to the devas and all the
mahatma rishis.

52 'Agni and *Soma*-water uniting
become the same
in the mouth. Hence the entire mobile and
immobile universe
is composed of Agni and *Soma*-water.

53 'Further, in the Purana it is said Agni and *Soma*-water are one in nature and Agni is the mouth of the devas. Being of one nature, they augment each other and uphold the worlds.'

SECTION THREE HUNDRED FORTY-TWO

1 "Arjuna said, 'In the past how did
Agni and *Soma*-water
become one in nature? Doubts about this
are born in me.
Sever that, O Madhusūdana,
slayer-of-Madhu!'

2 "Shri Bhagwan said, 'Gladly shall I relate
to you, O son of Pāṇḍu,
the ancient tale of the emergence of
my own energy,
O Pārtha, son of Pṛthā-Kuntī. Listen
single-mindedly to me!

3 'After the time of total dissolution by flooding, when a thousand four-yuga-cycles end,

All creatures, mobile and immobile, are annihilated into the Unmanifest; *Jyoti*-light, *dharaṇi*-earth and *vāyu*-wind are lost in blind darkness; the worlds are submerged in the waters of a single ocean.

Darkness overwhelming, nameless, unique, remains established.

Neither night nor day, neither reality nor unreality, neither manifest nor unmanifest exist.

In such circumstances, by adopting Nārāyaṇa's gunas, the imperishable, undecaying, without senses, inconceivable, unborn, truth itself, non-violent, lovely, distinguished by varied inclinations,

The imperishable, undecaying, formless, all-pervading, all-creator, eternal, immutable *Puruṣa*-Being Hari appears from the darkness.

4 'There is authority also for this (Rig Veda X.129).
nāsīd aho na rātrir āsīt na sad āsīn nāsad āsīt
tama eva purastād abhavad viśvarūpam
sā viśvasya jananīty evam asyārtho 'nubhāṣyate
"Then there was no day, nor was night there;
Neither being nor non-being was there.
Darkness indeed was there at first as the form of the cosmos."

She is the mother of the universe. Thus is said to be the meaning of this.

5 'Then at that time from that darkness-born *Puruṣa*-Being, lotus-born Brahmā appeared. That *Puruṣa*-Being, inclined to create creatures, from his eyes created Agni and *Soma*-water.

After creatures were created, the creatures in sequence appeared as Brahmin and Kshatriya.

What is Soma, that is Brahma; that Brahma is the Brahmin.

What is Agni, that is Kshatriya. The Brahmin is stronger than the Kshatriya.

Why thus? As his guna-quality is visible to the world.

Superior to the Brahmin no creature had been born previously. Feeding the blazing Agni is having performed a sacrifice, say I.

Brahmā, having created and established creatures, upholds the three worlds.

6 'A mantra declaring this also exists indeed: "You, O Agni, are the officiating priest in sacrifices of the universe, Benefactor of devas and humankind."

And authority exists here: "O Agni you are the priest of the universe and of the sacrifices."

"You benefit devas and humans."

Agni is indeed the priest and the sacrificer in sacrifices.

That Agni is Brahma (presiding priest of the sacrifice).

7 'No sacrificial fire is there indeed without mantras. Without a person no ascesis occurs.

By oblations with mantras, puja of devas and humans exists. Hence have you been appointed officiating priest in sacrifices.

Among humans with the right to officiate in sacrifices, Brahmins indeed are ordained to officiate, neither Kshatriyas nor Vaishyas among the twice-born classes.

Therefore Brahmins, indeed being Agni, uphold sacrifices.

Sacrifices satisfy devas; devas enliven *pṛthivī*-earth.

8 'In the *Śatapatha Brahmana* indeed (about) the Brahmin (it is said),

That learned one who offers the oblation of gifts into a Brahmin's mouth, pours oblations into the sacrificial Agni.

Thus, also, Brahmins become Agni. The learned nourish Agni.

Agni is Vishnu pervading all creatures, upholding prana.

Also, here are slokas sung by Sanatkumāra.

9 'Brahmā, the origin of all, first created
  the pure cosmos.
By the sound of the Veda, Brahma-born
  immortals remain in heaven.

10 'Brahmins' intellect, speech, acts, faith and
  ascesis bear *mahī*-
earth and sky as excellent *amṛta*-
  ambrosia
is borne in a suspended pot.

11 *nāsti satyāt paro dharmo nāsti mātṛsamo guruḥ*
brāhmaṇebhyaḥ paraṁ nāsti pretya ceha ca bhūtaye

'No dharma exists greater than Truth
No guru exists like the mother
No creature exists greater than the Brahmin
Here and hereafter.

12 'Neither do oxen wax and bear loads,
nor are milk-pots
churned for gifting; (people) get degraded
and become robbers
in those realms where Brahmins are without
livelihood.

13 'By the authority of Veda, Purana and *itihāsa*-history, Brahmins, emerging from the mouth of Nārāyaṇa, are the souls of all, lords of all, promote welfare of all.

Indeed during the silence of that boon-granting Deva that Brahmins first appeared. After Brahmins, the remaining classes appeared.

Thus Brahmins are distinguished from deities and asuras when created in the past by myself become Brahmā indeed producing the gods, asuras, maha-rishis, species of creatures, establishing and checking them.

14 'Because of raping Ahalyā indeed, (cursed) by Gautama, Indra got a tawny beard.

And because of Kauśika, Indra lost his testes and obtained ram's testicles.

Puraṁdara-Indra's hand, thunderbolt upraised to prevent the Aśvins (from taking sacrificial shares), was paralysed by Cyavana.

And Dakṣa, enraged at the destruction of his sacrifice, engaged himself in great ascesis and produced an extra eye on Rudra's forehead.

15 'At Rudra, dedicated for the slaying of the Tripura asuras, Uśanas-Śukra plucked out his locks and flung.

Thereafter appeared serpents thence.

His throat, squeezed by those snakes, turned blue.

Or, in the past epoch of Svāyaṁbhuva-Manu, (his throat) grasped by Nārāyaṇa's hand indeed, became blue-throated.

16 'For extracting *amṛta*-ambrosia when Bṛhaspati, son of Aṅgirasa, went for the preparatory rite and touched water, it did not become pellucid.

Therefore Bṛhaspati became furious with water.

(He said), "Since at my touch you remained dirty and did not become clear, therefore from today onwards you shall be tainted, teeming with fishes, dolphins and tortoises and other creatures."

Then onwards, water has been teeming, filled with them.

17 'Viśvarūpa, son of Tvaṣṭṛ was priest to the devas and sister's son of the asuras.

He, publicly offering share (of sacrifices) to the devas, indiscernibly gave to the asuras.

18 'Then the asuras led by Hiraṇyakaśipu begged a boon from their sister, Viśvarūpa's mother.

"O sister, your son, three-headed Triśirā-Tvāṣṭra-Viśvarūpa, priest of the devas, publicly gives shares to the devas and secretly to us.

Thereby the devas wax, we wane.

Therefore, you ought to bar him (from giving them) and to prefer us."

19 'Then to Viśvarūpa, who had gone to Nandana forest, his mother said,

"Son, why do you augment the enemy's side, not the side of your maternal uncles?

You should not do so."

That Viśvarūpa, considering "Mother's words are inviolable," greatly honouring her, went to Hiraṇyakaśipu.

20 'From the son of the Golden Womb Brahmā, Vasiṣṭhā, Hiraṇyakaśipu received a curse:

"Because you have appointed another as priest, therefore your sacrifice will remain incomplete. You will obtain death from an unprecedented being."

From that curse Hiraṇyakaśipu met his death.

21 'Viśvarūpa, for the sake of augmenting his maternal relatives, engaged in ascesis.

For breaking his vow, Indra engaged numerous lovely apsaras.

Having seen them, his mind became excited and before long he became attached indeed to the apsaras.

Having understood his attachment, the apsaras said, "We are going to where we came from."

22 'To them Tvāṣṭra, son of Tvaṣṭṛ, said, "Where will you go? Remaining here with me will be good for you."

To him they said, "We are apsaras, deva-women. Previously we have chosen boon-granting, influential Indra!"

23 'Then to them said Viśvarūpa, "As from today Indra and the devas shall not be."

Then he began doing *japa*, mentally reciting mantras.

By those mantras three-headed Triśirā throve.

With one mouth he drank *soma* duly poured by the twice-born engaged in sacrifices in all the worlds, with one ate the food offered and with one Indra and the devas (energy).

Then Indra, having seen him waxing, nourished in all limbs by drinking *soma*, worried about danger.

24 'The devas along with Indra approached Brahmā and said, "*Soma* duly offered in all sacrifices is drunk by Viśvarūpa.

We have no shares.

The side of the asuras is waxing; we are waning.

Then surely you ought to ordain for our welfare at once."

25 'To them Brahmā said, "The Bhārgava rishi Dadhīca is engaged in severe ascesis.

Beg a boon of him so that he renounces his body.

With those bones make *vajra*, the thunderbolt."

26 'The devas went there where the Bhagwan rishi Dadhīca was engaged in severe ascesis.

Reaching there Indra, with the devas, said, "Bhagwan! Is your ascesis proceeding well, without obstruction?"

To them Dadhīca said, “Welcome! Say what I can do for you.

As you say, so shall I do.”

They said to him, “You ought to abandon your body, Bhagwan, for the sake of the world.” Then maha-yogi Dadhīca, remaining undejected, equable in happiness and sorrow, meditating deeply on the atman, abandoned the body.

27 ‘He having moved away to the Supreme Atman, gathering his bones *Dhātā*-Brahmā made *vajra*, the thunderbolt.

With that *vajra* made of Brahmin bones, impenetrable and irresistible and into which Vishnu entered, Indra slew Viśvarūpa

And cut off his heads.

Because of that, thereafter, Tvaṣṭṛ churned Viśvarūpa’s body to produce indeed a foe, Vṛtra, whom Indra slew.

28 ‘Scared of those dual sins of Brahminicide, Indra, abandoning the kingdom of devas, reached a lotus-stalk produced in the cool waters of Mānasa lake.

And there by virtue of occult powers, having the size of an atom, entered a knot on the lotus-stalk.

29 ‘Then, terrified of Brahminicide, the lord of the three worlds, Śacī’s husband, having vanished, the universe became ruler-less.

Rajas and tamas entered the devas;

Mantras of maha-rishis no longer acted;

Rakshasas appeared;

The Vedas went to ruin.

Without Indra, powerless, the worlds became easy to overcome.

30 ‘Then the devas and rishis anointed Āyu’s son named Nahuṣa to kinghood of devas.

Nahuṣa, with five hundred lights blazing on his forehead that snatched away all energy, began to rule heaven.

Then people regained their natural state and were at ease.

31 'Nahuṣa then said,

"All that Śakra-Indra enjoyed is present before me, save Śacī-Indrāṇī."

He, having spoken thus, arrived near Śacī-Indrāṇī and said this:

"O blessed one! I am the Indra of the devas. Serve me!"

To him Śacī-Indrāṇī replied,

"By nature you are fond of dharma and are born in the dynasty of Soma.

You should not violate another's wife!"

32 'Then Nahuṣa said to her,

"I occupy the position of Indra.

I have seized Indra's kingdom and treasures. There is no adharma at all in you being enjoyed by Indra."

She said to him, "Presently I am observing some vow that is incomplete. After its final ablutions, I shall come to you within a few days."

Thus addressed by Śacī-Indrāṇī, Nahuṣa left.

33 'Now Śacī-Indrāṇī, distressed with sorrow and pain, eager to see her husband, seized by fear of Nahuṣa, approached Bṛhaspati.

He, seeing her approach, entering into meditation, having understood she was dedicated to working for her husband, Bṛhaspati said,

"By following this vow and ascesis, invoke the boon-granting devi Upaśruti.

She will show you Indra."

34 'Then she, resorting to maha-rules, invoked boon-granting devi Upaśruti by mantras.

That Upaśruti came near Śacī and said this: "Here I am, present at your summoning.

What can I do that is dear to you?"

Bowing the head in pranam to her, Śacī said, "O Bhagawati, Divine One, I deserve to be shown my husband by you. You are truth, I believe."

She brought her to Mānasa lake,

There showed her Indra within the knot of a lotus-stalk.

35 'Indra having seen his wife thin and exhausted began to muse:

"*Aho*, this maha-grief has come upon me today!

Ruined indeed as I am, she, distressed by sorrow, has found me out!"

To her Indra said, "How are you?"

She said to him, "Nahuṣa has summoned me.

I have appointed a time."

36 'To her Indra said, "Go you to Nahuṣa and say, 'Come to me riding in an unprecedented vehicle drawn by rishis and take me away.

Maha-vehicles pleasing to the mind are Indra's indeed in which I have ridden.

You should come to me by other means.' "

She, thus advised, rejoicing, left.

Indra too indeed entered the knot on the lotus-stalk.

37 'Then seeing Indrāṇī-Śacī had arrived, Nahuṣa said, "That time is over."

To him Śacī spoke as had been told by Śakra-mighty-Indra.

He, riding on a vehicle yoked to maha-rishis, set out to go near Śacī.

38 'Now the pot-born son of Mitra and Varuna, Agastya, saw the maha-rishis being treated hostilely by Nahuṣa.

By the feet he spurred him (Agastya).

Thereupon he then said to Nahuṣa, "Improper-deed-doer, sinful, fall to *mahī*-earth!

Be a snake as long as *bhūmi*-earth and hills exist!"

He, simultaneously with the maha-rishi's words indeed, fell from the vehicle.

39 'Now the three worlds became Indra-less again.

Then the devas and rishis went to take shelter with Bhagwan Vishnu for Indra's sake.

And they said to him, "O Bhagwan, you should rescue Indra overwhelmed with Brahminicide!"

Thereafter that boon-granter said to them, "Let Śakra-Indra perform the Vaishnava *aśvamedha yajña*, horse-sacrifice.

Thereafter he will regain his own station."

40 ‘So, when the devas and rishis did not see Indra, then they said to Śacī-Indrāṇī, “O blessed one, go and bring Indra!”

She went again to that lake.

And Indra, rising out of that lake, came to Bṛhaspati.

Bṛhaspati performed the maha-sacrifice, *aśvamedha* for the sake of Śakra-mighty-Indra.

Thereafter, releasing a horse with body like a spotted black antelope, having made a vehicle for Indra, lord of Maruts, Bṛhaspati brought him to his own station.

41 ‘Thereafter, that Raja of the devas, paeaned by devas and rishis, remained in heaven becoming stainless.

Brahminicide was apportioned among four places: women, agni, trees and cows.

Thus empowered by Brahmin energy, Indra, having slain foes, attained his own station.

42 ‘For the purpose of releasing Nahuṣa from the curse, begged by devas and rishis, Agastya said,

“ (It will be) when born in his own lineage, the splendid dharma-raja Yudhiṣṭhira, having replied to his questions, frees Bhīma.”

43 ‘In the past maha-rishi Bharadvāja, washing in the skyey Gaṅgā, was struck by Vishnu’s third traversing step.

His chest, struck with water from Bharadvāja’s hand, his breast was embellished with a mark (the Śrīvatsa).

44 ‘By maha-rishi Bhṛgu’s curse, Agni became omnivorous.

45 ‘Aditi verily cooked food for the devas (thinking)
“Having eaten this they will be able to slay the asuras.”

There Budha arrived, his vow completed,
And said to Aditi, “Give me alms!”
(Thinking), “The devas should eat this first, none else,”
Aditi did not give alms.

Then, enraged by alms being refused, Budha, one with Brahmā, slew Vivasvat the brilliant, son of Aditi, in his second birth, known as *aṇḍa*-Egg.

That Śrāddhadeva, the deva presiding over obsequies, Vivasvān the brilliant, took birth as *mārtaṇḍa*, dead-egg.

46 'Dakṣa indeed had sixty daughters.

Of them, thirteen he presented to Kaśyapa; ten to Dharma; ten to Manu; twenty-seven to Indu, the moon.

They, named *Nakṣatras*, were all equal, but Soma the moon loved Rohiṇī most.

At that, the remaining wives, jealous, going to their father reported the matter:

"Bhagwan, we are equally beautiful, but Soma is more attached to Rohiṇī."

He said, "Consumption shall attend him."

47 'By Dakṣa's curse, consumption entered Raja Soma, the moon.

He, possessed by phthisis, approached Dakṣa.

And Dakṣa said to him, "Your behaviour is not impartial."

There the rishi said to Soma, "Consumption is emaciating you.

In the sea in the Western direction is the tirtha Hiraṇyasaras, golden lake.

Going there, bathe!"

Then Soma went there to Hiraṇyasaras tirtha.

And having reached there, bathed himself.

Having bathed he freed himself from sin.

And there, when Soma became resplendent in that tirtha, since then that tirtha became known as *Prabhāsa*-Splendour.

Because of that curse, till today Soma wanes during the new-moon phase,

Waxing till the full moon. Its body is seen endued with a cloud-like mark.

It has a clear mark of a hare that has cloud-like colour.

48 'Maha-rishi Sthūlaśirā was engaged in severe ascesis in the north-eastern part of Meru.

As he was performing severe ascesis, a pure breeze carrying all types of scent began blowing and touched his body.

By ascesis, his body was heated and emaciated. Being fanned by the breeze brought gladness to his heart.

There, as that breeze fanned and gladdened him, the trees displayed splendid flowers. "You will not be seen full of flowers at all times in future!" he cursed them.

49 'Nārāyaṇa for the sake of the world became, in the past, a maha-rishi named Vaḍavāmukha, horse-headed.

He, while performing severe ascesis on Meru, summoned the sea which did not come.

Angered by that, by the heat of his own body he made the water still

And turned it salty like exuded perspiration

And he said, "Undrinkable will your water become.

This water of yours, when drunk by one named Vaḍavāmukha, will became sweet."

From then till now that one named Vaḍavāmukha follows the waters of the sea, drinking.

50 'Umā, daughter of Himavat-snow-covered mountain, was desired by Rudra-Shiva.

And maha-rishi Bhṛgu too approaching Himavat said, "Give me your virgin daughter Umā."

To him Himavat said, "The desired bridegroom is Rudra."

To him Bhṛgu said, "Because you have rejected my wish to wed your daughter, therefore you shall not be a receptacle for gems."

Till today these rishi-words remain valid.

51 'Such is the majesty of Brahmins.

Kshatriyas also enjoy this eternal unchanging *pṛthivī*-earth like a wife.

This Brahma is related to Agni and Soma.

Thus the universe is upheld.

52 'I am stating the explanation of
my names. Listen
single-mindedly! It is said that
eternal Surya and
candramā-moon's rays are known as my hair.
They indeed illuminate
and heat the universe, rising separately.

53 'By illuminating and heating indeed
they delight the cosmos,
by these works done by Agni and Soma.
O son of Pāṇḍu!
So I am *Hṛṣīkeśa*, delightful-
haired, ruler Īśāna,
boon-granting Creator of the world.

54 ‘Invoked with the *iḍa* mantra while pouring
oblations in
sacrifices, I take away portion
of the offering, and
in colours I am the excellent *hari*,
tawny. Therefore am I
Hari, states smriti.

55 ‘Considered verily the best *dhāma*-
abode, of creatures and
indeed *ṛta*-truth, the truly wise call
me *Ṛtadhāmā*,
abode of truth.

56 ‘And in the past *dharaṇī*-earth, destroyed,
was not found, indeed
gone into a cave, (I found her).
Govinda, thus
the devas paeaned me in speech.

57 ‘And *Śipiviṣṭa* (my name) is explained
as the hairless
(formless) one. Since I verily pervade
whatever there is,
smriti indeed declares me *Śipiviṣṭa*.

58 ‘The composed rishi Yāska sang of me
in many sacrifices
verily as *Śipiviṣṭa*. Therefore,
I came to bear
this secret name.

59 ‘Having paeaned me as *Śipiviṣṭa*
rishi Yāska,
highly intelligent, by my grace
restored the ruined
submerged *nirukta*, etymological
meaning of Vedas.

60 *na hi jāto na jāye 'haṁ na janiṣye kadā cana /*
kṣetrajñaḥ sarvabhūtānāṁ tasmād aham ajaḥ smṛtaḥ //

'Never indeed was I born
Never am I born
Never shall I ever be born.
I am *Kṣetrajña*, knower-of-the-body,
In all creatures.
Therefore, says smriti, I am *Aja*, unborn.

61 'Never in the past have I uttered
anything mean
or obscene. Ṛtā, daughter of Brahmā,
devi Sarasvatī,
she is my truth.

62 'Being and Non-Being are indeed within
myself, O son of Kuntī!
The rishis in Brahmā's blue-lotus-abode
know me as *Satya*-Truth.

63 'Never before have I fallen from sattva.
Know sattva to
be my making indeed. In this birth here
that previous
sattva is in me, O Dhanaṁjaya-
wealth-winner-Arjuna!

64 'Engaged in work without expectation,
I am settled
in sattva. Visible with *Sātvata*
knowledge, I am
Sātvata, lord of the Sātvatas.

65 'I plough *medinī*-earth, O Pārtha-Arjuna,
having become
a maha-ploughshare of black iron and
as because my
complexion is *kṛṣṇa*, black, therefore am
I *Kṛṣṇa*, O Arjuna! –

66 'I have joined *bhūmi*-earth with *adbhi*-water,
vyoma-space with
vāyu-wind and united *vāyu*-wind
with *teja*-light.
Hence am I *Vaikuṇṭha*, un-indolent.

67 ‘Nirvana is supreme happiness; it
is called transcendent
dharma. From that, not fallen in the past,
I am *Acyuta*,
Unfallen, for that deed.

68 ‘*Pṛthivī*-earth and *nabha*-sky both are
famed in all the world.
Because I uphold them, I am known justly
as *Adhokṣaja*,
upholder-of-earth-and-sky.

69 ‘Those learned in Vedic interpretation
who reflect on
the significance of words, they, seated,
sing of me before the
sacrificial altar as *Adhokṣaja*.

70 ‘Because of whom the fallen does not perish,
others call that *Adhokṣaja*.
The supreme rishis being of one opinion
declared about this word:
None in the universe is *Adhokṣaja*
indeed except
prabhu-lord Nārāyaṇa.

71 ‘Ghee is my radiance that sustains lives
of creatures. As
Ghṛtārci do composed knowers of the
Vedas proclaim me.

72 ‘Three indeed are famed as elementary
fluids generated by
acts, thus smriti states: *pitta*-bile, *śleṣmā*-phlegm
and *vāyu*-wind.

73 ‘And these support creatures and when these weaken,
they weaken. Therefore
knowers of Ayurveda, life-science,
call me *Tridhātu*,
the triple fluids.

74 ‘As *vṛṣa*-bull indeed Bhagwan Dharma
is famed in the
world, O Bharata dynast! In *Nighaṇṭuka*
the Vedic glossary,
know I am called the excellent *Vṛṣa*.

75 ‘*Kapi* denotes boar and excellent and
Dharma is called *vṛṣa*.
Therefore Kaśyapa, lord of creatures,
called me *Vṛṣākapi*.

76 ‘Neither my beginning, nor the middle
so also not indeed
the end at all can gods and asuras
understand. *Anādi*,
Beginning-less, indeed, so also
Amadhya, Middle-less
and also *Ananta*, End-less, am I
sung of, *Īśa*-Supreme,
Vibhu-All-Pervading, *Lokasākṣī*-
World-Witness.

77 ‘Pure words, worth hearing, I listen to here,
O Dhanaṁjaya
Wealth-Winner-Arjuna and never do
I accept the sinful.
Hence am I *Śuciśravā*, listening
to the pure.

78 ‘In the past, having become a one-horned
boar, divinely splendrous,
I uplifted this *bhūmi*-earth. Hence indeed
am I *Ekaśṛṅga*,
the One-horned.

79 ‘In this manner in that boar form, I was
triple-humped. Hence,
for the measure of my body, I was
famed as *Trikakud*,
the triple-humped.

80 ‘Whom those deliberating Kapila’s
knowledge-system
call *Viriñca*, that lord of creatures, indeed,
am I, imparter of
consciousness, creator of all worlds.

81 ‘Allied to knowledge, I, stationed in
Āditya-Surya
eternal, am called *Kapila* by
Sāṁkhya acharyas
sure of their conclusions.

82 ‘Radiant *Hiraṇyagarbha*, the golden womb,
who is paeaned
in Vedic verses, constantly worshipped
by yogis, that lord
indeed am I, smriti declares.

83 ‘The Rig Veda with twenty-one branches
am I called and
the Sama Veda with a thousand branches
indeed by Veda-knowing
people. Learned Brahmins, my bhaktas, rare
indeed, sing of me in
the *Āraṇyakas*.

84 ‘With fifty-six, eight and thirty-seven
branches, that Yajur
Veda am I, declare the *Adhvaryu*
priests of the Yajur Veda.

85 ‘The Atharva Veda, with five *Kalpa*-
investigations
augmented with rites, is conceived as me
indeed likewise by
learned Brahmins knowing the Atharva Veda.

86 ‘Whatever sub-divisions of branches
exist and the verses
sung in them, the vowels uttered there, know
them all to be made by me.

87 'When that horse-headed one rises to grant
boons, O Pārtha-Arjuna,
that am I indeed. In the appendix
(to the Vedas)
I am the knower of the sequence and
division of alphabets.

88 'By the path directed by Rāma, by
my grace, mahatma
Pāñcāla obtained from the Eternal
Being that sequence.
In the Bābhravya lineage was born
that first expert
in the sequence.

89 'From Nārāyaṇa having obtained as
boon unsurpassed yoga,
that Gālava created (rules of) *krama*-
sequence, having created
the (rules of) teaching.

90 'Powerful Raja Brahmadatta of
Kaṇḍarīka lineage
having recalled and remembered again
and again the sorrows
born of birth and death, in seven births, due
to his pre-eminence
found the wealth of yoga.

91 'In the past, I was famed, O Pārtha-Arjuna,
for some reason
as son of Dharma. So I am *Dharmaja*
states smriti, O Kuru-tiger!

92 'Previously Nara and Nārāyaṇa
performed severe,
unchanging ascesis riding on the
dharma-vehicle
on Gandhamādana mountain.

93 'And at that time indeed the sacrifice
of Dakṣa took place.
And indeed Dakṣa did not envisage
a share for Rudra-Shiva,
O descendant of Bharata!

94 ‘Then, from Dadhīci’s words, Dakṣa’s
sacrifice was
destroyed (by Rudra) hurling the pike
blazing with anger
again and again.

95 ‘That pike, having burnt to ashes Dakṣa’s
sacrifice entirely,
suddenly appeared near us in Badari
ashram. With maha-speed,
O Pārtha-Arjuna, it fell on
Nārāyaṇa’s chest.

96 ‘Enveloped in its energy, Nārāyaṇa’s
hair took on the
colour of *muñja*-sedge. Hence am I
Muñjakeśavān,
green or sedge-haired.

97 ‘That pike was shaken off by the mahatma
by exclaiming, *huṁ*!
Struck down by Nārāyaṇa, it returned
to Śaṁkara-Shiva’s hand.

98 ‘At this, Rudra rushed at the two rishis
immersed in ascesis.
Then when he came near, his throat was seized with
his hand by Nārāyaṇa
that universal atman, whence the throat
became dark, *śitikaṇṭha*.

99 ‘Now, for repulsing Rudra, Nara grasped
a blade of grass,
and infusing it with mantras, turned it
into a maha-axe.

100 ‘Immediately he hurled it at Rudra
who, receiving it,
then broke it into pieces. Hence, from the
splintering of the axe
smriti declares I am *Khaṇḍaparaśu*.’

101 “Arjuna said, ‘But in that triple-worlds-
destroying war,
O Vārṣṇeya-Vṛṣṇi-descendant-Kṛṣṇa,
who obtained victory
there? Tell me that, O Janārdana,
exciter-of-people!’

102 “Shri Bhagwan said, ‘The two, Rudra and I,
Nārāyaṇā,
being embattled, then all the worlds at
once grew anxious.

103 ‘*Pāvaka*-Agni could not accept pure
oblations duly
poured in sacrifices. The Vedas were
no longer revealed
in the minds of pure atman-ed rishis.

104 ‘And indeed rajas and tamas enveloped devas then.
Vasudhā-earth
shook and the sky verily split,

105 ‘And luminaries lost radiance and
indeed Brahmā
fell from his seat. The seas dried up; the
Himalayas shattered.

106 ‘At the appearance of such omens,
O son of Pāṇḍu,
Brahmā, surrounded by all classes of
devas and mahatma
rishis, quickly arrived at that place where
the battle was on.

107 ‘He, having joined palms in *añjali*, the
four-faced penetrator
of mysteries spoke words to Rudra: “May
the worlds be well indeed!
Lay down your arms, out of desire for
cosmic welfare.

108 “Who is indestructible, unmanifest,
supreme,. creator of
the cosmos, and who is known as changeless,
doer, free from
dualities, inactive,

109 “The one becoming manifest, is this
single blessed
form Nara-and-Nārāyaṇa indeed, both
born in Dharma’s lineage.

110 “Yoked to maha-ascesis and maha-
vows are these best
of devas. I am born by his grace for
some reason, and
indeed you, *tāta*-dear-one, eternal,
are born of his anger
in the earlier creation.

111 “With me, these deities and maha-rishis,
propitiate
this boon-granter so that the worlds are at
peace without delay.”

112 ‘Thus addressed by Brahmā, Rudra discarded
his fiery wrath, then
propitiated the *prabhu*-lord, deva
Nārāyaṇa
and took shelter with the adorable
origin of
the universe, boon-granter Hari.

113 ‘Then the boon-granting, anger-conquered
senses-controlled
deva became pleased there and friends with Rudra.

114 ‘Well-worshipped by rishis and indeed Brahmā
and the deities, Hari,
lord of the cosmos, spoke to the deva
Īśāna-ruler-Rudra:

115 “One who knows you, he knows me.
One who follows you, he follows me.
No difference at all exists between us.
Let not your mind think otherwise.

116 “From today your pike’s mark will become my
Śrīvatsa whorl
and also by my hand’s mark you will become
Śrīkaṇṭha, lovely-throated.”

117 “Shri Bhagwan said, ‘Thus creating marks on
each other, the rishis
then having established unique,
intimate friendship with
Rudra, despatching the deities, began
practising ascesis calmly.

118 ‘This have I told to you, O Pārtha-Arjuna,
the victory
of Nārāyaṇa in battle and indeed
the secrets of
my names have I explained to you, O Bharata-
dynast. Those that are told
by rishis here have I recited to you.

119 ‘Thus, assuming manifold forms I roam
vasuṁdharā-earth here
and the world of Brahmā, O son of Kuntī,
and eternal Goloka.

120 ‘Protected by me in battle, you won
a maha-jaya-victory.
The one who used to go before you when
war occurred, know that was
Rudra-Shiva, O son of Kuntī, the
deva of devas, the
matted-haired Kapardin!

121 ‘He is *kāla*-Time indeed, born of my
anger, I have told you.
The foes you slew had indeed already
been slain by him.

122 ‘To that immeasurably powerful
deva of devas,
husband of Umā, lord of the universe,
unchanging deva
Hara, bow devotedly.

123 ‘Of him I have told you earlier
again and again
as born from anger and previously of
his might too,
O Dhanaṁjaya-Arjuna.’ ”

SECTION THREE HUNDRED FORTY-THREE

1 Śaunaka said,
“O Sauti, very extensive is the
tale you have told,
having heard which all the sages have
become most amazed.

2 “Visiting all ashrams and also
bathing in all tirthas
are not as fruitful, O Sauti, as is
the story of Nārāyaṇa.

3 “Our limbs have become wholly purified
having heard this tale from
the beginning based on Nārāyaṇa,
pure, removing all sins.

4 “The Bhagwan Deva worshipped by all
the worlds is hard
to behold by all the celestials
including Brahmā
and the other maha-rishis.

5 “That Nārada could have darshan of deva
Nārāyaṇa Hari
was surely by that deva’s permission,
O son of Sūta!

6 "When he had darshan of Jagannātha,
the cosmic lord, stationed
in the body of Aniruddha, then
Nārada rushed again
to the best of devas, to see Nara
and Nārāyaṇa.
Tell me the reason for that."

7 Sauti said,
"During that sacrifice, the Raja, son
of Parikṣit,
in the prescribed intervals of rituals,
O Śaunaka,

8 "The Indra of Rajas asked the rishi
Kṛṣṇa-Dvaipāyana-
Vyāsa, dark-island-born-arranger, store
of the Vedas,
prabhu-lord, grandfather of his grandfather.

9 "Janamejaya said, 'The heavenly
rishi Nārada,
returning from Śvetadvīpa, White Island,
reflecting upon
Bhagwan's words, what did he do thereafter?

10 'Arriving in Badari ashram and
having met the rishis
how long did he stay there and about what
did he ask them?

11 'This from the hundred-thousand-sloka-vast
Bhārata narrative,
unsurpassed ocean of knowledge, have you
churned out with the
churning-rod of intellect,

12 'Like butter from curd, like sandalwood from
Malaya-Malabar,
and *Araṇyaka*-Upanishads from
the Vedas, like
amṛta-ambrosia from herbs, this
ambrosial
tale unsurpassed have you extracted.

13 'O treasury of ascesis, you have
indeed told the
tale about Nārāyaṇa. He is indeed
the Ruler, the Bhagwan
Deva, creator of the universal
atman in all.

14 '*Aho*! The splendour of Nārāyaṇa
is difficult to see,
O best of the twice-born! At the end of
the *kalpa*-aeon
into him merge Brahmā and other celestials,

15 'Rishis and *gandharvas* and whatever
is mobile and
immobile. Nothing is there more pure, I
think, here and in heaven.

16 'Visiting all ashrams and also bathing
in all tirthas
are not as fruitful as is the story
of Nārāyaṇa.

17 'Wholly purified am I indeed,
having heard from
the beginning the tale of Hari, Lord
of the Cosmos
here, that destroys all sins.

18 'Nothing wondrous was done there by my
excellent (ancestor)
Dhanaṁjaya-Wealth-Wïnner-Arjuna.
Helped by Vāsudeva-
Kṛṣṇa, he won an excellent victory.

19 'There is nothing unobtainable, I
think, in the three
worlds too whose ally and *sakhi*, loved-and-
loving-intimate friend
is Vishnu, lord of the three worlds.

20 'Blessed are all my ancestors indeed,
O Brahmin, for
whose benefit and indeed welfare
Janārdana,
stirrer-of-people, was there!

21 'Even by ascesis not visible
is that Bhagwan
worshipped by the world. Him they saw direct
adorned with the
Śrīvatsa whorl.

22 'More blessed than them is Nārada, born
of *parameṣṭhi*-Brahmā.
And not of slight power, I know, is
immutable
Nārada, who accessed Śvetadvīpa,
the White Island,
and saw Hari himself.

23 'By grace of the Deva he had darshan there
of him manifested.
When he saw the Deva stationed in
Aniruddha's body, then

24 'Yet to Badarī ashram Nārada
rushed again to
see Nara and Nārāyaṇa for
what reason, O sage?

25 'And, returning from Śvetadvīpa, the
White Isle, Nārada, born
of *parameṣṭhi*-Brahmā, reached Badarī
ashram and met those rishis,

26 'How long did he stay there and about what
did he ask them?
To him, returned from the White Isle to those
great mahatmas,

27 'What did the two mahatma rishis Nara
and Nārāyaṇa say?
All that, as it truly is, pray tell me!'"

28 Sauti said,[22]

"Having heard these words of his, Kṛṣṇa-
Dvaipāyana-Vyāsa
the dark-island-born-arranger, directed
his disciple
Vaiśampāyana, seated near him,
'Acquaint all with
what you have heard from me!'

29 "Ordered by his guru, that bull among
Brahmins communicated
then the entire ancient *itihāsa*-history."

30 Vaiśaṁpāyana said,

"I bow to that limitlessly energetic
Bhagwan Vyāsa
by whose grace I am narrating this tale
of Nārāyaṇa.

31 "Reaching the maha White Isle, having seen
the imperishable
Hari, leaving, Nārada swiftly arrived
at Meru, O Raja,
bearing in his heart the weighty words spoken
by *Paramātmā*,
the Supreme Spirit.

32 "Later, O Raja, his atman was maha-
unnerved (thinking),
'Travelling so far from here, how have I
returned here safely!'

33 "Then from Meru mountain he proceeded
to Gandhamādana
and swiftly alighted from the sky at
extensive Badarī.

34 "There he saw both the ancient foremost rishis
practising very great
ascesis intent upon the atman,
observing *mahā-vrata*
the vow of the Pāśupatas.

---

[22] Slokas 28-29 are only in the Siddhāntāvāgīśa edition, vol. 37, pp.3686-7

35 "Their radiance exceeded all-worlds-
illuminating Surya's.
The revered ones bore the *Śrīvatsa* whorl
and piled-up matted hair.

36 "Web-feet marked on their arms and discus on
their feet, with broad
chests, long arms as well as four testicles,

37 "Sixty teeth, eight large teeth, thunderous voices,
handsome faces,
broad foreheads, fine jaws, lovely brows and noses,

38 "Those two devas' heads resembled parasols,
thus endued with
marks that denote *mahāpuruṣa*
maha-humans.

39 "Having seen them, Nārada was delighted
and offered them
puja. Saying, 'Welcome,' they then enquired
after his welfare.

40 "Seeing the two *puruṣottamas*,
finest of men,
he began to reflect within his mind:
'Present in the
assembly there, verily those venerated
by all beings,

41 'I saw in the White Isle, these two foremost
rishis look like them.'
Thinking thus in his mind, having
circumambulated
them, he sat down there on an auspicious
seat of *kuśa* grass.

42 "Then those homes of ascesis, fame, also
energy, rishis endued
with peace and control, having performed their
morning rites,

43 “Thereafter calmly they did puja to
Nārada offering
arghya and water for the feet. Completing
the daily rites
and hospitality, they sat down on
two seats, O king!

44 “On their being seated, that place shone as
the sacrificial
enclosure is by agni with ghee-oblations
poured into the maha-blaze.

45 “Then Nārāyaṇa there said these words to
Nārada seated
comfortably, rested, happy with the
hospitality:

46 ‘Even until now, that Bhagwan, eternal
paramātmā,
Supreme Atman, our transcendent source, have
you beheld him
in the White Isle?’

47 “Nārada said, ‘I have beheld the splendid
Puruṣa-Being
changeless, assuming the form of the cosmos.
Indeed, all worlds
so also devas with rishis are in him.
And even now
seeing you both, I see that Eternal.

48 ‘Those marks I saw the unmanifested
Hari endued with,
the same marks I see in both of you who
are manifest.

49 ‘There I saw you both beside the deva.
And here have I
come today dismissed by that *Paramātmā*,
Supreme Spirit,

50 'Who indeed is there with such energy,
fame and beauty
in the three worlds like him except you two
born to Dharma?

51 'He has told me earlier what the name
kṣetrajña connotes
and also told of the manifestations
as will be in future.

52 'Those white persons there are bereft of the
five senses, and
enlightened, all bhaktas of *Puruṣottama*,
the Supreme Being.

53 'They constantly worship the Deva and
he sports with them.
The Bhagwan Supreme Atman indeed loves
bhaktas, loves the twice-born.

54 'Always adored, that Bhagwan, beloved
of his bhaktas,
enjoys. Omnivorous, All-pervading,
the deva is
fond of friends and bhaktas. He is *kartā*
the doer, *kāraṇa*
the cause and *kārya*, the effect, and
exceedingly
strong and splendid.

55 'Engaging himself in ascesis, he
transcends even
the White Isle, famed as *teja*-Energy,
resplendent by
his own energy.

56 'In the three worlds that holy atman has
established peace
among siddhas. By his auspicious
intelligence,
he is firmly set, dedicated to a vow.

57 'No Surya heats there, nor Soma the moon
shines, nor Vāyu the wind
blows where the lord of devas practises
intense ascesis.

58 'Placing an altar eight-fingers-breadth high
on the ground, the
Omnivorous deva stands on one foot,
arms raised, face upturned,
reciting the Vedas and their limbs,
undertaking very
intense ascesis.

59 'What Brahmā and indeed rishis and
Paśupati-Shiva
himself and the remaining chief deities,
daitya-titans,
dānava-demons and rakshasas,

60 '*Nāga*-serpents, *suparṇa*-eagles,
gandharvas,
siddhas and royal rishis, all the
libations and oblations
contantly poured by them according to rules,
all those succeed
in reaching the feet of that Deva.

61 'Whatever rites are performed by those
whose intelligence is
solely devoted to him, all those are
accepted on his head
verily by that Deva himself.

62 'None other is more dear to him than those
enlightened mahatmas
in the three worlds who are exclusively
dedicated to him.
And indeed I have come here dismissed by
that Supreme Atman.

63 'Thus Bhagwan Deva Hari himself told
me. With blessings, having
become devoted to him, I shall stay
with both of you always.'"

SECTION THREE HUNDRED FORTY-FOUR

1 “Nara and Nārāyaṇa said, ‘Blessed
are you, graced are you that
you have had darshan of the *prabhu*-Lord
Himself! No one indeed
has seen him, even the lotus-born-
Brahmā himself.

2 ‘The source of Unmanifest-prakriti,
Bhagwan, *Puruṣottama*
Best of Beings, is difficult to behold.
O Nārada,
these words we have declared to you are true.

3 ‘No other exists in the world more dear
to him than the bhakta.
Hence he himself revealed his own self to
you, O best of the twice-born!

4 ‘Where the Supreme Atman is engaged in
severe ascesis indeed,
none at all can reach that place except us
O best of the twice-born!

5 ‘Like a thousand suns together is the
radiance of
that place where He himself shines forth.

6 ‘And from that Deva, lord of the creator
of the cosmos, wise one,
rises endurance linked to *bhūmi*-earth,
O best of the patient!

7 ‘From that Deva of universal welfare
rises *rasa*,
the essential sap. Verily *apa*,
water being
linked to It acquires liquidity.

8 ‘From It indeed *teja*-light springs endued
with the quality of
form. Verily being linked to It, Surya
shines in the worlds.

9 ‘From that Deva *puruṣottama*,
Best of Beings,
springs *sparśa*-touch. Verily being linked
to It, then *Vāyu*-wind
blows strongly in the worlds.

10 ‘From that *prabhu*-Lord, God of all the worlds,
springs *śabda*-sound.
It is linked to *ākāśa*-space. Hence it
stays uncovered.

11 ‘And from that Deva springs *mana*-mind inhering
in all creatures.
Being linked to it, *candramā*-moon, acquires
the quality of lustre.

12 ‘The Vedas name *saḍbhūtotpādakaṁ*,
creator of the true,
that place where Bhagwan, consumer of
oblations and libations,
exists assisted by knowledge.

13 ‘Those who are stainless in this world, free from
virtue and vice, verily
they proceed along the path of happiness,
O best of the twice-born!
Destroyer of darkness of all the worlds,
Āditya-Surya is
called their door.

14 ‘Āditya-Surya consumes all their limbs.
None can see them
anywhere. Having become atomic,
they enter the Deva.

15 ‘Freed from that too, they are stationed in the
body of Aniruddha.
Then, becoming mental, they enter into
Pradyumna.

16 ‘And being freed from Pradyumna too, they
further (enter)
the individual *jīva*-atman,
Saṁkarṣaṇa,
those best of wise *sāṁkhyans* with those devoted
to the Divine.

17 ‘Then, bereft of the triple gunas, they,
best of the twice-born,
swiftly enter *paramātmā*, the Supreme
Atman, guna-less
kṣetrajña, knower-of-the-body. Know
that the abode of all,
Vāsudeva, is verily *kṣetrajña*,
knower-of-the-body.

18 ‘Those whose minds are concentrated and are
disciplined, senses controlled,
have attained exclusive devotion, they
enter Vāsudeva.

19 ‘And we too, born in the house of Dharma,
O best of the twice-born,
sheltered in this vast delightful place are
intent on severe ascesis.

20 ‘Those manifestations of that Deva
indeed, beloved of
the gods, that will occur in the three worlds,
for their welfare is this,
O twice-born one!

21 ‘Joined to our own rules as in the past,
O best of the twice-born,
we two are engaged in all austerities
properly with
vows that are excellent.

22 ‘We have also seen you in the White Isle,
O rich-in-ascesis,
where you met Bhagwan and conversed with him.

23 ‘All, indeed, in the three worlds with the mobile
and immobile, he knows,
that will happen, or is happening or
has happened, good and bad.’ ”

24 Vaiśaṁpāyana said,
“Having heard the words of the two engaged
in severe ascesis,
Nārada having joined palms in *añjali*,
dedicated himself
to Nārāyaṇa.

25 “As prescribed, he did *japa*, mental
recitation, of many
mantras about Nārāyaṇa staying
for a thousand divine
years indeed in Nara-Nārāyaṇa’s ashram.

26 “That maha-energetic bhagwan rishi
Nārada stayed
there adoring the Deva indeed and
both Nara-Nārāyaṇa.”

SECTION THREE HUNDRED FORTY-FIVE

1 Vaiśaṁpāyana said,
“Sometime Nārada, born of *parameṣṭhi*-
Brahmā, having performed
the rites for devas according to the rules
thereafter began those
for *pitṛ*, the manes.

2 “To him, then, spoke the *prabhu*-lord, Dharma’s
elder son, ‘Whom do you
worship, O best of the twice-born, with these
rites for devas and manes?

3 ‘You are best of the intelligent. Tell
me according
to the *āgama*-scriptures. What is this
work you are doing, and
what are its fruits that you wish for?’

4 "Nārada said, 'It was you who had said
previously that rites for
devas is duty, also that rituals
for devas are the best
sacrifice and the eternal *paramātmā*,
the Supreme Atman.

5 'Thence, remembering that, daily do I
sacrifice to
the unchanging Vaikuṇṭha-dweller (Vishnu)
and from him in
the past issued Brahmā, *pitāmaha*,
grandfather, of the worlds.

6 'My father indeed *parameṣṭhi*-Brahmā,
pleased, created
too (Dakṣa). I am his first mentally
conceived son.

7 'I worship the manes, O holy ones,
in the manner done by
Nārāyaṇa! Thus that Bhagwan indeed
is father, mother and
grandfather. In sacrifices to the
manes, I always worship
the Cosmic Lord.

8 'And there is another *śruti*-scripture
also that the devas
worshipped the sons indeed as the manes.
The Vedic scriptures lost,
they were taught again by the sons. Then those
mantra-imparting sons
acquired fatherhood (as *pitṛ*-manes).

9 'Surely this past is known to both you holy
ones! Sons and fathers
indeed had then to do puja to each other,

10 'Placing three *piṇḍa*-rice-balls indeed on
the ground, first having spread
kuśa grass. But tell me why those manes
gained the name *piṇḍa* in
the past.'

11 “Nara-Nārāyaṇa said, ‘This sea-girdled
dharaṇī-earth
was indeed destroyed previously.
Govinda uplifted
her, assuming boar-form.

12 ‘Having placed *dharaṇī*-earth in her own
place, *puruṣottama*,
Best of Beings, limbs smeared with water
and mud, began
working for the sake of the world.

13 ‘And at the time of daily worship when
Ravi-Surya had reached
the zenith, suddenly the *prabhu*-lord
shook off three *piṇḍa*-balls
of mud stuck to his tusks. He placed them on
the ground indeed,
strewn with *kuśa* grass, O Nārada!

14 ‘He offered them to his own atman
according to the rules
for the manes, having dedicated
the three *piṇḍa*-balls to
himself indeed, the *prabhu*-lord by
prescribed rites.

15 ‘Also with oily sesame seeds produced
from his body-heat,
sprinkling water, facing east, the lord of
devas himself offered
(the mud-balls).

16 ‘For the sake of establishing a code
of conduct, he uttered
these words: “I myself, creator of the
cosmos, am indeed
going to create the manes.

17 “While thinking about the excellent rules
for performing obsequies,
flung from my tusks in the southern direction,
piṇḍa-mud-balls fell on
dharaṇī-earth. Therefore, they are verily
the manes.

18 “Let these three indeed formless ones *piṇḍa*-round
in shape become
the eternal manes in the world
created by me.

19 “I am father and grandfather too and
likewise great-grandfather.
Know me indeed as established in these
three *piṇḍa*-balls.

20 “There is no one greater than me; or who is
there whom I myself shall
worship, or who is my father in the
world? I indeed
am the grandfather.

21 “Father and indeed grandfather am I,
indeed the Cause here.”
‘Having spoken these words, *Vṛṣākapi*,
the deva of devas,

22 ‘On the Varāha mountain, O Brahmin,
having offered
the *piṇḍa*-balls elaborately,
doing puja to himself,
he indeed vanished there.

23 ‘For this reason the auspicious manes
named *piṇḍa* receive
puja always according to the words
of *Vṛṣākapi*.

24 ‘Those sacrificing to the manes, devas,
gurus and indeed to
guests, so too to cows and indeed foremost
twice-born and *pṛthivī*-earth,
also mothers, by thought, word and deed, they
sacrifice to Vishnu indeed.

25 'That Bhagwan lies within the bodies of
all beings as essence.
Equally in all creatures is *īśvara*,
Supreme Lord of
happiness and sorrow. The great mahatma
Nārāyaṇa is the
atman of all, thus say the *śruti*-Vedas.' "

SECTION THREE HUNDRED FORTY-SIX

1 Vaiśaṁpāyana said,
"Hearing these words of Nara-Nārāyaṇa,
Nārada became
exceedingly full of bhakti for the
devas and became
their exclusive devotee.

2 "Roaming for a thousand years in Nara-
Nārāyaṇa's ashram,
having heard tales of Bhagwan and having
beheld unchanging Hari,
he came swiftly to snow-covered Himavant
where his own ashram was.

3 "Then also the famed ascetics, the rishis
Nara-Nārāyaṇa,
in that delightful ashram indeed
performed excellent ascesis.

4 "You too, limitlessly powerful,
propagating
the Pāṇḍava lineage, have become
pure in atman today
hearing this tale from the beginning.

5 "Neither the next world nor this is his,
O best of lords
of earth, who by thought, word and deed hates
unchanging Vishnu.

6 "His manes sink into *naraka*-hell
for eternity who
hates the best of deities, deva Hari
Nārāyaṇa.

7 "Who in the world will ever hate the atman?
O tiger among men,
know Vishnu to be indeed the atman!
This is the situation.

8 "This our guru, the rishi, son of
Gandhavatī-Satyavatī.
He has narrated, *tāta*-child, the glory
of *paramātmā*,
the Supreme Spirit and, hearing it from
him, I have told this to
you, O sinless one!

9 "By Nārada was obtained with its
collections, with
its mysteries, this dharma directly
from Jagannātha,
the Cosmic Lord, Nārāyaṇa, O king!

10 "Thus this maha-dharma that to you I
have earlier,
O best of kings, told in summary in
the Hari-*Gitā*,
the Song of Hari.

11 *kṛṣṇadvaipāyanaṁ vyāsaṁ viddhi nārāyaṇaṁ prabhum*
ko hy anyaḥ puruṣavyāghra mahābhāratakṛd bhavet
dharmān nānāvidhāṁś caiva ko brūyāt tam ṛte prabhum //
"Know Kṛṣṇa-Dvaipāyana-Vyāsa
dark-island-born-arranger
is *prabhu*-lord Nārāyaṇa. Who else,
indeed, O tiger
among men, could be the creator of
the *Mahābhārata*?
And indeed, who besides the *prabhu*-lord
could propound manifold
dharmas and their rules?

12 "May your maha-sacrifice proceed as
resolved by you.
Resolved on the horse-sacrifice, you have
heard dharma properly."

13 Sauti said,
"The ruler of men, son of Parikṣita,
having heard this
maha-narrative, then undertook all
acts for the sake
of completing the sacrifice.

14 "This *Nārāyaṇīyam* narrative I
have told as asked
by you, O Śaunaka, today amidst
all these dwellers
of Naimiṣa forest."

15 (Vaiśampāyana said,)
"Previously, O Raja, Nārada had
presented it to my
guru while rishis, the Pāṇḍavas, Kṛṣṇa
and Bhīṣma listened.

16 "He is indeed the supreme guru, cosmic lord,
dharaṇi-earth-upholder,
treasury of peace and order, treasury
of the *śruti*-Vedas
and modesty, supreme well-wisher of
Brahmins. May Hari,
benefactor of the immortals,
be your refuge!

17 "Asura-slayer, treasury of ascesis,
exceedingly eminent
and entitled to fame, slayer of Ariṣṭa,
the bull-demon,

18 "Slayer of Madhu-Kaiṭabha, granter
of their end to knowers
of the dharma of *Kṛta-Satya* Yuga,

19 "Granter of sanctuary and freedom
from fear to the
exclusively devoted, the taker
of sacrificial shares—
may He be your refuge!

20 "Transcending the triple gunas, assuming
the four (Aniruddha,
Pradyumna, Saṁkarṣaṇa, Vāsudeva),
observing the five vows
(*Pañcarātra*), taker of shares of fruits
of meritorious
works and sacrifices, constant, invincible,
exceedingly mighty,
he bestows the ultimate end of the self-
possessed rishis of good deeds.

21 "He is *lokasākṣi*-Universal
Witness, *aja*-Unborn
ancient *puruṣa*-Being, like Ravi-Surya
in lustre, *īśvara*-God,
the abundant refuge. Offer him pranam
single-mindedly
O *yati*-ascetics! Even the one
arisen from water
offers that rishi pranam.

22 "He indeed is the source of the cosmos,
the site of immortality,
subtle, ancient, immovable, supreme.
That, exalted restrained
Sāṃkhyayogis by their intelligence
and atmans always know."

SECTION THREE HUNDRED FORTY-SEVEN

1 Janamejaya said,
"From you have I heard the glory of Bhagwan
Parama-atman,
the Divine Supreme Spirit, and indeed
his birth in Dharma's house
as Nara-Nārāyaṇa and the ancient
origin of *piṇḍa*-balls
created by the maha-boar.

2 "And the ways envisaged of *pravṛtti*-
action and *nivṛtti*-
inaction, that have I heard indeed told
by you, O stainless Brahmin!

3 “And that which you have told earlier about
maha horse-headed
Hayaśira, eater of oblations
and libations, Vishnu,
in the north-east of the maha-ocean
and that was seen
by Bhagwan Brahmā *Parameṣṭhi*.

4 “Why, in the past, did Hari, upholder
of the cosmos,
create that form of maha-majesty,
unprecedented,
O best of the intelligent?

5 “Having beheld indeed that finest of
deities, unprecedented,
limitlessly powerful, that holy
horse-head, what did
Brahmā do, O sage?

6 “About this ancient knowledge a doubt has
surely risen in us,
O Brahmin! Tell, most intelligent one,
about (this form) taken
by the maha-being. You have surely
purified us, O Brahmin,
by reciting these holy tales.”

7 Vaiśaṁpāyana said,
“I am telling you the entire purana
consistent with
the Vedas that was spoken by Bhagwan
Vyāsa to the Raja,
the son of dharma indeed.

8 “Having heard about the horse-headed form
of deva Harimedhasa
doubt arose in the Raja who indeed
enquired similarly.

9 Yudhiṣṭhira said,
‘That horse-necked deva that Brahmā beheld,
for what purpose
did the deva resolve to assume that body?’

10 Vyāsa said, "Whatever is in this world
is verily bound in
a body, O lord of subjects! All is
enveloped by the five
elements born of *īśvara*-God's intelligence.

11 "*Īśvara*-God is indeed the Cosmic
Creator, *prabhu*-lord
Nārāyaṇa, *Virāṭ*-Universal Form,
the inner atman
of creatures, boon-granter, with gunas and
without gunas too.
Hear, O best of rulers of men, of the
dissolution
of creatures into *avyakta*-Unmanifest.

12 "Now, *dharaṇi*-earth merges into
apsu-waters
of a single foaming sea first and
jala-water becomes
jyoti-fire and also *jyoti*-fire merges
into *anila*-wind,

13 "And *vāyu*-wind merges into *ākāśa*-
space and *ākāśa*-space
in *mana*-mind, which it follows. *Mana*-
mind merges into
vyakta, the Manifest, and *vyakta*, the
Manifest, goes into
avyakta, the Unmanifest.

14 "*Avyakta*, the Unmanifest, enters
into *puruṣa*,
the Spirit and *puṁs*, the Supreme Spirit,
is also the refuge
of all. Then indeed all becomes dark and
nothing can be known.

15 "From the darkness Brahman arises, root of
darkness, composed of *ṛta*,
divine law. That creates and names the cosmos,
stationed in the body
of the *Puruṣa*-Spirit.

16 "That is called Aniruddha, that is declared
Pradhāna, the Primal.
That is to be known as *avyakta*, the
Unmanifest
with triple gunas, O best of kings!

17 "With knowledge as ally, deva Viṣvaksena,
whose powers go
everywhere, *prabhu*-lord Hari, lies
on the waters indeed
entering into yogic sleep thinking
on creating the cosmos,
diverse, appearing with manifold qualities.

18 "Thinking about that creation, he
recollects his own guna,
mahān-Intellect. From that is born
ahaṁkāra-Ego,
auspicious, four-faced Brahmā, *hiraṇyagarbha*
the Golden Womb, Bhagwan,
pitāmaha-grandfather of all worlds.

19 "In a lotus risen from Aniruddha
(the Intellect)
then, the lotus-eyed eternal sits radiant
on thousand petals.

20 "That *prabhu*-lord of strange appearance, seeing
the worlds full of water,
established in *sattva*, that *Parameṣṭhi*,
the chief god Brahmā,
then creates creatures.

21 "And indeed, already on the lotus
petals, sun-ray-radiant,
were Nārāyaṇa-made water-drops of
surpassing quality.

22 "Those that Bhagwan, origin-and-end-less,
imperishable, saw.
One drop was there, lovely, radiant, like
madhu-honey.

23 “From that, tamasic Madhu was born then,
at Nārāyaṇa’s command
and from the other drop, hard, rajasic
Kaiṭabha.

24 “Those two excellent ones rushed, endued with
tamas and rajas gunas,
full of might, maces in hand, following
the lotus-stalk.

25 “Within the lotus they saw infinitely
radiant Brahmā
had first created the four Vedas with
lovely images.

26 “Having seen those imaged Vedas, the
excellent asuras
then suddenly seized the Vedas in
Brahmā’s very sight.

27 “Then those finest of *dānava*-demons,
grasping the eternal
Vedas, swiftly reached the bottom of the
waters of the maha
ocean in the north-east.

28 “Then, robbed of the Vedas, Brahmā was
overcome with despair.
Then he spoke these words to *īśāna*,
the Supreme,
deprived of the Vedas:

29 *vedā me paramaṁ cakṣur vedā me paramaṁ balam /*
vedā me paramaṁ dhāma vedā me brahma cottamam //
‘Vedas are my supreme eyes
Vedas are my supreme strength
Vedas are my supreme abode
Vedas are my best divinity.

30 ‘All my Vedas the two *dānava*-demons
have snatched by force.
Full of darkness indeed are the worlds I
created, bereft of
the Vedas. Without the Vedas, indeed,
how shall I attempt
to create the worlds?

31 ‘*Aho*! Indeed maha-grief is mine born
of loss of the Vedas.
My heart is being consumed, cooked by
intense grief.

32 ‘Who indeed will rescue me today, sunk
here in the foaming sea
of sorrow? To whom am I so dear as
will bring those lost Vedas?’

33 “As Brahmā was speaking thus, O best of
rulers of men, in his
mind arose a hymn to Hari. O best
of the intelligent,
then with palms joined in *añjali*, the
prabhu-lord began the
excellent *japa*, silent recitation:

34 ‘Namaste, O heart of Brahman! Namaste,
my forebear,
origin of the cosmos, supreme in
the universe,
treasury of *sāṁkhya* and yoga, Lord!

35 ‘Creator of Manifest-Unmanifest,
inconceivable,
established on the path of welfare,
omnivorous,
inner atman of all creatures, not womb-born,

36 ‘By your grace am I born, O refuge of
the comsos, self-born!
From you my first birth was mental, revered
by the twice-born.

37 'And from the eyes indeed was my ancient
second birth, and by your
grace my maha third birth was from speech.

38 'And from your ears too was my fourth birth,
O lord! And from
your nose too is my fifth birth said to be.

39 'And also from you, born from an egg was
my sixth birth fashioned.
And this my seventh birth is lotus-born,
O limitlessly
radiant one!

40 'In creation after creation
indeed I am your son,
O triple-gunas-bereft, celebrated
lotus-eyed, composed of
the chief guna (*sattva*).

41 'Your character is the Supreme's and you
are *svayaṁbhū*, Self-Born,
Puruṣottama, the Foremost Being.
Made by you, I,
with Vedas as eyes, am indeed ageless.

42 'I, robbed of the Vedas, my eyes, have
become blind. Awaken!
Give me my eyes! I am dear to you; you
are dear to me.'

43 "Thus paeaned, that Bhagwan *Puruṣa*
facing everywhere,
now discarded sleep, then prepared for the
work of the Vedas.
By using his sovereign powers, he
assumed a second form,

44 "Having become a moon-radiant body
with a lovely nose then,
having created a white horse-head, the
prabhu-lord, home of the Vedas.

45 “His crown became the sky with stars and
asterisms. His streaming
mane shone like rays of *aṁśu*-Surya.

46 “The ears were the upper and nether regions;
the forehead, earth,
bearer of creatures; the two eyebrows,
Gaṅgā-Sarasvatī,
the sacred maha-rivers,

47 “His eyes, Soma-moon and Surya. Again,
saṁdhyā-twilight, smriti states,
was the nose. The syllable *Oṁ* was his
ornament and the tongue
was made of lightning,

48 “And the teeth, O Raja, were the Soma-
drinking manes; thus it
is heard. Goloka and Brahmaloka,
abodes of Vishnu and
Brahmā, were two lips of the mahatma,
and the neck, O Raja,
was *kālarātri*, Time’s guna-transcending
night of dissolution.

49 “Having created this horse-head enveloped
in diverse images,
that Cosmic Lord vanished and the mighty
one entered the nether region.

50 “Again, entering the nether region,
and undertaking
supreme yoga, adopting the orthoepic
voice-scale, he voiced *Oṁ*.

51 “And that voice resonant, omnipresent
and pleasant indeed
pervaded within *mahī*-earth, evoking
qualities in all creatures.

52 “Then the asuras, having temporarily
bound up the Vedas, flung
them into the nether region and rushed
to where the sound was.

53 "In the meantime, O Raja, the horse-headed
deva Hari seized all
the Vedas lying in the nether region
and gave them to Brahmā
again. Then he took to his own nature,

54 "Having placed the horse-headed form north-east
of the maha-ocean.
The abode of the Vedas then became the
horse-headed form.

55 "Then, not seeing anything, both *dānava*-
demons Madhu
and Kaiṭabha again rushed back there and
saw where they had cast down
the Vedas, that place was empty indeed.

56 "Then those excellent mighty ones adopting
speed again rose swiftly
from the nether region and then saw
Puruṣa indeed the
original creator, *prabhu*-lord,

57 "Radiantly pure white as *candra*-moon,
stationed in
Aniruddha's form, being also
limitlessly powerful,
entered into yogic sleep.

58 "On the waters, made as large as himself,
on an opulent
serpent he lay, enveloped in a garland
of flames,

59 "Stainless, filled with *sattva*, delightfully
radiant. Having seen
him, those two Indras-among-*dānavas*
vented maha-laughter.

60 "And both said, overwhelmed by rajas and
tamas, 'This is
that white *puruṣa*-being lying down
entered into sleep.

61 ‘Surely by him the Vedas have been taken away from the nether
region! Whose is he indeed? And who is he indeed? Why is he
asleep on a snake?’

62 “Uttering such speech, both awakened Hari. Knowing both intended
battle, *Puruṣottama*, the best of beings, awoke,

63 “And, observing the two asura-Indras, he then set his mind to
battle. Now battle broke out between them and Nārāyaṇa.

64 “The bodies of both Madhu and Kaiṭabha were enveloped
in rajas and tamas. To satisfy Brahmā, Madhusūdana-
slayer-of-Madhu-Nārāyaṇa slew them both.

65 “Then by slaying them promptly and (restoring) the stolen Vedas,
Puruṣottama, the best of beings, removed Brahmā’s grief.

66 “Thereafter, foes slain, Brahmā proceeded to honour the Vedas.
He then created the worlds of the mobile and immobile.

67 “Having granted the *Pitāmaha*-Grandfather the
foremost intelligence about cosmic creation, the deva
Hari vanished there, (returning) from where indeed he came.

68 “Having slain the two *dānava*-demons Hari, having created
the horse-headed form, again, for sake of the dharma of
pravṛtti-action, he indeed made a form.

69 "Thus did the maha-blessed Hari become
horse-headed.
Ancient is this boon-granting sovereign
form declared.

70 "That Brahmin who daily listens to or
remembers this,
never does his Vedic study suffer
destruction.

71 "Adoring with intense ascesis the
horse-necked deva,
(the discipline of) *krama*-sequence
(for Vedic study) was
obtained by Pāñcāla (Gālava) by
the path shown by Rāma.

72 "This, O Raja, the tale of the horse-headed
have I described
to you, ancient, conforming to the Vedas,
which you had asked me.

73 "Whichever form the deva wishes
to ordain work
somewhere, indeed that he creates by
modifying
himself by his atman.

74 "He is the treasury of the Vedas,
endued with prosperity
and beauty. He is indeed the treasury
of ascesis. He is
Yoga and *Sāṁkhya* and Brahmā's forebear,
all-pervading Hari.

75 *nārāyaṇaparā vedā yajñā nārāyaṇātmakāḥ /*
tapo nārāyaṇaparaṁ nārāyaṇaparā gatiḥ //
"Nārāyaṇa is the Vedas' end
Nārāyaṇa is the soul of sacrifices
Nārāyaṇa is the supreme (goal of) ascesis
Nārāyaṇa is the supreme end.

76 *nārāyaṇaparaṁ satyam ṛtaṁ nārāyaṇātmakam /*
nārāyaṇaparo dharmaḥ punarāvṛttidurlabhaḥ //
"Nārāyaṇa is transcendent truth
Nārāyaṇa is the soul of *ṛta*, cosmic law
Nārāyaṇa is the supreme dharma in which rebirth is rare.

77 "And indeed, the dharma marked by *pravṛtti*-action consists
of Nārāyaṇa. *Gandha*-scent the excellence of
bhūmi-earth consists of Nārāyaṇa, smriti declares.

78 "And indeed the guna of *apa*-water, O Raja, *rasa*-taste
consists of Nārāyaṇa. And the guna of *jyoti*-light, *rūpa*-form,
consists of Nārāyaṇa, says smriti.

79 "And indeed *sparśa*-touch, the guna of *vāyu*-wind, consists of
Nārāyaṇa, says smriti. And indeed *śabda*-sound produced from
ākāśa-space consists of Nārāyaṇa,

80 "And also *mana*-mind the element that is the mark
and guna of *avyakta*-Unmanifest. *Kāla*-Time and
the rotation of luminaries depend on Nārāyaṇa.

81 "Nārāyaṇa-dependant are the deities *Kīrti*-Fame, *Śrī*-Beauty
and Lakshmi-Wealth. Nārāyaṇa-dependant is *Sāṁkhya*. Yoga
consists of Nārāyaṇa.

82 "The cause of all this is *Puruṣa*, the Supreme Being,
and also the cause of *pradhāna*-prakriti, and indeed
the cause of all this: states of being, actions, Fate.

83 "The Foundation and the Doer and
diverse Causes,
and likewise varied Efforts and indeed
Fate the fifth,

84 "The culmination of these five numbered
causes everywhere
is verily Hari. For enquirers
after principles
through all-encompassing causes,

85 "The sole principle is maha-yogi,
Hari, *prabhu*-lord
Nārāyaṇa. Of Brahmā, the worlds,
rishis and mahatmas,

86 "The *sāṁkhyans*, yogis and also *yati*-
ascetics, atman-knowers,
their wishes Keśava-Vishnu knows; they
do not know his.

87 "Whatever is done in all the worlds for
the deities and the manes,
donations and fasts and undergoing
maha-ascesis,

88 "The refuge of them all is Vishnu,
stationed in his
sovereign order. As the abode and
creator of
all beings, he is called *Vāsudeva*.

89 "He indeed is eternal, supreme, maha-rishi,
maha-mighty,
with gunas but called guna-less, and
swiftly united with
gunas in the same way as time changes
with the seasons.

90 “Not indeed can this mahatma’s moves be made out, nor is
his stopping here seen by any. The self-controlled, composed of
knowledge, maha-rishis always behold the *Puruṣa*
Supreme Being, of exceeding qualities.”

SECTION THREE HUNDRED FORTY-EIGHT

1 Janamejaya said,
“*Aho*! How wonderful that Bhagwan Hari pleases all exclusive
devotees; and that Bhagwan Himself accepts puja
offered as prescribed!

2 “Those in the world whose fuel (desires) has been consumed, free
from virtue and vice, their end, obtained through tradition, you
have indicated.

3 “And indeed they attain the fourth end, *Puruṣottama*,
the Supreme Being, those exclusive devotees, reaching
Puruṣa-Spirit the supreme station.

4 “Surely the dharma of exclusive devotion is
superior and dear to Nārāyaṇa. Without going
through the three (Aniruddha, Pradyumna, Saṁkarṣaṇa),
they go to unchanging Hari.

5 “Those Brahmins well-established in the Vedas along with the
Upanishads who study following rules and indeed
those practising ascetic-dharma,

6 “Superior to theirs is the end, I know,
of the exclusively
devoted humans. Which deva or rishi
narrated this dharma?

7 “And what is the conduct of the wholly
devoted? When, O lord,
was it produced? Sever these doubts of mine!
I am indeed most curious.”

8 Vaiśaṁpāyana said,
“When the Kuru and Pāṇḍava armies
assembled for
war, Arjuna was depressed and Bhagwan
Himself sang it (*Gītā*).

9 “And indeed previously I have told
you what is the goal and
what is not the goal. Dense indeed is this
dharma and verily
difficult to know for undisciplined minds.

10 “Conforming to the Sama Veda,
it was created
in the past *Kṛta-Satya* yuga.
It is upheld, O Raja,
by *Īśāna*-Shiva himself and Nārāyaṇa.

11 “Its meaning, O Maharaja, Pārtha-
Yudhiṣṭhira
had asked maha-blessed Nārada in
the midst of rishis, as
both Kṛṣṇa and Bhīṣma listened.

12 “And my guru too told me this, O best
of rulers of men! As
it was narrated there by Nārada,
listen to that!

13 "When from Nārāyaṇa's mouth the mental
birth occurred of
Brahmā, O protector of *pṛthivī*-earth,
then Nārāyaṇa
himself performed according to that dharma
the rites for gods
and the manes, O Bharata-dynast!

14 "And indeed the foam-drinking *Phenapa*
rishis obtained that dharma.
From the *Phenapas* the forest-dwelling
Vaikhānasas obtained
this dharma and from the *Vaikhānasas*
Soma got it.
Thereafter it vanished again.

15 "And when from the eyes was the second birth
of Brahmā, O ruler
of men, then this dharma was known by
pitāmaha-Grandfather
from *Soma* and this, consisting of
Nārāyaṇa, O Raja,
he gave to Rudra-Shiva.

16 "Then Rudra-Shiva, fixed in yoga, in
the past *Kṛta-Satya*
yuga, O ruler of men, taught this dharma
to all the *Vālakhilya*,
thumb-sized, rishis. Then it vanished again
by the Deva's maya.

17 "When Brahmā's third maha-birth was from speech,
there this dharma
emerged from Nārāyaṇa himself, O king!

18 "A rishi named Suparṇa obtained it
from Puruṣottama
the Supreme Being, by extreme ascesis,
self-control and discipline.

19 "Thrice (daily) Suparṇa recounted this
excellent dharma.
Because of that, therefore, that vow is called
Trisauparṇa here.

20 “Studied in the Rig Veda text, this vow
is difficult to practise.
And indeed from Suparṇa this eternal
dharma was obtained,

21 “By *Vāyu*, the wind, celebrated as
life of the world,
O best of bipeds! From *Vāyu*-wind it
was acquired by
vighasāśi rishis who subsist on
remnants of sacrificial offerings.

22 “And from them the maha-ocean obtained
this excellent dharma.
Thereafter it vanished again, merging
into Nārāyaṇa.

23 “When, again, from the organ of hearing
creation occurred of
mahatma Brahmā, O tiger among
men, hear me relate that.

24 “Being of mind to create the universe,
Deva Hari
Nārāyaṇa himself thought of a mighty
puruṣa-being,
creator of the universe.

25 “While thinking, from his ears issued a
puruṣa-being,
creator of progeny, Brahmā. To him
the Cosmic Lord said:

26 ‘Son, create all progeny from your mouth
to your feet. Your welfare,
strength and energy I shall ensure,
O keeper of good vows!

27 ‘And accept from me this dharma famed by
the name *Sātvata*. By
that establish all the *Kṛta-Satya*
Yuga as prescribed.’

28 “Then Brahmā namaskar-ed deva
Harimedhas-Vishnu
and received from him the foremost dharma
with its mysteries
and epitome along with *āraṇyaka*-
upanishads
emitted from Nārāyaṇa’s mouth.

29 “Then, instructing boundlessly energetic
Brahmā in the dharma,
‘You (promulgate) *Kṛta-Satya*-yuga-
dharma known as
nirāśīḥkarma, desire-less action,’
he went beyond tamas-
darkness to where *avyakta*-Unmanifest
is stationed.

30 “Thereafter the boon-granting deva Brahmā,
pitāmaha-Grandfather
of the worlds, he then created all the worlds,
mobile and immobile.

31 “Thereupon began then the first auspicious
Kṛta-Satya Yuga.
Indeed then *Sātvata* dharma prevailed
pervading the worlds.

32 “By that original dharma indeed
the Cosmic Creator
Brahmā did puja to the lord of devas,
prabhu-lord Hari Nārāyaṇa.

33 “And for the sake of propagating the
dharma thereafter,
Svārociṣa-self-luminous, the second
Manu, he instructed
then, desiring the welfare of the worlds.

34 “Thereafter *Svārociṣa*-self-luminous
his own son Śaṅkhapada,
O ruler of men, first taught serenely
the lord of all people.

35 "And also thereafter Śaṅkhapada
his legitimate
own-begotten son Sudharmā, ruler
of the quarters,
did instruct, O Bharata-dynast! Then
it again vanished when
the *Tretā* Yuga arrived.

36 "In the past birth of Brahmā from the nose,
O best of earth-rulers,
this dharma the deva himself, *prabhu*-lord
Hari Nārāyaṇa,
lotus-eyed, sang in Brahmā's sight then.

37 "Sanatkumāra thereafter learnt it
from Bhagwan, O ruler
of men! And from Sanatkumāra too
prajāpati, lord of
creatures, Vīraṇa verily learnt this
dharma in the
beginning of the *Kṛta-Satya* Yuga,
O lion of Kurus!

38 "And Vīraṇa too, studying it, gave it
to the sage Raucya.
Raucya on his son, pure, strict-vowed, very
intelligent,

39 "Named Kukṣi, ruler of the quarters,
bestowed this dharma.
Thereafter, that, emitted from Nārāyaṇa's
mouth, again vanished.

40 "In the rebirth of Brahmā from an egg
born of Hari
this dharma arose again from the mouth
of Nārāyaṇa.

41 "Brahmā took it, O Raja, and employed
it according to rules
and taught it, O ruler of men, to sages
named Barhiṣad,
the manes seated on sacrificial grass.

42 "And the Barhiṣads transferred it to a
twice-born well-conversant
with the Sama Veda named Jyeṣṭha,
famed as *Jyeṣṭhasāmavrata Hari.*

43 "And from Jyeṣṭha too it was transferred to
Raja Avikampana.
Then, O Raja, this dharma of *prabhu*-lord
Hari vanished.

44 "When this seventh birth of Brahmā was from
a lotus, O ruler
of men, there that dharma was told indeed
by Nārāyaṇa himself,

45 "To *Pitāmaha*-Grandfather, pure
world-upholder,
in the first yuga and *Pitāmaha*-
Grandfather gave
this dharma to Dakṣa-the-dextrous
in the past.

46 "Then to his daughter's eldest son Dakṣa
gave it, O best of kings,
Āditya, elder to Savitā. Thereafter,
Vivasvān-Surya took it.

47 "And in the beginning of *Tretā* Yuga
again Vivasvān-Surya
gave it to (Vaivasvat) Manu and Manu,
for the good of creatures
of the world, gave it to his son Ikṣvāku.

48 "And related by Ikṣvāku, it was
situated in the peoples,
and after dissolution, it will again
revert to Nārāyaṇa,
O ruler of men!

49 "And the dharma that is of vow-observers
too, previously,
O best of kings, have I told you in the
Hari Gītā in brief
with rules.

50 "Then by Nārada was obtained fully
with its mysteries and
epitome, this dharma directly from
Jagannātha-Cosmic-Lord,
Nārāyaṇa, O ruler of men!

51 "Thus this maha-dharma, O Raja,
original, eternal,
difficult to know and difficult to
practise, is always
upheld by the *sātvatas*.

52 "By knowledge of this dharma and acts done
well endued with
ahimsa-dharma, *īśvara*-Supreme
Lord Hari is pleased.

53 "(He is) known as one form or sometimes as
divided into two
forms, and also numbered as three forms and
seen as four forms
(Aniruddha, Pradyumna, Saṁkarṣaṇa,
Vāsudeva).

54 "It is Hari indeed who is *kṣetrajña*,
knower-of-the-body,
detached and indivisible and *jīva*,
the individual
soul, in all creatures, transcending the
guna-attributes of
the five elements.

55 "And famed as *mana*-mind, O Raja, that
impels the five senses,
he, the intelligent, is the treasure
of the world; he
is the creator of the world.

56 "Inactive and indeed active, and the
effect and indeed the
cause, as he wishes, O Raja, so he sports, the
immutable *Puruṣa*.

57 “This dharma of exclusive dedication
to you, O best of kings,
have I related by grace of my guru,
difficult for impure
atmans to know. Persons exclusively
devoted are
rare indeed, O king!

58 “If the world were teeming with the wholly
dedicated,
O delight of Kurus, non-violent,
self-realised,
engaged in the welfare of all creatures,
the *Kṛta-Satya* Yuga
would obtain, devoid of acts for fruits.

59 “Thus did that Bhagwan Vyāsa, my guru,
O ruler of people,
the best of the twice-born, knower of dharma,
relate this to
the Dharma-Raja-Yudhiṣṭhira,

60 “In the presence of rishis, O Raja,
as Kṛṣṇa and Bhīṣma
listened. That, also, he was told in the
past by the very great
ascetic Nārada.

61 “And where the supreme deva Brahman,
radiantly white
as *candra*-moon, imperishable, is
there go those devoted
exclusively to Nārāyaṇa.”

62 Janamejaya said,
“Thus many types of dharma are practised
by the enlightened.
Why do other sages not follow this
but keep varied vows?”

63 Vaiśaṁpāyana said,
"With three types of nature, O Raja, those
bound in bodies have been
created. These are sattvic, rajasic
and indeed tamasic,
O Bharata descendant!

64 "Of the persons bound in bodies, the best,
O Kuru dynast, is
the sattvic who definitely seeks moksha,
O tiger among men!

65 "Here he also knows the *Puruṣa* abides
in Brahman (and) moksha
depends upon Nārāyaṇa. He is
the sattvic, smriti states.

66 "The desired too is obtained by thinking
on *Puruṣottama*,
the Supreme Being, by exclusive
bhakti, always
devoted to Nārāyaṇa.

67 "Indeed whichever wise persons, *yati*-
ascetics strive after
moksha, verily of those thirst-quenched's
welfare, Hari takes charge.

68 "That person born, whom Madhusūdana,
slayer of Madhu, sees,
know him to be sattvic indeed and his
moksha is sure.

69 "Equal to *sāṁkhya*-yoga indeed is
the dharma followed by
the exclusively devoted, who then
attain moksha
consisting of Nārāyaṇa, the
transcendent end.

70 "The person looked upon by Nārāyaṇa
becomes enlightened.
Thus by one's own wish, O Raja, one cannot
become enlightened.

71 "Rajasic and indeed tamasic are
mixed natures,
says smriti. The person born consisting
of these, O ruler of people,
endued with signs of *pravṛtti*-action
is not looked at
by Hari himself.

72 "Such births are looked upon by Brahmā,
grandfather of people,
that are humans flooded with rajas and
indeed tamas.

73 "By inclination devas and rishis
rest in sattva,
O best of kings! Divested of subtle
sattva they are
then mutable, declares smriti."

74 Janamejaya said,
"How does the mutable person attain
Puruṣottama,
the Supreme Being? Tell all as you have
seen and of *pravṛtti*-
action too in sequence!"

75 Vaiśaṁpāyana said,
"Very subtle, united with sattva,
united with
the triple syllable (*AUṀ*) *Puruṣa*
is attained by
the inactive Twenty-Fifth Being.

76 "Thus, one are *Sāṁkhya*-yoga and indeed
Vedas-*Āraṇyakas*
and *Pañcarātra* said to be, being
limbs of one another.
This is the dharma consisting of
devotion to Nārāyaṇa
of the exclusively devoted.

77 “As from the sea waters rise and again
enter it, O Raja,
so, indeed, the maha-waters of knowledge
(arising from)
Nārāyaṇa verily again enter him.

78 “This have I told you, O relative of
the Yadus, the
Sātvata (dharma)! Practise it as
prescribed if you
are able, O Bharata descendant!

79 “Thus indeed the most maha-blessed
Nārada told
my guru the unchanging exclusive
end of the Whites
and the *yati*-ascetics.

80 “And Vyāsa, being pleased, told it to the
intelligent son of
Dharma (Yudhiṣṭhira). That indeed have
I declared to you as
it issued from my guru.

81 “So devout indeed this dharma is
difficult to practise,
O best of earth-lords! Just like you, others
similarly
bewildered, do not pursue it.

82 “It is Kṛṣṇa indeed who is promoter
of the welfare
of the worlds and enchanter and indeed
destroyer and
the cause, O ruler of people!”

SECTION THREE HUNDRED FORTY-NINE

1 Janamejaya said,
“*Sāṁkhya*, Yoga, *Pañcarātra* and indeed
Veda-*Āraṇyaka*
these branches of knowledge are prevalent
among people,
O Brahma-knowing rishi!

2 "Are all these devoted to the same or
to different goals,
O sage? Tell as I have asked and about
pravṛtti-action,
according to sequence."

3 Vaiśaṁpāyana said,
"The supreme, highly knowledgeable,
exceedingly generous,
self-composed son born to Gandhavatī-
Satyavatī from
maha-rishi Parāśara, that dispeller
of ignorance I namaskar:

4 "Proclaimed the sixth in descent from *pitāmaha*-
Grandfather's
predecessor, the maha-rishi endued
with the prowess
of seerhood, a portion of Nārāyaṇa,
the sole son, island-born,
maha-treasury of the Vedas.

5 "Him in the primal time, maha-mighty
Nārāyaṇa, unborn,
ancient, desiring a son created
the maha-treasury
of the Vedas, greatly energetic,
mahatma Vyāsa."

6 Janamejaya said,
"You, indeed, said previously, O best of
the twice-born, that
Vasiṣṭha's son was Śakti, Śakti's son
was Parāśara.

7 "Parāśara's heir was the sage Kṛṣṇa-
Dvaipāyana,
Again you say he is indeed the son
of Nārāyaṇa.

8 "What previous birth of boundlessly
energetic Vyāsa
was there? Tell, O highly intelligent,
that birth rising
from Nārāyaṇa!"

9 Vaiśaṁpāyana said,
"Desiring to know the meaning of the
Vedas, devoted to
dharma, treasury of ascesis, my
guru, stayed in
the foothills of the Himalayas,
devoted to knowledge.

10 "Having created the *Bhārata* story,
the intelligent one
was exhausted by ascesis. Then we
acted to serve
him devotedly, O Raja,

11 "Sumanta and indeed Jaimini, and
very firm-vowed Paila,
myself the fourth disciple, as well as
Śuka, Vyāsa's own son.

12 "Surrounded by these five excellent
disciples, Vyāsa appeared
very noble on the Himalayan
foothills like *bhūtapati*
lord-of-spirits-Shiva amidst spirits.

13 "Repeating the Vedas with their limbs and
the meaning of
the *Bhārata* in totality, him—
single-minded,
self-controlled, in yoga—we served.

14 "During an interval in the discourse,
sometime we asked
the best of the twice-born the meaning of
the Vedas and
the meaning of *Bhārata* as well as
of the birth from
Nārāyaṇa.

15 "He, knower of true principles, having
first spoken the meaning
of the Vedas and the meaning of the
Bhārata, then began
to speak about this birth from Nārāyaṇā.

16 (Vyāsa said) 'Listen to this choicest, best
of tales concerning rishis.
Occurring in the first epoch, O sages,
I learnt it by ascesis.

17 'On the occasion of creating
progeny in
the seventh birth from the lotus, Nārāyaṇa
the maha-yogi,
devoid of good and evil,

18 'Boundlessly lustrous, created from his
navel a son, Brahmā.
After he had manifested, then he
spoke to him these words:

19 "I have engendered you from my navel
as progeny-creating
prabhu-lord. Create varied progeny,
O Brahmā, dull and pandit."

20 'He, thus addressed, reluctant, mentally
distressed with anxiety,
pranam-ing the boon-granting deva,
spoke to lord Hari:

21 "What strength is mine, O lord of devas, to
create progeny?
I namaskar you. Without wisdom am
I, O deva!
Ordain hereafter!"

22 'Thus addressed, that Bhagwan then vanished.
The lord of devas, best
of the intelligent, thought of *buddhi*,
intelligence.

23 'Then *buddhi*-intelligence in her own
form appeared before
prabhu-lord Hari and with yoga the
yoga-free himself
united her then.

24 ‘To that *buddhi*-intelligence, endued
with yogic sovereignty,
empowered, chaste, spoke these words the deva,
verily unchanging
prabhu-lord, to *buddhi*-intelligence:

25 “Enter into Brahmā for the sake of
fulfilling creation
of the cosmos.” Then, commanded by
īśvara-God, she,
buddhi-intelligence swiftly entered him.

26 ‘When he was endued with intelligence,
Hari again looked at
him and once more spoke these words: “Create
varied progeny!”

27 ‘Saying, “Certainly!” he accepted as
Hari had commanded.
Having said this, that Bhagwan vanished
from there.

28 ‘And in an instant he reached his own place
called Deva-divine.
And indeed obtaining his prakriti
he became one with it.

29 ‘Then another thought indeed occurred
to him: “All these progeny
have been created by *Parameṣṭhi*
Brahmā. Teeming
with the *daitya*-giant, *dānava*-demon,
gandharva-demi-gods
and rakshasa hosts born, wretched *vasumatī*
the earth, is lost,
overburdened.

30 “Numerous mighty *daitya*-giants,
dānava-demons
and rakshasas on earth will engage in
ascesis and obtain
excellent boons.

31 “Indeed, certainly they all, proud with the
boons granted, will obstruct
the hosts of deities and the rishis rich
in ascesis. I will
do this for justice there to lighten the burden:

32 “Now by various births in sequence on
vasudha-earth,
I shall restrain the sinful and secure
the virtuous.

33 “This distressed *medinī*-earth, will truly
be able to bear-up.
It is I who bear her as a serpent
in the nether regions.

34 “Borne by me, she bears the world with the
mobile and the immobile.
Therefore, for rescuing *pṛthivī*-earth
I will take birth.”

35 ‘He, having thought thus, Bhagwan, Madhusūdana
slayer of Madhu,
created numerous forms to manifest
for the world:

36 ‘*Varāha*-Boar and *Narasiṁha*-
Man-Lion,
Vāmana-Dwarf, as well as *Mānuṣa*-
Human. “By these
will I slay the wicked foes of deities.”

37 ‘Then again the Cosmic Creator uttered
the resonant sound *“Bho!”*
From that utterance of *sarasvatī*-speech,
Sārasvata appeared there.

38 ‘Named Apāntaratamā, free of inner
ignorance, speech-born,
mighty son, knew past, present and future,
was truth-speaking,
firm in vows.

39 'To the bowed-headed one spoke the changeless
origin of the devas:
"Hearing Vedic narration is your task
O best of the
intelligent! Therefore, do as I have
ordered. These are
my words, O sage!"

40 'He then split the Vedas in the epoch
of Svāyambhuva, son
of the Self-Born, Manu. Bhagwan Hari
was delighted by those
acts of his and his intense ascesis,
self-restraint and discipline.

41 'Shri Bhagwan said, "Thus, son, in each Manu's
epoch you will
be world-promoter, ever steady and
invincible, O Brahmin!

42 "And again in *tiṣya*, *Kali* Yuga,
will appear descendants
in the Bharata lineage named Kurus
who will become
mahatma Rajas famous on earth.

43 "Among those born of you, family feuds
will occur for
mutual destruction, except yourself,
O best of the twice-born!

44 "There also you, endued with ascesis,
will divide the Vedas
into many parts. And when the dark
kṛṣṇa yuga appears,
your colour will become *kṛṣṇa*, dark.

45 "And you will be the maker of diverse
kinds of dharma
as well as knowledge. You will be yoked to
ascesis but
not liberated from attachment.

46 "Your son will be attachment-free and a transcendent atman by
the grace of Maheśvara-Shiva. It shall not be other than
what I have said.

47 "One declared born mentally indeed of *pitāmaha*-Brahmā,
possessing excellent intelligence, Vasiṣṭha, first among
treasuries of ascesis and who also exceeds Surya in splendour,

48 "And in his lineage too will be a maha-rishi
named Parāśara of maha-impact. He will be your father,
best of Vedic stores, maha-ascetic, verily abode of
ascesis. From that rishi, in the womb of a virgin living
with her father, will you become a son.

49 "Severing all doubts about past, present and future matters,
the passing of thousands of past yugas in succession,

50 "All those will you see by my instruction, endued with ascesis.
Again will you see many thousands of (future) yugas
in succession,

51 "And me, O sage, origin-and-end-less, and discus in hand in
the world, by meditating upon me, O sage! It will not be
other than what I have spoken.

52 "You will be a maha-constant person and of matchless fame too.
Śanaiścara, Surya's son, will become a maha-Manu.

53 “And in that Manu’s epoch indeed, you
will precede the group of
Seven Rishis. You shall indeed be so,
dear son, by my
grace, undoubtedly.

54 “Whatever exists in the world, all is
by my exertion.
Others think otherwise; I ordain freely.”

55 Vyāsa said, ‘Thus, then, to rishi Sārasvata
Apāntaratamā
having spoken, *Īśāna*-God said these
words: “Execute!”

56 ‘I am he that, by the grace of that deva
Harimedhasa-Vishnu
was born from him named Apāntaratamā,
and by Hari’s command,
again am I born famed as delight of
Vasiṣṭha’s family.

57 ‘This have I told you of my past birth
by the grace of
Nārāyaṇa, so also as a portion
of Nārāyaṇa.

58 ‘Most intense ascesis indeed did I
undertake, extremely
severe, in the past, O best of the
intelligent,
in supreme samadhi.

59 ‘This indeed have I told, all that you asked
me, sons, of past
and future births, out of affection for
you bhaktas!’”

60 Vaiśaṁpāyana said,
“This have I told you of the past birth,
O ruler of men, of
my guru Vyāsa of tireless mind as
you had asked. Hear again!

Translated by Pradip Bhattacharya

61 “*Sāṁkhya*, Yoga, *Pañcarātra*, Vedas
as well as *Pāśupata*
doctrines, know them as different opinions,
O royal rishi!

62 “The speaker of *Sāṁkhya* is said to be
that supreme rishi
Kapila. Ancient Hiraṇyagarbha,
the Golden Womb
is the knower of Yoga; none other.

63 “And indeed that Apāntaratamā
is said to be
the Veda-acharya. Here some call that
rishi Prācīnagarbha.

64 “Umā’s spouse, *bhūtapati*-lord-of-spirits,
Śrīkaṇṭha-lovely-throated,
Brahmā’s son, serene Shiva the auspicious,
spoke the *Pāśupata* doctrine.

65 “The knower of *Pañcarātra* in its
entirety is Bhagwan
himself. And in all these doctrines is seen,
O best of kings,

66 “According to *Āgama*-scriptures,
according to doctrines,
dedication to *prabhu*-Lord Nārāyaṇa.
This is not known
thus to the ignorant, O ruler of people!

67 “The wise who are makers of shastras declare
that rishi Nārāyaṇa
is the final end and none other. That
is the declaration.

68 “Hari is ever resident in those who
have dispelled all doubts.
Mādhava never resides in those full
of doubt on the
strength of dialectics.

69 “Those who know *Pañcarātra* and follow
the system, O king,
becoming wholly dedicated, they
enter into Hari indeed.

70 “*Sāṁkhya* and Yoga the two eternal and
all the Vedas too in
every way, O Raja, they all and
all the rishis declare
this ancient cosmos is Nārāyaṇa.

71 “Whatever good and bad karma occurs
prevailing in
all the worlds, know that to be from this rishi—
in heaven, atmosphere,
bhuvi-earth, and also water.”

SECTION THREE HUNDRED FIFTY

1 Janamejaya said,
“O Brahmin, is the *Puruṣa*–Being
many or indeed one?
Here, who is the best *puruṣa* or who
is called here the source?”

2 Vaiśaṁpāyana said,
“In *Sāṁkhya* and Yoga deliberations
Puruṣa is many
in the world. They do not accept that the
Puruṣa is one,
O propagator of Kuru lineage!

3 “The many *puruṣas* are said to have
a single origin,
and that is the Universal *Puruṣa*
of surpassing
guna-qualities, I am describing,

4 “Having namaskar-ed guru Vyāsa
of boundless energy,
endued with ascesis, self-controlled,
venerable, supreme rishi.

Translated by Pradip Bhattacharya

5 "This *Puruṣa*-hymn is indeed in all
the Vedas, O earth-ruler,
well-known as cosmic law and truth as
reflected upon by
the lion among rishis.

6 "In general and in particular
Kapila and other
rishis, have stated their thoughts regarding
the transcendental in
the shastras, O Bharata-dynast!

7 "Now, concisely what Vyāsa has stated
about the *puruṣa's*
oneness, that shall I expound to you by
the grace of the
boundlessly energetic one.

8 "About this is narrated the ancient
itihāsa-history
of the dialogue *Tryambaka*,
three-eyed Shiva,
had with Brahmā, O lord of people!

9 "In the midst of the ocean of milk,
radiant as gold,
is a principal mountain famous as
Vaijayanta.

10 "There the deva, reflecting alone on
the transcendental goal,
came always from his Vairāja abode
to Vaijayanta.

11 "Once when the four-faced wise one sat there,
his son Shiva,
sprung from his forehead, arrived at will.

12 "Swiftly through space the mighty triple-eyed
lord of yogis
dropped quickly from the sky on the top
of the mountain.

13 "Coming forward happily, he also bowed at his feet. Having
seen him fallen at his feet, by his left hand

14 "He raised him. Then the one *Prajāpati* lord of creatures,
spoke to this Bhagwan, born of him, arrived after a long time.

15 "*Pitāmaha*-Grandfather said, 'Welcome, to you, O maha-armed!
Fortunately, I have you near me. Is all well always, son, with
your Vedic studies and ascesis? You are indeed ever in
intense ascesis. Hence I ask you again.'

16 "Rudra said, 'By your grace, Bhagwan, my studies and ascesis are well
and unaltered; and also likewise the entire universe.

17 'Long ago, indeed, did I see you, Bhagwan, in the Vairāja abode.
Hence have I attained this mountain that your feet inhabit.

18 'And my curiosity is also excited indeed by
your going into solitude. It cannot be for a minor reason,
O *Pitāmaha*-Grandfather!

19 'Why have you that excellent abode—free from hunger and thirst, dwelt
in by gods, asuras and rishis of limitless splendour,

20 'Always frequented by *Gandharvas* and Apsaras—
abandoned and come to this excellent mountain, alone?'

Translated by Pradip Bhattacharya

21 “Brahmā said, ‘I always inhabit this
excellent mountain
Vaijayanta. Here, single-mindedly
I reflect on
Virāṭ Puruṣa, the Vast Being.’

22 “Rudra said, ‘O Brahmā, *Svayaṁbhuva*-
Self-Born, numerous
puruṣa-beings have you created
and you are creating
others, O Brahmā, and that *Virāṭ Puruṣa*,
Vast Being, is one.

23 ‘Who indeed is that you reflect upon,
O Brahmā, verily
Puruṣottama, Best of Beings? Speak
about this doubt of mine.
I am indeed maha-curious.’

24 “Brahmā said, ‘Many are all the *puruṣa*-
beings, son, that you have
spoken of. Transcending them, invisible,
also their foundation,
is that one *Puruṣa* I tell you of.

25 ‘All *puruṣa*-beings are said to be
from that one source,
that is the Universal *Puruṣa*,
supreme, the very greatest.
Having become guna-less they enter
that eternal guna-less.’ ”

SECTION THREE HUNDRED FIFTY-ONE

1 “Brahmā said, ‘Hear, son, as indeed is this
eternal, unchanging
Puruṣa-Being, undecaying and
unfathomable and
said to be omnipresent.

2 'He cannot be seen by you, nor also
by me or by others,
O most virtuous one! That Universal
One with gunas
and guna-less is visible only
through knowledge, says smriti.

3 *aśarīraḥ śarīreṣu sarveṣu nivasaty asau /*
vasann api śarīreṣu na sa lipyati karmabhiḥ //
'Bodiless, it inhabits all bodies.
Although inhabiting
bodies, it is not sullied by acts.

4 'It is my inner atman and yours and
of others termed
embodied. The witness of all, no one
can grasp it anywhere.

5 *viśvamūrdhā viśvabhujo viśvapādākṣināsikaḥ /*
ekaś carati kṣetreṣu svairacārī yathāsukham //
'The cosmos is its head,
The cosmos is its arms,
The cosmos is its feet, eyes and nose.
Alone it roams in the *kṣetra*-fields,
Acting at will, at its pleasure.

6 '*Kṣetras* are indeed bodies and their seeds
are good and evil deeds.
He who knows this is *yogātmā*, the yogic
person, and thereupon
is called *kṣetrajña*, knower-of-the-body.

7 'Neither its going nor its coming is
known to any
creature. By the method of *Sāṁkhya* and
indeed of yoga
according to sequence,

8 'I am thinking of Its movements, but am
unable to
comprehend that excellent path. But, as
per my knowledge
I shall describe to you that eternal
Puruṣa-Being.

9 ‘It has oneness and greatness, indeed It
is the One *Puruṣa*,
says smriti. The word *mahāpuruṣa*,
Great Being, It bears,
the Eternal One.

10 *eko hutāśo bahudhā samidhyate; ekaḥ sūryas tapasāṁ*
yonir ekā /
eko vāyur bahudhā vāti loke; mahodadhiś cāmbhasāṁ
yonir ekaḥ /
puruṣaś caiko nirguṇo viśvarūpas; taṁ nirguṇaṁ
puruṣaṁ cāviśanti //

‘One is *Hutāśana*-Agni,
blazing variously;
One is Surya,
heating variously;
One is the source
of ascesis;
One is *Vāyu*-Wind,
blowing variously
in the world;
One is the source of waters,
mahodadhi,
the maha-ocean;
One, too, is *Puruṣa*, guna-less,
the cosmos embodied;
And all enters that guna-less *Puruṣa*.

11 ‘Discarding all with gunas,
Discarding good and evil karma,
Abandoning both truth and untruth,
Thus one becomes guna-less.

12 ‘Having known the Inconceivable and
its four-fold subtle states
(Aniruddha, Pradyumna, Saṁkarṣaṇa,
Vāsudeva),
the *yati*-ascetic who lives here, he
goes to *Puruṣa*, the Lord.

13 ‘Thus, indeed, some pandits envisage
paramātmā,
the Supreme Soul (vis-à-vis the individual soul),
likewise (others) One Atman,
other thinkers on spirituality
the (same) atman (everywhere).

14 ‘There that which is indeed *paramātmā*,
Supreme Spirit,
that is eternal, guna-less, declares
smriti. That, indeed, is
known as Nārāyaṇa. That, indeed, is
the Universal
puruṣa-Being. And also fruits (of work)
do not stain it,
as lotus-leaf is not by water.

15 ‘The acting atman is different, which
is joined to bonds
and moksha. That is indeed attached to
a group of seventeen
(five senses, five sense-organs, five elements,
mind, intellect).
Thus the many types of *puruṣa*-being
have been told to you
according to sequence.

16 ‘That which is the abode of the entire
cosmic system is:
The supreme knowable and the knower;
The thinker and the thought of;
The eater and the eaten;
The scenter and the scented;
The toucher and the touched;

17 ‘The seer and the seen;
The hearer and the heard;
The knower and the knownable; and
With gunas and guna-less.
What has verily been called *pradhāna*,
identical with gunas,
that is permanent, eternal and changeless.

18 'That indeed impels *Dhatṛ* the creator
from origin to end.
That indeed sages call Aniruddha.
Whatever holy
Vedic acts are done in the world linked
to blessings, they
are for its enjoyment.

19 'All devas, holy, self-controlled sages
worship That first
in sacrifices with sacrificial
portions. I Brahmā,
original lord of creatures, am born
from That and you
are born from me. From me is the cosmos,
with the mobile
and immobile, all the Vedas with their
mysteries indeed, son.

20 'Divided into four, that *Puruṣa*
Supreme Spirit,
sports as It wishes. Thus that Bhagwan is
indeed realised through knowledge.

21 'This have I narrated, son, properly
as you enquired,
as described in *Sāṁkhya* doctrine, so too
in Yoga.'"

SECTION THREE HUNDRED FIFTY-TWO

1 Yudhiṣṭhira said,
"Grandfather, the dharma relating to
the auspicious
moksha-dharma you have stated. The best
dharma for those
in the ashramas, pray tell me, Sir!"

2 Bhīṣma said,
"Everywhere dharma is ordained with
Swarga and the rewards
of truth. Many are the doors of dharma.
No rite is fruitless here.

3 “Whichever person reaches a decision
about whichever matter,
he acknowledges that indeed, no other,
O best of Bharatas!

4 “Also, O tiger among men, you should
hear me narrate
what, in the past, Nārada, the divine
sage, told Śakra-Indra.

5 “The divine sage Nārada, O Raja,
is a siddha honoured
by the three worlds. He regularly roams
the worlds unobstructed
like *vāyu*, the wind.

6 “Sometime he, *maheṣvāsa*, the great
archer, went to the abode
of the Raja of devas and honoured
by great Indra, sat near him.

7 “After he was seated at ease, Śaci’s
husband asked him,
‘O sinless Brahma-knowing rishi, have
you seen anything that
is extraordinary?

8 ‘As you also, O Brahmin rishi, roam
the triple worlds with the
mobile and immobile always, impelled
by curiosity,
O siddha, wandering witness-like,

9 ‘Nothing indeed exists unknown to you
in the world at all,
O deva-rishi! What you have heard or
felt or seen, tell me that!’

10 “To Indra of the deities, O Raja,
Nārada, best of speakers,
seated near him, narrated a long tale.

11 “And as it was composed by that best of
the twice-born when
asked, so also am I telling you that
tale. Listen to me!”

SECTION THREE HUNDRED FIFTY-THREE

1 Bhīṣma said,
“There was indeed, O best of Kurus, in
the excellent town of
Mahāpadma on Gaṅgā’s southern bank,
sometime a Brahmin, devout,

2 “Mild, of the lineage of *Soma*-moon,
accomplished in
the Vedas, all doubts severed, constant in
dharma, anger-conquered,
ever content, senses-controlled,

3 “Always dedicated to ahimsa,
truthful, honoured by the
virtuous, his wealth lawfully obtained
and having good character,

4 “Vast agnate and cognate relations, the
honoured refuge of friends,
of maha famed family, settled in
a distinguished occupation.

5 “He, having noticed his numerous sons,
undertook extensive
rites practising other dharma, O Raja,
based on family dharma.

6 “Thereafter he, on dharma declared in
the Vedas and indeed
spoken of in the shastras and the dharma
practised by the eminent,
thought on the tri-fold doctrines in his mind:

7 ‘Which indeed will perhaps be good for me?
Having done which will be
suitable? Which will be my final refuge?’
Troubled thus always, he
could not reach a decision.

8 “While he was thus mentally troubled,
established in the best
dharma a Brahmin well-concentrated
arrived sometime,
an *atithi*, unexpected visitor.

9 “He offered him hospitable reception
with rites prescribed
by shastras. When he was rested and
comfortably seated,
spoke to him these words:”

SECTION THREE HUNDRED FIFTY-FOUR

1 “The Brahmin said, ‘Produced by the sweetness
of your speech, O sinless
one, I am overcome by friendship for
you. Something I
am saying. Listen to it!

2 ‘Having handed over *gṛhastha*-
domestic dharma
to my son, O Indra among learned
Brahmins, I would practise
the best dharma. Which indeed is the path,
O twice-born one?

3 ‘I, resting myself in the atman,
indeed desire to be
placed in the One Atman. I do not wish
to do so, bound by the
common gunas.

4 ‘Till now my past life has relied upon
fruit from sons. Now onwards
I wish to procure provisions for my
journey to the next world.

5 ‘This world of progeny, indeed, I wish
to cross to the Supreme.
With this intention risen in me, where
will the boat made
of dharma come from?

6 ‘In the world, hearing of the sattvics
spoken of as
persecuted, having seen the string of
standards and pennants of
Dharma-Yama, lord of death, spread over
progeny,

7 ‘My mind does not enjoy at the time of
enjoyment having seen
yati-ascetics begging from others.
Therefore, O guest,
relying on the strength of your intelligence,
engage me in
the principles of the meaning of dharma.’

8 “That *atithi*, unexpected guest, having
heard his words desiring
dharma, spoke these wise words in a gentle,
honeyed voice:

9 ‘I am also bewildered here. I also
have the same heart’s desire
and I am unable to form a settled
opinion, for many
are the doors to heaven.

10 ‘Some praise moksha; some twice-born the fruits of
sacrifice; some rely
on *vānaprastha*, the forest-ashrama,
some on *gārhasthya*,
the life of the householder.

11 ‘Some rely on the dharma of the Raja.
Some rely on the the fruits of the atman.
Some rely on serving the guru.
Some rely on controlling speech.

12 ‘Some by serving their mothers and fathers
have reached heaven.
Others by ahimsa reach Swarga and
likewise others by truth.

13 ‘Some facing war, dying go to heaven.
Some perfecting
the *uñcha* vow, living by gleaning, have
taken the path to Swarga.

14 ‘Some engaged in study, auspicious,
devoted to the Vedas,
intelligent, self-contented, senses-
controlled, go to Swarga.

15 ‘Others, sincere, spiritual, have been
slain by wicked people.
Upright, pure of atman, they are indeed
celebrated
in highest heaven.

16 ‘Thus in the world many and varied are
the doors of dharma
ajar. My mind also is disturbed like
strips of clouds by the wind.’ ”

SECTION THREE HUNDRED FIFTY-FIVE

1 “The guest said, ‘But I will give you advice,
O wise Brahmin,
according to the *Āgama*-scriptures.
The meaning (of dharma)
as told to me by my guru, listen
to that from me.

2 ‘Where in the previous creation
the wheel of dharma was
set in motion, there in Naimiṣa on
the banks of Gomatī
is a town called Nāga.

3 ‘There all the thirty (deities) performed a
sacrifice, O bull of
Brahmins, where Māndhātā, best of Rajas,
surpassed Indra.

4 ‘A righteous maha-serpent, that hears-with-
the-eyes, made his home there,
maha-blessed Padmanābha, lotus-
navelled, famed as Padma-lotus.

5 ‘He, by word and indeed by deed and mind,
O bull among twice-born,
propitiates creatures triply, lives thus.

6 ‘By conciliation, by donation,
by dissension,
by punishment, four-fold he saves people
in danger and protects
himself by dhyana on the eyes.

7 ‘Approaching him, following procedure,
you should ask him
the desired questions. He will show you the
best, not the false, dharma.

8 ‘He indeed receives everyone as
a guest. The *nāga*-snake
is intelligent, proficient in
the shastras, endued with
all the superior, desired gunas.

9 ‘His nature is like ever-pellucid
water, always engaged
in study, endued with ascesis and
self-control, and
beautifully behaved.

10 ‘Sacrifices, likes donating, is
patient and abides in
the best conduct, is true in speech, unenvious,
and resorts to those of
good character,

11 ‘Eats left-overs, is kind in speech, good,
sincere, knows the best act
and what should not be done, is not hostile,
is engaged in the welfare
of creatures, born in a family pure
like a lake in the Gaṅgā.’ ”

SECTION THREE HUNDRED FIFTY-SIX

1 "The Brahmin said, 'Like relieving one
bearing an excessive
burden, of great weight are these maha-
consoling words
that I have heard from you.

2 'Like a bed for the tired traveller,
a seat for one tired of
standing and water for the thirtsy and
food for the hungry,

3 'Obtaining indeed the desired food on
time for a guest;
like obtaining a long-coveted son
for the aged,

4 'What is thought of by the mind, seeing that
dearly beloved,
pleases me like the words that you have uttered.

5 'Like one blind given sight, I am seeing
the sky and reflecting
on the wise words of advice you have given me.

6 'Certainly thus shall I do as you, Sir,
have told me. Here,
this night, stay with me, O holy one!

7 'At dawn, Sir, exert yourself after
passing the night
comfortably. Now, indeed, the rays of
Bhagwan Surya
have dimmed; he is setting.' "

8 Bhīṣma said,
"Then that guest, having been entertained
by him, O foe-slayer,
did pass that night with the twice-born indeed.

9 "Then with dharma-related conversation
both of them passed
the entire night happily like the day.

10 “Thereafter, at the time of dawn that guest
was offered puja
by the Brahmin, to the utmost of his
ability, wishing
to do his duty.

11 “Thereafter, the learned Brahmin determined
to fulfil his dharma,
taking permission from his relatives,
the dharma-knower, as
advised, went in due time to the abode
of the serpent-Indra,
determined on the good act.”

SECTION THREE HUNDRED FIFTY-SEVEN

1 Bhīṣma said,
“Many colourful forests and tirthas
and lakes he approached in
succession and reached some sage.

2 “As he had been advised, that Brahmin asked
the sage about
the *Nāga*-serpent and having listened
properly, he left.

3 “He, approaching the abode of the snake
as described, knowing his
purpose, announced in words adorned with the
sound *bho*, ‘I am here!’

4 “Then, having heard these words of his, the lovely
dharma-attached
wife of the *Nāga*-serpent, devoted
to her husband,
appeared before that learned Brahmin.

5 “She, devoted to dharma, offering
him puja as precribed,
having welcomed him, said, ‘What can I do?’

6 “The Brāhmin said, ‘Your honouring me with
gentle words has eased me.
I have the wish to see your excellent
deva, the *Nāga*.

7 ‘This, indeed, is the supreme task; this is
the fruit I wish for, and
for this purpose have I arrived today
at the serpent’s abode.’

8 “The *Nāga*’s wife said, ‘The noble one has
gone to draw the chariot
of Surya for a month. In seven or
eight days, O sage, you will
undoubtedly have his darshan.

9 ‘I have now informed you the reason for
the noble one,
my husband, being away from home. What
else I can do, tell me that!’

10 “The Brahmin said, ‘Determined on that have
I arrived here,
O chaste lady! Awaiting his arrival,
O devi, I shall stay
in this maha-forest.

11 ‘As he arrives, calmly inform him that
I have come here
and speak such words to him that he comes to
meet me.

12 ‘I too shall stay here on Gomatī’s bank,
O auspicious one,
awaiting for the time as stated,
eating sparingly.’ ”

13 Bhīṣma said,
“Thereafter that learned Brahmin explained
to the Nāga’s wife
again and again. Then indeed to the
river-bank went
the Brahmin-bull.”

SECTION THREE HUNDRED FIFTY-EIGHT

1 Bhīṣma said,
"O best of men, so that ascetic
Brahmin, remained
without eating. This distressed the snakes.

2 "All gathering together, that *Nāga*'s
relatives, brothers,
children and wife rushed to that Brahmin.

3 "They saw on that river-bank, solitary,
observing a vow,
seated fasting, devotedly performing
japa, silent
recitation, the twice-born one.

4 "They all approached the learned Brahmin and
repeatedly worshipped
him. The relatives of the hospitable
one spoke these words
unhesitatingly:

5 'Today is indeed the sixth day of your
arrival here, O rich
in ascesis! You have not desired some
food, O dharma-attached one!

6 'You have come to us and we are present
before you. Our duty
is hospitality. We are all householders.

7 'Roots or fruits, or greens or milk, O best of
the twice-born, or
cereals you ought to eat, O Brahmin!

8 'Renouncing food, you are living in the
forest, O venerable
one! Young and old, all these are pained by the
crisis of dharma.

9 'None indeed has ever committed
foeticide, or
anything unfit to the Raja, or
been untruthful,
nor indeed does our family eat before
deities, guests and relatives.'

10 "The Brahmin said, 'Your advice have I
accepted as
food. After two-less-ten nights indeed the
Nāga will come back.

11 'If, when the eighth night has passed, the *Nāga*
does not come, then
I shall eat. This vow is for that purpose.

12 'You should not be distressed. Return where you
came from. My vow
is for that purpose. You should not break it here.' "

13 Bhīṣma said,
"The snakes, thus dismissed by the Brahmin,
returned, unsuccessful,
to their own dwellings, O bull-among-men!"

SECTION THREE HUNDRED FIFTY-NINE

1 Bhīṣma said,
"After many days were over, the snake
was granted leave to go
home, having completed his task, by
Vivasvata-Surya.

2 "His wife approached him with articles for
washing the feet, etc.
Of that chaste lady beside him the snake
enquired:

3 'Auspicious one! Have you also offered
puja to devas and
unexpected guests, as I do, following
the rules that I
had told you in the past?

4 ‘Surely, weak womanly intelligence
has not left the duty
unaccomplished because of my absence,
delinked from the
boundary of dharma, O lovely-thighed one?’

5 “The *Nāga*’s wife said, ‘Disciples’ (duty)
is to serve the guru;
Brahmins’ is to study the Vedas;
servants’ is to (obey)
the master’s words; royalty’s to foster
the people.

6 ‘Rescuing all creatures is called the dharma
of Kshatriyas here.
Vaishyas’ common occupation is to sacrifice
along with hospitality.

7 ‘Serving Brahmins, Kshatriyas and Vaishyas
is the work of Shudras.
O *Nāga*-Indra, the householder’s dharma
is seeking the
welfare of all creatures.

8 ‘Regular frugal fare, vow-observance
in due sequence
is dharma indeed, specially because
of the connection
between sense-organs and dharma.

9 ‘“Whose am I, or from where am I, who are mine?”
It is necessary
for one living in the ashrama of
moksha to reflect thus
constantly.

10 ‘Devotion to the husband is called
a wife’s supreme dharma.
By your guidance, O *Nāga*-Indra, I
know that principle well.

11 ‘I know that dharma well. You are always
firm in dharma.
How, leaving the virtuous path, can I
walk in wickedness?

12 ‘O maha-blessed one, the practice of
dharma towards
the deities has not suffered and tirelessly
have I attended to
hospitality for unexpected guests.

13 ‘Seven or eight days before today a
learned Brahmin indeed
has come here. He has not told me his work.
He desires your darshan.

14 ‘On this bank of Gomatī, eager for
your darshan, the Brahmin
of firm vows is seated, reciting the Vedas.

15 ‘O *Nāga*-Indra! The gentle, devout
Brahmin told me,
“Send him before me when the best of snakes
arrives!”

16 ‘Having heard this, O maha-wise one, you
should go there. You should give
him your darshan, O hearer-with-the-eyes!’ ”

SECTION THREE HUNDRED SIXTY

1 “The *Nāga*-serpent said, ‘Now, in the form
of a Brahmin, who do
you regard him as? Merely human or
a deva as a learned
Brahmin, O sweet-smiling one?

2 ‘Who indeed among humans is capable
of seeing me, renowned
lady, and wishing to see me utter
words of command?

3 ‘Among the hosts of deities, asuras
and deva-rishis,
lovely lady, *nāga*-snakes are indeed
maha-heroic,
Surasā’s lineage, endued with speed.

4 'We are to be revered and grant boons to
followers. To humans,
specially, we are not visible.
This is my opinion.'

5 "The *Nāga*-serpent's wife said, 'By his
frankness I know he is
not a deva, O air-eater! One thing
I understand about
him: he is full of bhakti for you,
O most wrathful one!

6 'He indeed desires some other work. As
the *cātaka* bird craves
water, the rain-loving bird rain, he craves
your darshan.

7 'Not by chance is he somewhat agitated
waiting for you.
One like you of noble descent never
sits (keeping one waiting).

8 'Having discarded that natural wrath
of yours, you should see him.
By severing his hopes today you should
not consume yourself.

9 'Not having wiped the tears of those approaching
hoping for help, that Raja
or prince incurs the sin of foeticide.

10 'From silence the fruit of wisdom is obtained
and by donation
maha-renown; by true speech, eloquence
and eminence hereafter.

11 'By giving land the end is gained equalling
that of ashramites.
Having recovered destroyed wealth, fruits
are obtained.

12 'Having implemented untarnished
intentions by desired
acts, none ever goes to hell, this knowers
of dharma know.'

13 "The *Nāga*-snake said, 'Self-conceit, pride
is indeed the maha
fault of my species. O chaste lady, my
anger, born of will, has
been consumed by the flames of your speech.

14 'Than anger, O chaste lady, I see no
greater darkness.
For this snakes are specially culpable.

15 'Indeed, having succumbed to this fault,
the formidable
daśagrīva-ten-necked-Rāvaṇa also
rivaling Śakra-mighty-
Indra was slain by Rāma in battle.

16 'Having heard that the calf brought into the
inner apartments had
been taken away by Paraśurāma,
by the violation
agitated by anger, the sons of
Kārtavīrya were slain.

17 'By Jamadagni's son Rāma, like
thousand-eyed Indra,
in battle was slain from anger, maha-
mighty Kārtavīrya.

18 'Hence this foe of ascesis and destroyer
of welfare, anger, have
I restrained, hearing your words indeed.

19 'And I congratulate myself specially,
for invariably
having you, large-eyed one, endued with all
qualities, as my wife.

20 'Speedily shall I go there indeed where
that twice-born is staying
and in every way not unsuccessful
in the words he has said,
he will depart.' "

SECTION THREE HUNDRED SIXTY-ONE

1 Bhīṣma said,
"That lord of snakes went there to the Brahmin, indeed thinking
of him, reflecting in his mind about his work.

2 "Approaching him, that intelligent *Nāga*-Indra
O lord of men, by nature attached to dharma, spoke sweet words.

3 '*Bho*, *bho*! Hail! Pardon my words! You should not not be angry.
For what purpose have you arrived here? What do you need?

4 'Approaching you face to face, out of affection I ask you,
O twice-born, on Gomatī's solitary bank who do you worship?'

5 "The Brahmin said, 'Know me indeed as Dharmāraṇya.
Here have I come to see the *Nāga* Padmanābha,
O best of the egg-born! I have work there.

6 'And he is not near me. I have heard that he has left. I await
him who is my own, as a farmer awaits clouds.

7 'And to free him from trouble and ensure complete welfare, I am
engaged in reciting uninterrupted the Vedas, absorbed in
yoga, free from illness.'

8 "The *Nāga*-serpent said, '*Aho*! Your conduct is beneficial.
You are pious, attached to the virtuous. You are to be richly
praised, O maha-blessed one, for looking kindly on others.

9 ‘I am that very *Nāga*, O Brahmin
rishi, it is me you seek,
Sir! Command me in any way what I
can do dear to you.

10 ‘Sir, I heard from my relatives of your
arrival here. Hence I
myself indeed have come here to see you,
O twice-born one!

11 ‘And having arrived, Sir, today you shall
be successful
and return. Confidently, O best of
the twice-born, you
should engage me in the matter.

12 ‘All of us, indeed, have been won by
your special qualities,
as having abandoned your own good, you
love me here indeed.’

13 “The Brahmin said, ‘I have come here, maha-
blessed one, craving your
darshan. Ignorant, I desire to ask
the meaning of something,
O serpent!

14 ‘I, absorbed in my atman, seek the path
for the atman’s
welfare. The mighty maha-wise who wishes
to dwell in the
material (body), do I worship.

15 ‘You shine by your own gunas, by rays from
the womb of fame,
by the touch of the self-revealing
pleasant rays of
Śaśāṅka, the hare-marked moon.

16 ‘That question arisen in me resolve,
you that subsist on air!
Later I shall tell you the work. You should
listen to me, Sir!’ ”

SECTION THREE HUNDRED SIXTY-TWO

1 "The Brahmin said, 'To Vivasvat-Surya
you go successively
for drawing his one-wheeled chariot. If
you have seen something
wondrous there, you should tell that.'

2 "The *Nāga*-serpent said, 'Many wondrous
things rest in bhagwan
Ravi-Surya from whom begin all creatures
in the three worlds,
it is agreed.

3 'In its thousands of rays, like numerous
birds on a branch,
dwell sheltered perfected sages along
with deities.

4 'Where maha-*vāyu*-wind, issuing from
Surya, resorting to
its rays, swells in the sky, what can be more
wonderful thereafter?

5 'O Brahmin rishi, desiring the good
of creatures, it (the sun)
distributes it (the wind) creating water
in the monsoon,
what can be a greater wonder than that?

6 'From the centre of whose disc the supremely
radiant mahatma
surveys the worlds, what can be a greater
wonder than that?

7 'Whose dark ray named Śukra, as a water-
bearing cloud in the sky,
creates water in the rains, what can be
a greater wonder than that?

8 'Who, after eight months, releases again,
in time, the water its
pure rays had seized, what can be a greater
wonder than that?

9 'In whose special lustre the Atman is
stationed permanently,
who upholds seeds and *mahī*-earth, with the
mobile and immobile.

10 'Where is the Deva, maha-armed, eternal,
supreme, undecaying,
beginning-and-end-less, O learned
Brahmin, what can be a
greater wonder than that?

11 'This one wonder of wonders indeed now
hear from me that I saw
in the stainless sky while being with Surya.

12 'In the past, at noon-time when Bhāskara-
Surya was heating
the worlds, one radiant like another
Āditya-Surya,
similar in every way, I saw.

13 'That, illuminating all the worlds by
its own radiance, it
blazed, coming towards Āditya-Surya,
as if splitting the sky.

14 'Like the brightness of oblation-fed fire,
the energy of its
rays permeated. Undefinable
in form, it was like a
second Bhāskara-Surya.

15 'When it arrived near, Vivasvat-Surya
extended his hands. It,
also, extended its right hand, for
returning the greeting.

16 'Then, splitting the sky, it entered the disc
of Ravi-Surya and
in an instant that energy became
one with Āditya-Surya.

17 ‘There surely a doubt was born at the union
of the two energies:
Of them, which is Surya? The one on the
chariot, or the one
that arrived?

18 ‘We, doubt being born, questioned Ravi-Surya,
“Who is this that
came crossing the sky like another Surya?”

SECTION THREE HUNDRED SIXTY-THREE

1 ‘Surya said, “This is not the deva (Agni),
friend of *anila*-wind,
nor an asura and not a serpent.
This is an ascetic
perfected in the vow of *uñchavṛtti*,
living by gleaning,
who came to heaven.

2 “He ate roots and fruits, likewise ate neem leaves.
Living on water and
subsisting on air, the learned Brahmin
remained concentrated.

3 “By paeaning by sacred verses within the
saṁhitā–text, the learned
Brahmin strove to accomplish acts to enter
the door of Swarga.
By that he went to heaven.

4 “Unconceited, uncraving, constantly
devoted to the conduct
of living by gleaning, engaged in the
welfare of all creatures
was this learned Brahmin, O serpent!

5 “Indeed, neither devas, nor *gandharvas*,
nor asuras and not snakes
are superior to such creatures who
attain the supreme end.”

6 ‘The *Nāga*-serpent said, “Thus, this type of
wonder I saw there,
O twice-born one! Fully successful, that
human body has gone
to the end of the perfected siddhas.
With Surya, the Brahmin
rotates around *pṛthivī*-earth.’”

SECTION THREE HUNDRED SIXTY-FOUR

1 ‘The Brahmin said, “There is no doubt it is
a wonder. I am
very pleased, O serpent! By the words
of clear meaning,
you have shown me the path.

2 “*Svasti te astu*, may all be well with
you! I go now,
O virtuous, best of serpents! I should
be remembered
by you by sending a messenger.”

3 ‘The *Nāga*-serpent said, “Unsaid is the
work to be done
by me. How can you leave today, Sir? Speak,
O twice-born, for
what work, what purpose you came here!

4 “Said or unsaid, your work done, taking leave
of me, O bull of the
twice-born, with my permission then you may
return hence, O Brahmin.

5 “Not indeed merely having seen me should
you go, having
abandoned one that loves you here, O Brahmin
rishi, resting
(like a traveller) at the base of a tree!

6 “In you am I, O best of the twice-born,
and you are in me,
undoubtedly. The people here are all
yours. With me here,
what is your worry, O sinless one?”

7 ‘The Brahmin said, “Thus it is, O maha-wise, knower-of-true-
meaning, serpent! Not superior to you are the devas.
This is true in all ways.

8 “What indeed am I, that indeed are you. Thus this is, O serpent.
I and you Sir, all creatures, are always in the All-Pervading.

9 “There was doubt in me, O lord of serpents, about storing merit.
That vow of *uñcha*, gleaning, O holy one, shall I practise,
realising its value.

10 “This is my decision, O noble one, made because of reasons.
I take your leave. *Bhadraṁ te*, blessings upon you! My purpose
is accomplished, O serpent!’”

SECTION THREE HUNDRED SIXTY-FIVE[23]

1 Bhīṣma said,
“He, taking leave of the best of serpents, the firmly resolved
Brahmin, wishing to be initiated then approached, O Raja,
Cyavana the Bhārgava, son of Bhṛgu.

2 “He performed all the purificatory rites, establishing him
indeed in that dharma and similarly, O Raja, he (the Brahmin)
then told him (Cyavana) this story.

3 “The Bhārgava also, O Indra of Rajas, in Janaka’s
residence narrated this pious tale to mahatma Nārada.

[23] Section 353 of the Critical Edition

4 "Nārada too, O Indra of Rajas,
in the residence of
Indra of the devas narrated on
being asked, unwearied
in action, O best of Bharatas!

5 "And the Raja of devas in the past
told this auspicious tale
to all the praiseworthy Vasu deities,
O ruler of *vasudhā*-earth!

6 "And when my terrible battle with
Paraśurāma took
place, then the Vasu deities, O Raja,
told me this tale.

7 "Being asked about the true nature of
reality, I have
to you, O ruler of men, told this tale,
sacred, dharmic,
dharma-supporting, excellent.

8 "This is the supreme dharma about which
you had asked me,
O Bharata-dynast! Unconceited,
uncraving, working
for the sake of dharma, O king,

9 "He, indeed firmly resolved, foremost of
the twice-born, told by the
lord of serpents about achieving his
purpose, absorbed in
discipline and control, in another forest,
accepted and entered
into subsisting by *uñcha*-gleaning."

THE SHANTI PARVA COMPLETED

This internationally accepted system of Roman transliteration of the Devanāgari alphabet is followed in this transcreation.

VOWELS

Guttural	अ	आ	
		a	ā
Palatal	इ	ई	
		i	ī
Labial		उ	ऊ
		u	ū
Dental		ऋ	
		r	
Guttural-Palatal		ए	ऐ
		e	ei
Guttural-Labial		ओ	औ
		o	au

CONSONANTS

Guttural	क	ख	ग	घ	ङ	ह	:
	k	kh	g	gh	ṅ	h	ḥ
Palatal	च	छ	ज	झ	ञ	य	श
	c	ch	j	jh	ñ	y	ś
Lingual	ट	ठ	ड	ढ	ण	र	ष
	ṭ	ṭh	ḍ	ḍh	ṇ	r	s
Dental	त	थ	द	द्र	न	ल	स
	t	th	d	dh	n	l	s
Labial	प	फ	ब	भ	म	व	
	p	ph	b	bh	m	v	

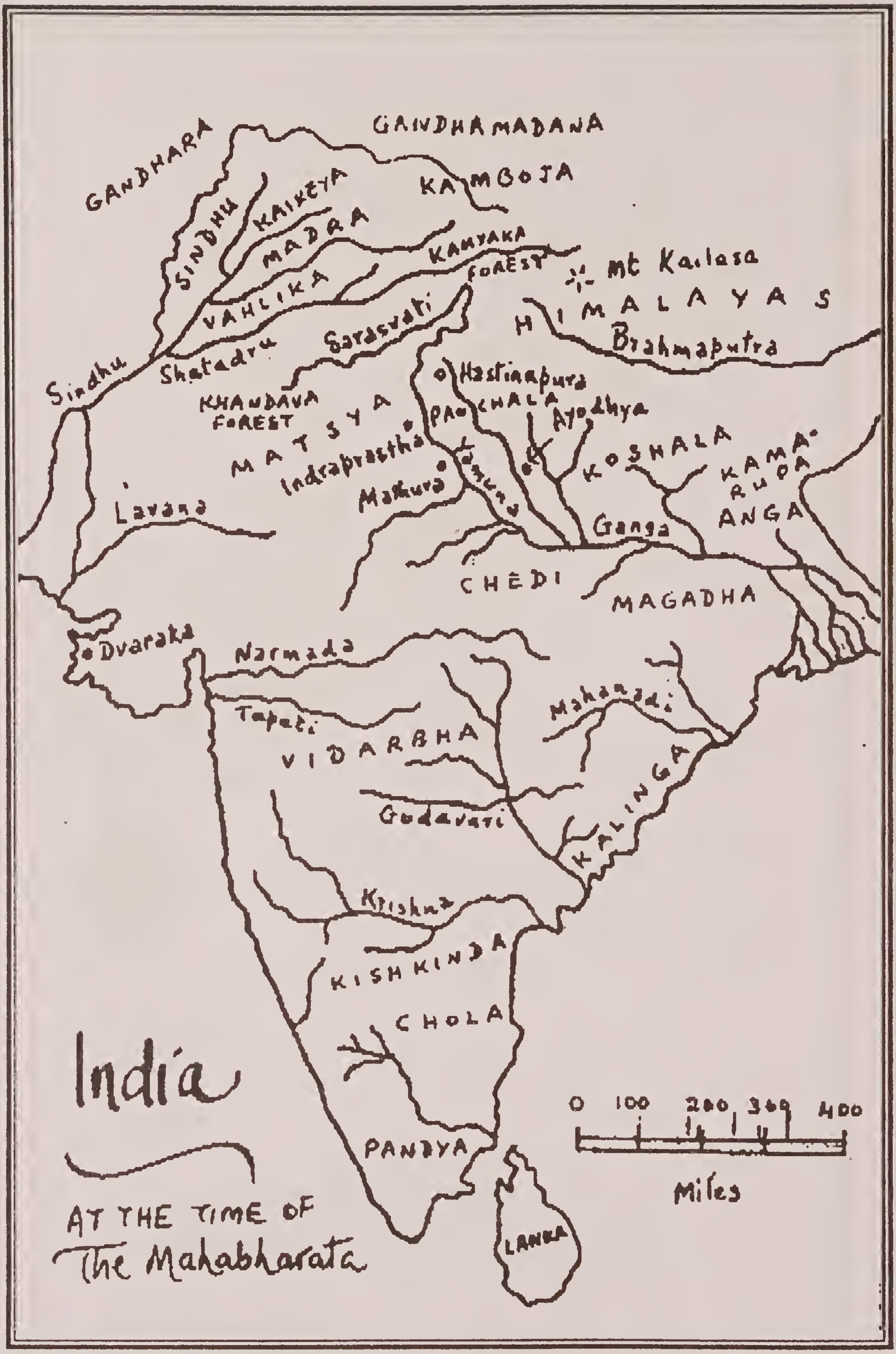
Anusvāra = ṁ

Translated by Pradip Bhattacharya



Ārya-varta
at the time of the Mahābhārata

Sketch by P. Lal based on *The Historical Atlas of South Asia*
[University of Minnesota]



Translated by Pradip Bhattacharya

Sketch by P. Lal

CANTO XII

Śāntiparva : The Book of Peace

Chapter 86 *Mokṣadharmaparva(n)* [Chap. 90 in Cal. Ed.] : Relating to Emancipation. Sec. 168-353 [Cr.Ed.]; 174-366 (Cal. Ed.)

i) *Senajit-Piṅgalāgītā*: History of *Senajit and Piṅgalā.*
ii) *Pitāputrasaṁvādaḥ*: A dialogue between a father and a son.
iii) *Śampākagītā*: History of *Śampāka*, the *Brāhmaṇa.*
iv) *Maṅkigitā*: History of *Maṅki*, the *Brāhmaṇa.*
v) *Prahlādājagarasaṁvādaḥ*: Episode of *Prahlāda* and *Ājagara.*
vi) *Kaśyapasṛgālasaṁvādaḥ*: A dialogue between *Kaśyapa* and a jackal.
vii) *Bhṛgu-Bharadvājasaṁvādaḥ*: A discourse between *Bhṛgu* and *Bharadvāja.*
viii) *Adhyātmakathanaṃ*: The spiritual discourses.
ix) *Dhyānayoga*: On meditation.
x) *Jāpakopākhyānaṃ*: On the *jāpaka* or a person who utters prayers.
xi) *Manu-Bṛhaspatisaṁvādaḥ*: The discourse between *Manu* and *Bṛhaspati.*
xii) *Keśavamāhātmyaṃ*: The giory of *Kṛṣṇa.*
xiii) *Dikapālakīrtanaṃ*: On the *Dikapālas.*
xiv) *Viṣṇoṇḥvarāharūpaṃ*: The incamation of *Viṣṇu* as *varāha.*
xv) *Guruśiṣyasaṁvādaḥ (vārṣṇeyadhātmam)*: A dialogue between the preceptor and the disciple.
xvi) *Janaka–Pañcaśikhasaṁvādaṃ*: The discourse between *Janaka* and *Pañcaśikha.*
xvii) *Indra-Prahlādasaṁvādaḥ*: The conversation between *Indra* and *Prahlāda.*
xviii) *Bali–Vāsavasaṁvādaḥ*: A dialogue between *Bali* and *Vāsava.*
xix) *Śakra–Namucisaṁvādaḥ*: A dialogue between *Śakra* and *Namuci.*

xx) *Bali–Vāsavasaṁvādaḥ*: A discourse between *Bali* and *Vāsava*.

xxi) *Śrī–Vāsavasaṁvādaḥ*: A dialogue between *Śrī* (*Lakṣmī*) and *Vāsava*.

xxii) *Jaigiṣavyasitasaṁvādaḥ*: The discourse between *Jaigiṣavya* and *Devala*.

xxiii) *Vāsudevograsenasaṁvādaḥ*: A dialogue between *Vāsudeva Kṛṣṇa* and *Ugrasena*.

xxiv) *Śukānupraśna*: The queries of *Śuka*.

xxv) (*Abhikampaka-Nāradasāṁvāde*) *Mṛtyutpattiḥ*: A discourse on the origin of *Mṛtyu* (Death).

xxvi) *Tulādhāra–Jājalisaṁvādaḥ*: A discourse between *Tulādhāra* and *Jājali*.

xxvii) *Vicakhnugītā*: History of *Vicakhnu*.

xxviii) *Cirakārīkopākhyānaṃ*: Episode of *Cirakārī*.

xxix) *Satyavatī-Dyumatsenasaṁvādaḥ*: Episode of *Satyavatī* and *Dyumatsena*.

xxx) *Kapila–Gosaṁvādaḥ*: A dialogue between *Kapila* and *Sumyaraśmi*.

xxxi) *Kuṇḍadhāropākhyānaṃ*: Episode of *Kuṇḍadhāra*.

xxxii) *Uñchavṛtti–purāvṛttaṃ*: On gleaning as a means of livelihood.

xxxiii) *Nārada–Devala–saṁvādaḥ*: A discourse between *Nārada* and *Devala*.

xxxiv) *Māṇḍavya–Janakasaṁvādaḥ*: A dialogue between *Māṇḍavya* and *Janaka*.

xxxv) *Hāritagītā*: History of *Hārita*.

xxxvi) *Vṛtragītā*: History of *Vṛtra*.

xxxvii) *Vṛtravadha*: The slaughter of *Vṛtra*.

xxxviii) *Jarotpatti*: The origin of fever.

xxxix) *Nārada–Samaṅga–saṁvādaḥ*: A discourse between *Nārada* and *Samaṅga*.

xL) *Nārada–Gālavasaṁvādaḥ*: A dialogue between *Nārada* and *Gālava*.

xLi) *Ariṣṭanemi–Sagarasaṁvādaḥ*: A dialogue between *Ariṣṭanemi* and *Sagara*.

xLii) *Kāvyopākhyānaṃ*: Episode of *Kāvya*.

xLiii) *Parāśaragītā*: The history of *Parāśara*.

xLiv) *Haṁsa–Sādhyasaṁvādaḥ*: A dialogue between a *haṁsa* (*Brahmā*) and the *sādhyas*

xLv) *Yogakathanaṃ*: On the *yoga*.

xLvi) *Sāṅkhyavarnanaṃ*: The nature of the *Sāṅkhya* system.

xLvii) *Vasiṣṭha–Karālajanakasaṁvādaḥ*: A dialogue between *Vasiṣṭha* and *Karālajanaka*.

xLviii) *Bhṛgu–Janakasaṁvādaḥ*: The discourse between *Bhṛgu* and *Janaka*.

xLiv) *Yājñavalkya–Janakasaṁvādaḥ*: The discourse between *Yājñavalkya* and *Janaka*.

L) *Pañcaśikha–Janakasaṁvādaḥ*: A discourse between *Pañcaśikha* and *Janaka*.

Li) *Sulabhā–Janakasaṁvādaḥ*: A debate between *Sulabhā* and *Janaka*.

Lii) *Yāvakādhyāyaḥ (Dvaipāyana Śukasaṁvāda)*: Episode of *Vyāsa* and *Śuka*.

Liii) *Śukacaritaṃ*: History of *Śuka*.

Liv) *NaraNārāyaṇaṃ*: All about *Nara* and *Nārāyaṇa*.

- a) *Mahāpuruṣastava*: A hymn to *Nārāyaṇa*.
- b) *Bhagavannāmanirvacanaṃ*: The self revelation.
- c) *Brahmanamāhātmyamagniṣomiyatmakaṃ*: The essential virtues of *Brahmā* similar to that of *Agni*.

*Lv) *Uñchavṛttyupākhyānaṃ*: Episode on living through gleaning.

[*Only in Cr. Ed.]

Courtesy:

Madhusraba Dasgupta

Samsad Companion to the Mahābhārata

(Sahitya Samsad, Kolkata, 1999)

"I WAS BORN FOR VALOUR, I WAS BORN TO ACHIEVE GLORY"

Pradip Bhattacharya

[*The Mahābhārata of Vyāsa: The Complete Karṇa Parva* transcreated from Sanskrit by Padma Shri Prof. P. Lal, WRITERS WORKSHOP, 2007, pp. 1036, Rs.1000 (hardback). Special edition of 50 copies each with an original hand-painted frontispiece Rs.2000/-]

The Battle of Kurukshetra has a double climax: the Karna-Arjuna duel and the final confrontation between Bhima and Duryodhana. By the time we come to the third book of battle, the elder generations have fallen, and along with them their obsessions. Drupada's craving for vengeance against Bhishma and Drona has been achieved through his two sons, each specifically engendered for that purpose. Before he is beheaded, Drona lays low the two major allies of the Pandavas: Drupada and Virata. Ancient Bahlika, Bhagadatta, Bhurishrava —all are gone. Nothing stands in the way of Duryodhana's eagerness to have Karna command his forces, a desire that he has had to put off twice over. Despite Karna having fled the field at least thrice during Drona's generalship, Duryodhana holds fast to a blind faith in his invincibility with a drowning man's desperation.

Karna's undying appeal as a heroic Aryan ideal is seen in Tagore's poem on Karna and Kunti, composed in response to Jagadish Chandra Bose's request for adopting Karna as a mythic paradigm for the modern Indian. The typology was carried onto the Bengali stage with the famous plays like *Karnarjun*, *Nara-Narayan* and in many an Indian film, both mythological and modern. The trait celebrated is Karna's greatness as an undiscriminating donor, never refusing anything to anyone, even butchering his son to provide a Brahmin (Krishna disguised) with his chosen meal. Songs about Karna in Gujarat celebrate him as a hero who brings water and fertility to the community. The Western Indologist is understandably fascinated by Karna who, like Homer's Achilles, has divine armour, a godly parent, initially sulks away from the battle and is ultimately struck down by an archer.

The reader will notice a unique feature about Prof. Lal's style of transcreation: the use of doublets in proper nouns. Thereby, with

masterly skill he interweaves explanations doing away with the need for annotations. Thus, "river-born Apageya-Bhishma" explains the original's "Apageya", simultaneously indicating that this is another name for Bhishma. In all cases where the usual name is not used by Vyasa, Lal provides the doublet. He does so for technical terms too: "Aksha-axles", "Kubara-poles", "Isha-shafts", "varutha-fenders". Where explanations of weaponry are needed e.g. the fourfold science of weaponry, this is provided in the transcreation itself in rhythmic free verse [2.16]:

The free
Those released by the hand
Like arrows;
The unfree
Those clutched by the hand
Like swords;
The machine-free
Those shot by machines
Like fire-balls;
The free-and-unfree
Those which return after released
Like Indra's thunderbolt.

Doublets make abstruse weapons self-explanatory: *prasa*-barbed darts, *risti*-swords, *parigha*-spiked iron clubs, *shakti*-spears, *tomara*-javelins, *pattisha*-pointed spears, *bhushundi*-firearms, *tanutra*-armour. So, too, for ornaments: *angada*-armlets, *keyura*-bracelets, *hara*-necklaces, *nishka*-gold coins. However, "33-lord Indra" (p.237) is hardly mellifluous!

The images used in this book have a distinction of their own. With Arjuna's arrow stuck in his forehead Ashvatthama looks "like the rising son/with its rays shooting upward" (17.3). Shikhandi, with three arrows in his forehead, is like a triple-peaked silvery mountain (61.18). An elephant struck with 100 arrows glows like a mountain with its trees and plants aflame in a forest-fire at dead of night (18.14). Like countless bulls attacking a single one to mount a cow in season, warriors target Arjuna (19.5). The battlefield blossoms like a lake lovely with white lily and blue lotus faces of beheaded warriors, glowing with splendour as if decorated with garlands of constellations in autumn. Bloodied faces are as lovely as split pomegranates, their teeth the seeds. Headless bodies stand erect in bloody uniforms and armour like crimson pieces of cloth dyed red and drying (28.43). Like a monsoon field with red

shakragopa-beetles, or a young dark-skinned girl's white dress dyed with red turmeric (52.9), or a free-roving courtesan flaunting a crimson dress, crimson garland and gold ornaments—such was the earth (94.26). Arrows pierce like snakes burrowing into an ant hill (59.54). Fallen soldiers look as lovely as pollen-filled *kadamba* blossoms (81.39). Karna's snake-arrow blazes in the sky "like the centre parting/in a woman's hair" (90.30).

The *parva* begins with the Kauravas musing over how they dragged and demeaned Draupadi. Although, at different stages in the battle, Dhritarashtra, Bhima, Duhshasana, Krishna all recall the dragging and insulting of Draupadi, none refers to any attempt to strip her. That episode could be an interpolation to accentuate the wickedness of the Kauravas and exalt the divinity of Krishna.

An intriguing feature of the battle is that attacking and even killing weaponless charioteers draws no criticism. Even Krishna is wounded by Ashvatthama, Karna and Satyasena whose javelin pierces through his left arm making him drop the whip and reins. The charioteer's role as advisor is well brought out where he advises Dhrishtadyumna who is bewildered by Kripa's assault. Section 26 is a rare picture of Kripa in irresistible full flow.

In the beginning, in just five verses the death of Vrisha (Karna) is wrapped up. Janamejaya questions Vaishampayana about Dhritarashtra's reaction on hearing of the deaths of Drona and Karna. In section 2 we learn that after Karna was killed Sanjaya rushed at night to Dhritarashtra and related the aftermath of Drona's death till the fall of Karna, his sons and brothers and how Bhima slew Duhshasana and drank his blood. Struck to his very marrow with horror, the blind king wants to know what is left of both armies. From the reply a pattern emerges: the inhabitants of regions where Krishna was born and brought up—Surasenis and Narayanas of Mathura and Gokul—chose to fight against him alongside the kings of the east and north-east (Kalingas, Bangas, Angas, Nishadas) who were anti-Pandava and led elcphant armies. Satyaki killed the Banga ruler, Sahadeva the Pundra ruler, Nakula the Anga ruler. Those from the south, west and north-west suffer annihilation at Arjuna's hands. Among southerners, Pandya alone is pro-Pandava and Sanjaya calls him world-renowned. Dhritarashtra asks him to justify this and we have a sudden description of his savage attack on the Kauravas in section 20 in 44 verses, till he is killed by Ashvatthama. This looks very much like a command performance. It is interesting that Chitrangada is a Pandya princess in the southern recension of the epic.

We are given new information in 2.13 that Parashurama had taught

Drona from early childhood. Confirmation regarding the relative novelty of the Mahishamardini myth is found in 5.56 where, as in the *Vana Parva*, it is Skanda, not Durga, who is the buffalo-demon's slayer. A typical epic exaggeration occurs in 5.4 where Sanjaya says that Bishma slew an "*arbuda*" (a crore) of soldiers in ten days. As he slew ten thousand daily, the total is a lakh and not "ten crores" as translated (p.24). In 5.14 Sanjaya says that Draupadi's son (unnamed) slew Duhshasana's son—possibly the nameless killer of Abhimanyu—but there is no other account of this. Paurava, a Kaurava ally whom Van Buitenen regards as a historical reference to Poros, had been defeated by Abhimanyu and now falls victim to Arjuna (5.35). We usually overlook the fact that Kunti too was a loser in the battle. All Kuntibhoja's descendants were slain by Bhishma who also accounted for the Narayanas and Balabhadras (6.22). Drona slew both brothers of Kunti, Virata, Drupada and their sons and most of the notable kings in just five days. Bhishma in ten days mostly concentrated on reducing the Pandava army.

The Karna-Arjuna battle is obviously the high point since Sanjaya compares its carnage as rivalling the mythical duels of Indra-Vritra, Rama-Ravana, Kartavirya-Parashurama, Mahisha-Skanda, Andhaka-Rudra, Indra-Bali, Indra-Namuchi, Vasava-Shambara, Mahendra-Jambha and Krishna-Naraka-Mura. Karna becomes infused with the asura Naraka following Duryodhana's capture by the Gandharvas. In the Tullal songs of Kerala he is the demon Sashrakavacha (thousand-armoured) reincarnated. Underlying the Arjuna-Karna duel lies the Vedic myth of Indra routing Surya and taking his wheel (Rig Veda 1.175.4; 4.30.4; 10.43.5). Its epic reversal is found in the Ramayana where Surya's son Sugriva brings about the death of Indra's son Vali.

Ironically, Dhritarashtra's lament (9.21):

"You plan something
Fate plans differently.
Aho!
Fate is all-powerful.
Kala
cannot be questioned"

is no different from what Krishna had told Yudhishthira: "What is possible for man, I can exert to the utmost; but over fate I have no control." Dhritarashtra makes the telling point (9.39) that both Bhishma and Drona were killed by exceptional deceit: Shikhandi shot down Bhishma who was not fighting him and Drona was beheaded when in yoga, weaponless. Significantly, Dhritarashtra points to the Panchalas as responsible for both heinous deeds, exposing what underlies the

Pandava-Dhartarashtra rivalry. He mentions often the awe in which the Pandavas held Karna, especially Yudhishthira who went sleepless for 13 years, reminiscent of Lakshmana in the Ramayana. Fear of Karna haunts Yudhishthira wherever he goes. Even Bhishma, Kripa, Drona have never shamed him in battle like Karna (66.22). Twice Dhritarashtra recalls Karna taunting Draupadi that she is husbandless in the very presence of the Pandavas—such was his self-confidence. He calls Karna "the never-retreating hero", overlooking how he was routed from the field several times.

Arjuna's laxity is a recurring phenomenon here which lends support to the argument that the Gita is a later addition. In section 16 Ashvatthama's feats wax, Pinaki-like, while Arjuna's wane, enraging Krishna who berates Arjuna for being sentimental about fighting his guru's son. Arjuna flares up only after Krishna, with blood streaming from his body, asks him not to spare Ashvatthama. In section 56 Ashvatthama nonplusses Arjuna, again infuriating Krishna who exhorts: "very strange, Partha-Arjuna/Very strange—what I am seeing now./… Drona's son/Seems to be the better man today….Is your fist/a little flabby or what?" (verses 135-138). In section 19 Krishna has to exhort him to stop playing games with the suicide squad of Samsaptakas and to proceed to fight Karna. The suicide squad even catches hold of them. Susharma succeeds in making Arjuna slump down (53.15, 36). Keshava fells them bare-handed while Arjuna displays his unique skill in repulsing the enemy with arrows at extreme close quarters.

The carnage after Arjuna has been tongue-lashed becomes the occasion for a survey of the field by Krishna (19.28-53), repeated in 58.10-41, as he had done after Jayadratha's death in the *Drona Parva* (section 148). This anticipates Gandhari's heart-wrenching lament in the *Stri Parva* and ends with Krishna praising Arjuna's performance as worthy of the king of the gods. The field becomes such a morass that even Arjuna's chariot-wheels get stuck (27.40-41)—a doublet of Karna's plight later. In 90.57 Krishna lifts the embedded chariot wheels out of ground with both hands, which Shalya later fails to replicate. Indeed, he does not even make the attempt and leaves it to Karna to fight and extricate the wheel. Karna is also called Bibhatsu (49.25) after he recovers having been knocked unconscious by Yudhishthira's arrow, deliberately equating him with Arjuna.

Section 29 has a rare duel between the rivals for the throne. The normally diffident eldest Pandava knocks Duryodhana unconscious but, surprisingly, Bhima stops him from administering the *coup de grace*

because that would nullify his vow. Similarly, when Bhima knocks Karna unconscious in section 50 and rushes to slice his tongue for his insults, Shalya stops him, reminding him of Arjuna's vow. Shalya does a fine job as a double-dealer by saving Yudhishthira from being captured twice (sections 49, 63): once by warning Karna not to touch him as he may be reduced to ashes and then exhorting him not to be diverted from the goal of slaying Arjuna who is the main danger. Strangely enough, Dhritarashtra does not ask Sanjaya why, despite defeating Yudhishthira, Karna did not take him captive, which would have ended the war as Drona had realised. To comprehend Karna's complicated psyche we have to recall what he told Krishna in the *Udyoga Parva*. Karna is a man at war with himself, so memorably portrayed in Shivaji Sawant's epic novel *Mrityunjaya*. One part of him knows that the victor has to be Yudhishthira, the righteous ruler; the other's very life is bound by gratitude to Duryodhana. Every Kaurava general suffers from the same dilemma, but in Karna it has been portrayed in extremis.

We discover that following Jarasandha's death, Girivraja and Magadha have separate rulers. Arjuna kills Dandadhara of Girivraja. Jayatsena, king of Magadha, was killed by Abhimanyu. There is an interesting exchange of roles: in section 18 Arjuna emerges as elephant-killer while elsewhere Bhima shows off mastery of archery. Just as six had surrounded Abhimanyu, so Dhrishtadyumna, Draupadi's 5 sons, the twins and Satyaki attack Karna jointly. He successively routs them, looping his bow round the Pandavas' necks and, to their profound chagrin, letting them go, as he had promised Kunti. Dhrishtadyumna berates Ashvatthama who is routing Pandava forces as Bhima had done Drona: "You have no love, no gratitude, you are a fake Brahmin" (55.33). Not only does Ashvatthama make Yudhishthira turn tail but, when Arjuna topples his charioteer, he continues fighting while holding the reins (64.30).

Prof. Lal succeeds admirably in conveying the variety in battle descriptions as in 28.36-40—an excursion into vigorous vivid description of fist-fights compellingly Englished:

Hands raised high
Brought crashing down
On the foe!
A battle of tugged
And ripped hair-tufts!
A battle of bodies
grappling and wrestling!
Smell, touch, rasa-taste—

Stench of blood!
Feel of blood
sight of blood,
gush of blood,
Everywhere crimson blood (49.104).

Like Valkyries, Apsaras take the dead soldiers in chariots to heaven (49.93). Alongside this, Vyasa repeatedly stresses the horrific meaninglessness of war: the soldiers who died, killing friend and foe, did not know who and what weapons killed them (28.41).

The greatest challenge Duryodhana faces is Karna's request for a charioteer who will equal Krishna, for he finds that he cannot equal Arjuna without this. Duryodhana lays flattery on with a trowel to persuade Shalya, extolling him as superior to Karna and comparing him to Brahma whom the gods considered Shiva's superior and therefore chose as his charioteer. In his lengthy exhortation we find a mini-myth (section 34) of Shiva engaging Parashurama to annihilate the Daityas. Shalya finally succumbs when Duryodhana says that to him Shalya is superior to Krishna and, if Karna dies, the Kaurava army will be in his hands.

Sections 40-45 contain Karna's lengthy diatribe against Shalya's people, the Madras, for being wicked like the mlecchas, promiscuous, utterly untrustworthy. He particularly condemns the women (tall, fair, dressed in soft blankets and deer skin) for urinating while standing like camels and donkeys and being indiscriminately lustful, gluttonous and drunk. He tars the people of Gandhara and Aratta/Bahika (those in the land of five rivers) with the same brush. It is curious that Bhishma should have paid heavy bride-price for a Madra princess for Pandu and a Gandhara one for Dhritarashtra! Karna voices the prevailing prejudices: the Kauravas, Panchalas, Shalvas, Matsyas, Naimishas, Koshalas, Kashis, Angas, Kalingas, Magadhas and Chedis are the civilized peoples, while the Bahikas/Madras are the filth of the earth, located along Vipasa (Beas) and Sakala (Sialkot); the easterners are servants, the southerners bastards, the Saurashtrans miscegenous. Shalya's retort is far less violent and throws into relief the bitter gall spewing from Karna. No wonder his sword is said to be his tongue.

It is in the course of the exchange of abuse with Shalya that Karna recalls the two curses that alone trouble him and is confident that unless his chariot wheel gets stuck, Arjuna's death is assured (42.35). In this context he voices the sentiment that sums up his goal:

"I was born for valour, I was born
to achieve glory" (43.6).

Krishna, wanting Karna to tire himself out fighting before he meets Arjuna, drives to meet the demoralised Yudhishthira, leading to Arjuna's peculiar attack on Yudhishthira reprimanding him for insulting him from the comfort of Draupadi's bed. Do we notice suppressed jealousy peeking out here? In resolving the issue, Krishna makes a signal pronouncement that is quite distinct from the philosophy of the Gita: to lie (*anrita*) is better than to kill (69.23) because ahimsa is the supreme virtue (69.57). It is a childish vow that is taken without going into the subtleties of dharma and prompts the killing of the elder brother. The secret of dharma, he says, is known to very few such as Bhishma, Yudhishthira, Vidura and Kunti. He enumerates the occasions on which lying is permissible: marriage, love making, to save life, when all one's wealth is being stolen, to benefit a Brahmin or when joking (69.33, 62). It is childish to think that truth should be spoken no matter what: "He knows dharma who knows/when to speak the truth/and when to lie" (69.35). This is no Kantian categorical imperative. To illustrate, he narrates the stories of the hunter Balaka and of the hermit Kaushika who was very learned in the Vedas, vowed to truth-speaking, but lacked knowledge of practical dharma: "*shruti* is not everything./The precepts of dharma/are meant for the welfare/ of all creatures" (69.56). Dharma is so called because it supports and protects—this is incontestable (69.58) hence lying to protect dharma is not a lie (69.65).

Section 72 is a long harangue by Krishna to lift Arjuna out of the morass of depression following this encounter. Urging why Karna must be killed Krishna gives a fascinating reason: because his hatred of Pandavas is not motivated by self-interest (72.34). Krishna tells Arjuna that Karna is possibly his superior, has all the qualities of a warrior, is 168 finger-lengths tall, long armed, broad chested, proud, very strong. Like a wall of water shivering into rivulets when striking a mountain, the Pandava army disperses before Karna's might. His sword is his tongue, his mouth the bow, arrows his teeth (72.38). Dhritarashtra too mentions his acid tongue. It is his profound sense of injured merit that fuels this vomiting of poisonous speech.

In section 73 Krishna states that the massive massacre had continued for 17 days now. He burns with fury recalling that Karna—so mangled and dazed by Abhimanyu's arrows that he wanted to flee—caused the boy's death by slicing his bow at Drona's advice so that 5 others could kill him (there is no mention of Duhshasana's son smashing his head). Krishna has frequently to provoke Arjuna by reminding him how Karna abused Draupadi and the Pandavas vilely. He bids him kill Karna's son to demoralise him. Arjuna now abandons his self-flagellation saying,

as in the Gita: "Govinda, you are my lord and master" (74.1-3). When Karna's Bhargava missile counters Arjuna's Indra missile and decimates the Panchalas, Arjuna needs to be enthused first by Bhima and then by Krishna who reminds him that in every era he has killed demons specially Dambodhbhava (whose overweening pride Krishna narrated in the Kuru court). The *Arthashastra* VI.3 also cites him as one of those monarchs who perished due to arrogance. Krishna even bids Arjuna use the razor-edged Sudarshana discus. Again, as in the Gita, Arjuna awakens to his life's mission and uses the Brahma missile—which Karna promptly neutralises! In disgust, Bhima advises him to try some other weapon. Never have we seen Arjuna thus foiled.

Characteristically, Arjuna is the true hero who always admires his opponent, as in 79.9,11: how splendid raja Duryodhana looks beside Karna with Shalya urging the horses! Shalya encourages Karna repeatedly to kill Arjuna who is alone with no protectors, reminding him of his great feats. Karna acknowledges that Shalya seems finally to have found himself (79.51). After Duhshasana's death, Shalya encourages Karna in true heroic style: "Win and gain glory, lose and gain heaven" (84.16).

Section 76 paints a unique picture of a demoralised Bhima. "I am troubled", he says, being all alone, surrounded by enemies. He seeks encouragement from his charioteer Vishoka, who re-inspires him and is gifted 14 villages, 100 slave girls, 20 chariots. Bhima creates a river of blood. Shakuni suddenly emerges as a mighty warrior who kills Bhima's charioteer, destroys his flag and umbrella, catches Bhima's lance in mid-flight and flings it back, piercing his left arm. Bhima knocks him down but does not kill him, because he is Sahadeva's portion.

However, in section 82 all Karna's prowess cannot prevent Duhshasana's horrific death, or that of his son Vrishasena whom Arjuna kills at the behest of Nakula who has been humiliated by him. Unrepentant Duhshasana mocks Bhima, reminding him how the Pandavas fearfully lived in the lac house, scrounged for food in the forest obsessed with fear, hiding in caves and deceived Draupadi "to choose as husband Phalguna" (82.39). Then he hits hard:

"Then you scoundrels
did something similar
to what your mother did.
Draupadi chose only one,
but all five of you
shamelessly enjoyed her." (39-40).

It is another matter that Draupadi did not even murmur a protest!

Duhshasana even fells Bhima, who is temporarily unable to hit back. Finally, Bhima strikes him down and invites Karna, Duryodhana, Kripa, Ashvatthama and Kritavarma to try to stop him from killing Duhshasana. Though laid low, Duhshasana smiles with fury and proudly displays the hand with which he dragged Draupadi by her hair publicly. Bhima rips out that arm, pummels Duhshasana with it, rips open his chest, drinks the blood, beheads him and roars that nothing is as sweet—not mother's milk, honey, ghee, flower-wine, sweet curd, butter or nectar. Sipping the blood he dances, terrifying onlookers who flee. One vow fulfilled, he looks forward to offering the yajna-beast Duryodhana as sacrifice, crushing his head with his foot before all Kauravas (83.50). This image of war as a sacrifice, repeated at critical intervals, is rooted in the *panchagni vidya* celebrated in the Brahmanas as a symbol of Prajapati the Creator's self-devouring to create the cosmos, another symbol of which is the serpent biting its tail.

Krishna paints a lovely picture of Karna advancing (86.6-10) and encourages Arjuna by reminding him that he has Shiva's blessings. As in the Gita, Arjuna says that he will win "Because you, the guru of all the worlds are pleased with me" (86.17). Karna and Arjuna are both like Kartavirya Ajruna, Dasharathi Rama, Vishnu and Shiva, with finest chariots and best charioteers driving white horses. While warriors watch, "the two heroes/played the dice-game of war,/for victory/or defeat." (87.36). The sky goddess Dyau and the Adityas favour Karna, born of Surya, while the earth Bhumi, Agni, Indra, Soma and Pavana favour Arjuna. Karna, the hero of "the other", is backed by Asuras, Yatudhanas, Guhyakas, Pishacas, Rakshasas, minor serpents, Vaishyas, Shudras, Sutas and the mixed castes. Brahma and Shiva jointly foretell Arjuna's victory. The line-up of celestial beings shows clear evidence of repetitive interpolation from shlokas 39 to 63 and again from verses 64 to 99 in section 87. Shalya boasts that if Karna falls, he will alone slay Krishna-Arjuna. Krishna-Janardana (transcreated appropriately as "punisher of the people" in 87.119) announces that if Arjuna falls, which is impossible, he will crush them barehanded. When Arjuna routs the finest of Shaka, Tushara, Yavana and Kamboja cavalry Ashvatthama pleads with Duryodhana to make peace and rule jointly, undertaking to persuade Arjuna, as the whole world will benefit from renewed friendship. Duryodhana refuses as the Pandavas will never trust him, for he has heaped too many insults on them. He believes that Arjuna is tired and Karna can kill him.

Suddenly, Arjuna's bowstring snaps and Karna pierces him and Krishna. The Pandavas are ripped apart like a pack of dogs by a lion:

"invulnerable the bow/of Karna and tremendously/strong its bowstring" whereby he pulverises all of Arjuna's missiles (90.3). Arjuna slices off Shalya's armour, wounds him and Karna severely. Bathed in blood, resembling Rudra dancing in a cremation ground, Karna pierces Krishna's armour with arrows that are the five sons of Takshaka's son Ashvasena whose mother Arjuna killed at Khandava. Infuriated, Arjuna riddles Karna's vulnerable parts so that he is in agony, yet he stands straight. Unable to excel Arjuna, he uses the snake-mouthed arrow which Ashvasena enters by yogic powers. Shalya tries to disturb Karna at the critical moment by urging him to re-aim the arrow. Krishna saves Arjuna from being beheaded by pressing down the chariot so that only his diadem is knocked off. Karna arrogantly refuses to re-shoot the same arrow even if it could kill a hundred Arjunas. His armour shredded with arrows, Karna faints, glowing like a hill "covered with a wealth of blossoming ashoka, palasha,/shalmali and sandalwood", dazzling like a mountain "bursting with the beauty/of entire forests/of blossoming karnikaras" (90.77-78). As Arjuna does not press the advantage despite Krishna's repeated urging, Karna recovers. Suddenly his morale plummets as fails to recall Parashurama's missile. Simultaneously his chariot wheel gets stuck. Raising his arms, he laments repeatedly that though dharma-knowers proclaim that dharma protects its cherishers and he has always cherished dharma, it is not protecting him—it protects none (90.88). This is a remarkable echo of Vyasa's Bharata-Savitri Gayatri at the end of the epic: "I raise my arms and I shout/but no one listens! From Dharma flows wealth and pleasure--/ why is Dharma not practised?" Vyasa urges not giving up dharma up for the sake of pleasure, out of fear, for greed, or to save one's life—which is precisely what Karna is doing.

Arjuna's arrows had bewildered Karna and Shalya; his mutilated body refused his bidding. Here there is an interpolation. In verse 90.82 Arjuna readies the Raudra missile and Karna's wheel sinks in the next shloka. This happens again in verse 106. In between is a passage in which Karna succeeds in wounding Krishna and Arjuna, cutting Arjuna's bowstring 11 times. Failing to extricate the wheel (Shalya does nothing), Karna weeps in frustration and begs for time from Arjuna appealing to his heroic code. It is Krishna who responds, knowing Arjuna's weakness where the heroic code is concerned. Thrice he recalls the insult to Draupadi and other un-dharmic deeds of Karna, who is shamed into silence. Krishna's words arouse Arjuna's fury, but Karna successfully continues countering whatever he shoots and simultaneously tries to free the wheel. Hit hard, Arjuna lets slip the Gandiva and Karna

tries with both hands to free the wheel. This is exactly what Krishna had done earlier successfully. Krishna commands Arjuna to behead Karna before he climbs back into his chariot. Here shlokas 34-40 are interpolated because, instead of beheading Karna, Arjuna shatters his flag! The death-dealing dart is described as charged with Atharva-angiras energy. From Karna's body a radiance shoots into the solar orb and his headless corpse blazes like the sun. Vyasa specifically identifies Karna with Surya, saying,

"The arrow-rayed Karna-sun,
after scorching its enemies,
was forced to set
by valiant Arjuna-Kala." (91.62)

In a later *parva* Kunti celebrates Karna as "A hero, ear-ringed, armoured, splendid like the Sun", a solar hero whom Yudhishthira sees attended by twelve suns. Karna lies headless, hundreds of arrows sticking in him like Bhishma:

"He was all adazzle,
like molten gold,
like fire, like the sun." (94.34)

Spectators wonderingly exclaim, as for Shakespeare's Cleopatra,

"But he is alive!...
he looked
so alive!
To whoever asked,
he gave;
he never said no ...
always the giver" (94.34, 36, 45, 47).

Yudhishthira feels reborn and able to sleep in peace that night.

Like the Indo-European hero, Karna is the eternal solitary who can make the Senecan tragic hero's motto his own: "I am myself, alone!"

After Karna's death Shalya, who had boasted he would slaughter Krishna and Arjuna should this happen, flees. Duryodhana takes a stand behind an army of 25000 which Bhima decimates. Failing to rally his troops, Duryodhana all alone faces the Pandavas and Dhrishtadyumna. Shalya paints a dismal picture of the battlefield for Duryodhana in section 94 in 20 shlokas. The end is impending.

THE BOOK OF WOMEN

Pradip Bhattacharya

[*The Mahābhārata of Vyāsa: The Complete Stri Parva* transcreated from Sanskrit by Padma Shri Prof. P. Lal, WRITERS WORKSHOP, 2008, pp. 176, Rs. 200 (hardback). Special edition of 50 copies each with an original hand-painted frontispiece Rs.500/-]

Dharmakshetre Kurukshetre—
On the field of righteousness,
On the field of the Kurus—
What are the joyous fruits of victory?

"Ah! hapless wives of those mail-clad sons of Troy!
Ah! poor maidens, luckless brides, come weep,
for Ilium is now but a ruin; and I,
like some mother-bird that o'er her fledglings screams,
will begin the strain."

These words that fell from the lips of Hecuba, queen of Troy, on the Athenian stage when Euripides staged it in 416 BC (the Mahabharata took shape around the same time) could as well have been spoken by Vyasa's Gandhari. Aeschylus' *The Trojan Women* has been celebrated as the greatest piece of anti-war literature by those not familiar with Vyasa's *Stri Parva.*

The Kurukshetra holocaust is over. Of the 18 armies only 10 warriors survive. The immense scale of slaughter is recounted by Yudhishthira to Dhritarashtra as numbering ten *arbuda*, sixty six crore and twenty thousand dead (1,660,020,000). A huge cremation rite is held for all of them. It is here that for the first time, in the Lal version, we come across the name of Abhimanyu's slayer: Duhshasana's son Sudarshana (the critical edition leaves him nameless).

Indian scholars have overlooked Vyasa's repeated use of the image of war as a ritual sacrifice, which sets the Kurukshetra war well apart from the Trojan. It was Alf Hiltebeitel who highlighted this in *The Ritual of Battle.* James Fitzgerald has further elaborated it in his translation of the *Stri Parva.*

The Book of Women takes us back to *Udyoga Parva*, the Book

of Effort, where Karna, imaging the ensuing war to Krishna as Duryodhana's massive weapons-yajna, foretold:

When the wives of Dhritarashtra's grandsons huddle together,

Keshava-Krishna, having lost their protectors, their sons, and their husbands,

And lament in the presence of Gandhari,

with dogs and vultures roaming the battlefield, that will be the yajna's final bath,

Janardana-Krishna. – *Udyoga Parva* 141.50-51, the Lal transcreation.

Sanjaya, consoling Dhritarashtra, makes this even more clear:

Into the sacred fire
Of the sacrificed bodies
Of the heroes, were poured
The ghee oblations
Of the arrows
Of their enemies - *Stri* 2.17

Ladies never seen outdoors now stream forth, clad in single white garments (as Draupadi had cursed after the dice-sabha), like screeching ospreys onto the corpse-strewn field, their complexion turned copper-brown by the sun as they frantically seek to match limbs to bodies and heads - often fruitlessly. Repeatedly Vyasa says that the scene resembled doomsday, *yuganta*. There is wailing and gnashing of teeth. David's anguished lament rings in our ears:

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon!
Ye daughters of Israel,
weep!
How are the mighty fallen in the midst of the battle!
And the weapons of war perished!

The previous translations of the *Stri Parva* are all in prose, the latest being James Fitzgerald's in 2004. The anguish captured in the *anushtubh* shloka—from *shoka* came shloka said Valmiki—cannot, however, be conveyed thus. It is like couching David's lament and Hecuba's grieving in prose. The poetic Lal transcreation communicates it with great sensitivity, the mood set by the Preface itself. It is an extract from his remarkable long poem, *The Man of Dharma and the Rasa of Silence* recreating the stunning parable about the meaning of life that Vidura relates in response to Dhritarashtra's frantic question: "But what is the

way? ...How does an un-winged bird like me fly? How does an unsonned sun like me shine?" The very unusual dedication that follows reinforces the tone: "to the kanyas, devis, apsaras, dharma-patnis, kinnaris and other ladies in the Mahabharata whose shakti energises the kala-chakra of the Kshatriyan cosmos."

Vyasa never proceeds along expected lines. He is the narrator par excellence who always has a surprise in store. The incidents of this parva are set in-between the murder of the sleepers and the capture of Ashvatthama in the preceding *Sauptika Parva*. Abruptly, with Duryodhana's death, the heroic aura disappears and the survivors stand before us as ordinary men, terrified of the victors. Dhritarashtra and the widows, en route the battlefield, are met by Kripa, Ashvatthama and Kritavarma who give him the news and flee on horseback, splitting up lest the Pandavas catch them. Yudhishthira leads his brothers and sorrowing women to meet his blind uncle and aunt on the banks of the Ganga. The Kuru widows put to him a rhetorical question which he will echo later, wishing to abdicate:

You have killed father!
brothers, gurus,
sons and friends!
What good
is this kingdom to you
without fathers, brothers, without
valiant Abhimanyu,
And Draupadi's sons? (12.7, 9)

Dhritarashtra dissimulates, asking to embrace Bhima. Krishna's brilliant prescience saves the Pandavas once again by substituting a metal image that the blind king crushes in rage, shedding crocodile tears. The two Krishnas, Vyasa and Vasudeva, bluntly point out to Dhritarashtra and Gandhari their responsibility for the war by not controlling Duryodhana and persuade them to cast aside vengeful thoughts. Dhritarashtra then calls for "Pandu's second son, Bhima (not Arjuna as translated)" to caress him (13.15). Bhima, terrified, lies to Gandhari that he did not drink Duhshasana's blood, justifying his other acts by citing the outrage committed on Draupadi. There is no mention of any attempt to strip her, only to her being dragged by the hair. But Gandhari's fury has to have an outlet. As Yudhishthira, stooping to touch her feet, begs her to punish him, her glance from below the blindfold deforms his lovely fingernails. Section 15, shloka 30 is mistranslated as: "toe-nails of the king/instantly became black." Yudhishthira is stooping, or falling prone, at Gandhari's feet; her glance

would naturally fall on his finger-nails not his toes which are beyond her lowered glance. The original is *angulyagrani*, finger-tips, with no reference to pada (feet). Vyasa presents a lovely vignette here: seeing Yudhishthira's plight, invincible Arjuna scurries to hide behind Krishna. Noticing this, Gandhari's anger is quenched.

Besides Gandhari, we would have expected Draupadi to lament at length. Instead, it is limited to two verses addressed to Kunti who helps up the prone Draupadi and takes her to Gandhari who greets her coldly:

What good is grieving?
All dead. Grief is useless.
You and I are the same-
victims of grief. (15.44)

There is none of the loathing that throbs in Hecuba's reference to Helen: "A thing of loathing, of shame to husband, to brother, to home. She slew Priam, the king, father of fifty sons, she wrecked me upon the reef of destruction." Shloka 44 of section 15 has Gandhari telling Draupadi that both are "rejected by all", which ought to read "who will comfort us?" Gandhari ends with, "I am responsible for the slaughter of my family," hinting that so is Draupadi because of her inveterate vengefulness.

Prior to all this, Vidura's interaction with the grief-stricken king contains gems of philosophical insights: cosmic time is unavoidable, impartial, loving or hating none, merely cooking all creatures indiscriminately. The image of the body as chariot, the senses the horses, rational acts the reins recurs side by side with that of the world as the chariot of Yama. The sense-controller is free of the world-wheel, "He moves in the world./The world/does not move him. (7.16)" Grief can be cured only by not indulging in it. You are your own friend and your own enemy: do good, be happy; do bad, suffer, for "Always, everywhere,/ your deeds bring fruits-/ nothing else does." The Gita's image of discarding bodies like old clothes and that of the potter's wheel are repeated as the sole eternal reality. In section 5 comes the wonderful image of the world as a wilderness in which man (named Samaraditya in Haribhadra's Jain text) is lost that became so well known in medieval Europe —via Persian, Arabic and Greek—as the parable of the man in the well told by Saint Barlaam to prince Josaphat (Bodhisatva). Towards the end of section 7 Vidura stresses character as the pre-requisite for a sorrow-free mind, dependant on discipline (*dama*), detachment (*tyaga*), alertness (*apramada*). Interestingly enough, this same triad features on the Besnagar Garuda pillar of Heliodorus and forms a critical part of

Buddhist teaching.

It is extremely rare that the author should himself appear within his own composition. Vyasa does so in section 8 specifically to bring the narrative full circle, taking us back to the *Adi Parva* to reveal to Dhritarashtra "the eternal secret of the gods", providing an eye-witness account of the plan for this carnage drawn up by Vishnu at the over-burdened Earth's request to the gods. He reminds us also that Duryodhana was a partial incarnation of Kali and that Shakuni (Dvapara) and Karna were born to assist in the carnage. This raises a puzzling issue over Surya fathering Karna who is ranged on the side of evil. Undoubtedly, to reconcile his affiliation with the anti-god Kauravas, some redactor added on the passage in the *Vana Parva* that Narakasura would possess Karna. Vyasa informs that during the Rajasuya ritual he had told Yudhishthira of this and Narada too had warned him of the impending destruction. The *Sabha Parva*, however, has no such warning by Narada, though after Shishupala has been beheaded Vyasa does foretell doom. This may well indicate a missing passage.

Vyasa now rings a marvellous change by replacing Sanjaya's special gift of omniscience with that of Gandhari who paints for Krishna — appropriately called here "Janardana, crusher-of-people"—a heartbreaking picture of the battlefield spanning as many as ten sections (16 to 25). In it we find instances of erotic horror, as in Bhurishravas' queen's cradling his severed arm and recalling intimate caresses. Speaking of her brother Shakuni, Gandhari suddenly shifts to juxtaposing opposites: he won a kingdom by trick, and lost his own life; once soothed by the breeze of golden fans, today he is fanned by flapping birds; Shakuni has become the feast of shakunta-birds. Her mounting anguish is again transformed into rage directed at Krishna as Janardana, persecutor of people, for deliberately destroying the Kaurava dynasty. She curses him to become the doom of his own people after thirty six years and to die a shameful, disgusting death while his women weep like the Bharata ladies. Imperturbable Krishna acknowledges that this doom is inevitable. Thus, the *Mausala Parva* is anticipated.

When least expected, as Yudhishthira is offering water oblations to the dead in the Ganga, Kunti suddenly erupts with grief and stuns her sons with the truth about Karna's birth. What a climactic scene Vyasa creates in the midst of the sea of tears! To Yudhishthira, this revelation is more agonising than the death of the Pandava children and the Panchalas. The agony of being responsible for his eldest brother's death finds expression, as with Gandhari, in a curse pronounced by the

dharma-king with which the Book of Women ends:

"Let no woman
from today keep a secret."

PRINCIPLES OF GOVERNANCE

Pradip Bhattacharya

[*The Mahābhārata of Vyāsa: The Sānti Parva [Part I: Rāja-Dharma]* transcreated from Sanskrit by Padma Shri Prof. P. Lal, WRITERS WORKSHOP, 2009, pp. 1011, Rs.2000 (hardback). Special edition of 50 copies each with an original hand-painted frontispiece Rs.2500/-]

The last part of the great epic of Bharata that Professor Lal, Padma Shri and Jawaharlal Nehru Fellow, succeeded in completing is now published. Devoted to the principles of governance (raja-dharma), it appears at a time most opportune when all principles have been cast to the winds and the polity of India is falling to pieces. Kiran Bedi's tweet of 10th June 2012 on "Coalgate" shows how alive India's great epic still is in our consciousness after millennia: "PMO clears Prime Minister. Did Dhritarashtra in Mahabharata not support Kauravas even after they attempted to disrobe Draupadi? Indian genes/culture? Or?" Soon after the Gujarat riots, prime minister Vajpayee's only response to the public outrage had been to urge chief minister Modi to be mindful of "raja-dharma". Unfortunately, today neither the legislature nor the executive is aware of what this phrase means. The availability of this transcreation should bridge that hiatus.

The holocaust of Kurukshetra is over; eighteen armies have been decimated. The cosmic design to rid over-burdened Prithivi of power-hungry warriors has been accomplished. Surely, for Yudhishthira, son of Dharma and the righteous king (Dharma-Raja), it is a time to celebrate the fulfillment of his mother Kunti's dream to see her sons win back their inheritance. Instead, he is tormented by loss and guilt, confessing to the celestial sage Narada,

"motivated by greed
I committed this maha-murder
of my kith and kin…
what is it but defeat…?"

So the chink in his armour of righteousness is the passion that has doomed the lunar dynasty down the ages: greed. He is particularly anguished over the killing of Karna, who knew he was the eldest Kaunteya while fighting his brothers who did not. We learn that his anger against Karna would dissipate when he looked at his feet which strangely resembled Kunti's. What an inimitable Vyasan vignette! Hence Yudhishthira's curse that women will never be able to keep a secret. Narada informs him of a great secret: it was in order to engender the war that "a friction-fostering foetus/was placed in a virgin womb". So Karna's role from the very beginning was that of the resentful bastard, like Edmund in *King Lear*, backing up Duryodhana against the Pandavas. Narada narrates key incidents in Karna's life bringing out the multiple handicaps he suffered: disowned at birth, cursed by Parashurama and a Brahmin, the boon he gave Kunti, his gift of the armour and earrings that made him invulnerable, being branded half-a-chariot-hero by Bhishma, constant belittling by Shalya, Krishna ensuring that Arjuna never faced a fresh Karna. Narada mentions Karna defeated Jarasandha who gifted him Champa town in Anga which begs a question: if he were truly king of Anga, as Duryodhana had crowned him, how could Champa be Jarasandha's to gift? We always find Karna in Hastinapura, never ruling in Anga. Was the investiture merely symbolic?

We find here interesting revelations regarding the society of those times. For instance, what was the status of atheism? Charvaka (after whom the doctrine of atheism is named) takes advantage of Yudhishthira's guilt to berate him publicly. The Brahmins kill him, branding him a demon and friend of Duryodhana, disguised as a mendicant. Again, Narada informs that king Rantideva killed over 20,000 cows to feed guests. So the Vedic practise of slaughtering a cow for a special guest (who was therefore called "goghna") continued into epic society. Vyasa tells that Uddalaka's famous son Shvetaketu was actually begotten by a disciple on his wife on his guru's orders. Uddalaka later renounced his son for having lied to Brahmins. *Yajnas* (sacrifices) are prescribed as essential for all four classes with the saving that the Shudra will not chant mantras. The three other classes are responsible for maintaining the Shudra. A Brahmin of ill character is equivalent to a Shudra and should be ostracized. It is one's karma that makes dharma. The ruler must have a group of ministers taken from all sections

of society: 4 Brahmins, 8 Kshatriyas, 21 Vaishyas, 3 Shudras, 1 bard expert in Puranas. Their qualifications are given in detail, and of them the ruler has a cabinet of eight, whose decisions must be announced to the public. Section 108 contains the famous verses, extolling them as the highest teaching:

"One's father excels ten teachers, one's mother surpasses ten fathers, indeed surpasses the world itself. There is no guru anywhere to equal a mother...you will gain this world by serving your father, the next world by serving your mother properly, and the world of Brahma by serving your guru...When a legitimate adult son fails to support his father and mother, his crime equals that of killing a foetus—than which is no greater wickedness."

There is an uncompromising condemnation of those who, discarding the three Vedas, their professions and families, don saffron robes and go begging with a three-pronged staff:

"but they are tied to the world,
because to them
begging is a profession...
Pure selfishness.
These shaven dunderheads,
flaunting the flag of dharma,
are hypocrites."

It is also admitted that "the shastras are full of contradictions", and that "The Vedas do not cover everything" (Section 109). Ascesis, tapasya, is extolled above sacrifices and it is clarified that this does not mean mortifying the flesh but is non-violence, truthfulness, self-control, compassion. Incidentally, there is never any mention of the Vedas as numbering more than three, which shows that the Atharva Veda was a post-Mahabharata composition. We are also told that originally the three Vedas were one. It is Vyasa who arranged them under separate names, as he did with the original Purana.

As with the secret cause of Karna's birth, another fascinating sidelight comes in the tale of demon Damsha that takes forward the rape of Bhrigu's wife Puloman related in the *Adi Parva*. We learn that the rapist was cursed by Bhrigu to be reborn as a vicious insect, and in that form he bored through Karna's thigh, resulting in Parashurama's curse.

To dissuade Yudhishthira from becoming a sannyasi, by turn arguments are presented by the brothers and Draupadi extolling earning of wealth (*artha*), the householder's life, desire (*kama*) and punishment and justice (*danda*) as the principle preserving a polity. In the process, they even call Yudhishthira a fool! To console Yudhishthira for the loss of

his progeny, Krishna narrates the account of 16 past kings of far greater stature who all died. This account, occurring also in the *Drona Parva*, is similar to the Old English "Deor's Lament" in intention.

Once Yudhishthira has reconciled to kingship, Krishna sends him to Bhishma, lying on his bed of arrows, for instruction on governance, for with his death "you will see the setting of all knowledge." Bhishma begins with a paean to Krishna in which he mentions the ten avataras, interestingly saluting Balarama as "the soul of Bhoga, enjoyment" and Krishna as "the soul of sport", and mentioning Buddha as disciplining the anti-gods. The crucial importance of the ruler is repeatedly stressed:

"First find a raja:
Then get a wife.
Then wealth...
Without a raja
Your wife and wealth,
What good are they?"

The ruler's cardinal duty is to ensure his subjects' welfare first and last. Unless he conquers his own senses he cannot conquer his foes. It is because he delights (*ranjita*) them that he is called "raja" and all dharmas depend on him. It is the ruler who shapes the nature of the age—Krita, Treta, Dvapara or Kali.

Much of what we know later as the *Arthashastra* is given here. Originally it was called "Danda-niti", the principles of punishment. Composed of one lakh sections by Brahma, it was condensed by Shiva under the name "Vishalaksha" in ten thousand sections which Indra abridged in five thousand calling it "Bahudantaka". Brihaspati reduced it to three thousand and that was further edited to one thousand sections by Shukra because of the decreasing life-span of humans.

Beginning with quotations from past savants and 8 stories on the origin and duties of the ruler, Bhishma narrates 19 tales on the core issues of ruling (repeatedly stressing impersonal administration of punishment, careful selection of advisers through fivefold tests and not trusting anyone completely), following up with 8 on what is to be done in extremity, and ending with 9 on expiating sins and the results of harming friends. The methodology adopted is Upanishadic question-and-answer between pupil and teacher. These make up the 173 sections of this tome in which sections 98 to 173 are in prose—the longest prose section in Vyasa's narrative.

Vyasa narrates to Yudhishthira the "Ashma Gita" narrated to Janaka by the sage Ashma where the root causes of mental anguish are specified

as either confused thinking or unexpected calamity, with attachment to material things as a related cause. We also find here the philosophy that is repeated in the Upanishads by Yajnavalkya:

"No one is anyone's, no one
belongs to anyone but oneself.
Wife, and relative,
And friend—
All travelers, all passers-by
On the road of life...
Whoever you love, will leave you."

Vyasa also repeats insights from the Gita regarding Time being the real slayer of the armies, and that

"Times are when dharma
starts looking like adharma,
and adharma like dharma....
In special cases,
even stealing, lying and killing
can be dharma."

As a telling example the story of Vishvamitra justifying stealing dog-meat from an untouchable is told: "What is important is to stay alive" because only then can dharma be practiced! If problems arise regarding dharma, a committee of ten experts in the scriptures is to resolve them, or three teachers of dharma.

Vyasa declares that since Yudhishthira got involved in fratricide because of the wicked deeds of others, he is not at fault. There is no sin in killing even gurus who flout their calling because of greed (as with Drona). He advises Yudhishthira to enthrone the surviving kin of the rulers, including daughters if there are no sons, showing compassion to establish peace in the land. This is where the famous verse on when it is permissible to lie occurs, which is repeated at least thrice in this parva: to save one's life or another's; for one's guru's sake; to win over a woman; to arrange a marriage. "Women, diamond and rain-water—these three are always pure." Even an unfaithful woman becomes pure after her period.

From the standpoint of narrative art, a fresh frame has been introduced in this *parva*. The Mahabharata's outermost frame is Sauti narrating it to Shaunaka and his sages in the forest of Naimisha. The next layer is the snake-sacrifice in Takshashila during which Vaishampayana narrates the epic to king Janamejaya in the presence of the author Vyasa, which is what Sauti heard. Now we have a series of concentric layers where several narrators tell Yudhishthira stories, of which the largest is

Bhishma's portion. Nested within Bhishma's layer are so many tales, and tales-within-tales! The entire narrative structure reminds us of a Chinese Box or a Matroyshka.

Among these "akhyanas" (tales) are some that stand out. Such a one is Janaka's queen quite unexpectedly berating him for wishing to abdicate, much as Draupadi does Yudhishthira. Others are animal fables that recur in *Panchatantra*.

Possibly the most fascinating of Bhishma's many accounts is the conversation Krishna has with Narada. It is the only passage giving vent to the frustration Krishna experiences—something none of us would imagine, and which remains unknown to most of us who have not read the *Shanti Parva* fully. The mellifluous free verse transcreation communicates the emotions beautifully. Balarama, Gada, Pradyumna—all are engrossed with themselves; none helps Krishna. Among his quarrelling clansmen he is

"like a mother of two gamblers:
I want one side to win
I do not want the other to lose.
And the result is that
I am at the receiving end of both." (81.11)

The bitter words of relatives "stir fire in my heart." Narada, after pointing out that this is his own doing because they are all his own relatives, tells him of a weapon "not made of iron, a gentle but heart-piercing weapon" to wash clean their bitter tongues. Those of us who are interested can read section 81 to find out what it is.

The genocide of the warrior-class perpetrated by Parashurama is a significant story Bhishma tells to explain how the "kshatriya varna" had to be restored by Brahmins to protect the polity. The divine right of kings is not just a European and far-Eastern concept. Bhishma equates the ruler with the preserver Vishnu, explaining the sacred nature of his duties. The ruler is the god of fire when he scorches liars; the sun-god when he observes the people and ensures welfare; death when he kilis criminals; Yama the judge when he punishes and rewards; the god of wealth Vaishravana when he collects taxes and remunerates. Bhishma also tells the tale of Vena to show that an unrighteous ruler is even killed or removed by the people. There is more than enough guidance available here for our own times—provided we are interested!

A bonus for the reader is the superlative introduction provided by the transcreator, packing into just two pages an amazing amount of profound insight, bringing home to 21st century society the lessons of the ancient past that never cease to be relevant. "Artha", wealth,

is indeed a basic goal of life, but it is not money but the meaning of money—trusteeship—that makes it worthwhile. Without benefiting others, how do I benefit myself? "Kama", desire or pleasure is an essential ingredient of life, but what is important is to transform lust into love: "both are four-letter words; it's our disciplined choice that changes one into the other." Dharma is not just ritualistic religion but spiritual vision where differences of creed vanish. "Moksha" is not only escape from life, but transforming that into liberation for humanity at large. What a world of meaning has been concentrated into these few printed words!

At the end are detailed reviews of the *Shalya Parva* transcreation and the set of ten DVDs of readings by Prof. Lal from the *Adi Parva* telecast on Tara TV. Prof. Lal's rebuttal of Dr. Amartya Sen's misconception regarding what Krishna says in the Gita is also printed.

This volume leaves the discourse on Moksha and the *Anushasana Parva* to be translated. Thus ends the massive enterprise a single poet and transcreator of remarkable genius embarked upon in 1968, making transcreating Vyasa the major work of his life, having also covered, before his departure, the lovely ninth and tenth books of the *Bhagavata Purana*.

महाभारत

Jaiminiya

ASHVAMEDHA PARVA

Transcreated śloka-by-śloka from Sanskrit
by
Shekhar Kumar Sen

Edited by
Pradip Bhattacharya, Ph.D.

Limited Hardback : Rs. 800   Limited Flexiback : Rs. 500

ISBN 978-81-8157-849-5 (HB) | ISBN 978-81-8157-850-1 (FB)

"The translation of this influential text [is] very welcome indeed! ... Sen has done an excellent job by providing many wonderful footnotes as well as glossaries ... In conclusion, this book has its place on the shelf of scholars ... especially if they are interested in reception history and the role of Mahābhārata tradition within the cultural history of the subcontinent." Dr. Tamar Reich, *International Journal of Hindu Studies*.

"The long Introduction ... is well written and instructive ... the present transcreation is quite accurate". Dr. Klaus Karttunen, *Studia Orientalia* 111.

"This pretty book is the first English version of Jaimini's ... and as such it is an important publication ... five handsome illustrations from a seventeenth-century Razmnama are reproduced as plates ... Sen, Bhattacharya, and Writers Workshop are to be heartily and gratefully congratulated for the contribution they have made." Dr. Simon Brodbeck, *Religions of South Asia* 4.1.

Writers Workshop
Indian Creative Writing in English

WRITERS WORKSHOP
Indian Creative Writing
in English

WRITERS WORKSHOP was founded in 1958. It consisted of a group of writers who agreed in principle that English had proved its ability, as a language, to play a creative role in Indian literature, through original writing and transcreation from India, the Commonwealth, and other English-using territories. Discussions were held on Sunday mornings at 162/92 Lake Gardens, Kolkata, and diffusion done through books issued under the WORKSHOP imprint. Since October 1999 the Sunday one-hour morning session was devoted to a śloka-by-śloka reading by P. Lal at the Sanskriti Sagar Library, of his complete English transcreation of the *Mahābhārata* of Vyāsa. Since 1971 the WORKSHOP laid increasing emphasis on its publishing programme. A complete, descriptive 90-page illustrated checklist is available for Rs. 50.

The WORKSHOP is non-profit and non-political. It involves writers who are sympathetic to the ideals and principles commonly accepted as embodied in creative writing; it is concerned with practice not theorizing, helpful criticism not iconoclasm, the torch not the sceptre. Not impressed by desire for quick fame and money, WRITERS WORKSHOP upholds the primacy of stable ethical and moral values, and prefers writing that enshrines humanist principles, which are of special relevance in the context of the multi-cultural historical palimpsest of the civilization known as India.

Further details are available from the WORKSHOP address: 162/92 Lake Gardens, Kolkata 700045, India (E-mail: writersworkshopkolkata@gmail.com) and the WW website: www.writersworkshopindia.com

Writers Workshop ~ A Credo by P. Lal

Glory be to Mahakala. It is now 2010. I am four score and two. Time for some home truths. Because WRITERS WORKSHOP has close to 3500 separate titles in its checklist (published over 50 years 1958-2008), and because it has averaged around 100 titles each year since 1995, there is a misconception that it is an Indian publishing leviathan. (No other publisher in India has that many titles on its annual list.) The truth is much less awesome. WRITERS WORKSHOP has no office; it operates from my residence, from the living-room and a multi-purpose bedroom. It has no secretary; my "secretary" is a three-tiered Godrej filing cabinet. It has no editor, no "readers" to inspect, evaluate and OK typescripts; I do all three tasks. It has no proofreader; I perform the nitty-gritty of deleting, accreting and correcting. It has no "assistant" to acknowledge or follow up letters; I do all that too. It has no typewriter; I reply in longhand. (From 2004, kowtowing to the hi-tech convenience, I sometimes seek help from my computer-savvy grand-daughter Shuktara to e-mail replies to insistent and urgent enquiries for WW information.) It has no retail or wholesale distribution "outlet"; there is only a cubby-hole of a kiosk at my residence (8 feet x 4 feet roughly) called the Book Nook, where a dedicated young assistant attends to intermittent sales of WW books. This Lake Gardens kiosk opened in 1998, 40 years after WW's inception. Footing found, it stays put.

How then has WW survived? Without plush foundations to back it, without advertisement, without large-hearted patrons? Initially, by the skin of our teeth (1958-1964). Then (1965-1990) by my visits to hard currency El Dorados, specially Great Britain, the USA and Australia on lecture assignments and visiting professorships on two dozen or so occasions, and pumping the shekels thus earned to keep alive a gasping ideal.

Alternative publishing is desperately needed wherever commercial publication rules. WW is not a professional publishing house. It does not print well-known names; it makes names known and well known, and then leaves them in the loving clutches of the so-called "free" market (which can be and is very cut-throat and very expensive). It is not sad, it is obnoxious, to plead, as publishers do, "I will not publish poetry because it does not sell." Most English book publishing today in boom-time India and outside is book-dumping. There is a nexus between high-profile PR-conscious book publishers, semi-literate booksellers, moribund public and state libraries, poorly informed and nepotistic underlings in charge of book review pages and supplements of most national newspapers and magazines, and biased bulk purchases of near worthless books by bureaucratic institutions set up — believe it or not! — to inform, educate and elevate the reading public. Wonders never cease.

I strongly believe that, instead of catering and pandering to existing lowest-common-denominator popular taste, a self respecting writer should create a literary taste by which he or she may be enjoyed by discriminating readers.

Because WW goes in for serious creative writing, and because there is no satisfactory distribution network for such writing, its terms of publication are unique. I must be the only publisher in the world who knows when and where every book is sold; I have the name and address of every buyer of a WW book. Upon my acceptance of a typescript, an agreement form is sent to the writer. All copyright remains with the writer. Poetry appears in 350 copies; prose in 500. Ten per cent (35 copies of the poetry book, 50 of the prose) is given in lieu of royalty. The writer is also expected to make an advance purchase of 100 copies of his or her book, for sale or distribution as he or she pleases. Printing is done in Kolkata hand-operated presses, situated in the residences of their owners. The whole process is a cottage industry style low-key entrepreneurship, in the belief that small is not only beautiful but viable as well. Vanity and sponsored publishing? Yes, I am humanly vain about it and I do sponsor what I think is good writing. If any lover of literature will offer to subsidise, with no strings attached, striking new work by talented Indian poets, fiction-writers and belles-lettrists, please get in touch with me. The gesture will be acknowledged, appreciated, accepted, and implemented. Such Good Samaritan generosities, not market forces, are at the root of civilised and significant publishing the world over. The Pharisees are neatly bypassed.

[P. Lal passed away on 3 November 2010]